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Singers and Songs
OF
The Church.

LONDON : PRINTED BY
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Singers and Songs

OF

The Church:

BEING

BIOGRAPHICAL SKETCHES OF THE HYMN-WRITERS IN
ALL THE PRINCIPAL COLLECTIONS.

WITH NOTES ON THEIR PSALMS AND HYMNS.

BY

JOSIAH MILLER, M.A. D. I. . 81.

AUTHOR OF

'OUR HYMNS, THEIR AUTHORS AND ORIGIN,' 'OUR DISPENSATION,' ETC.

SECOND EDITION.

'The fineness, which a Hymn or Psalm affords,
Is, when the soul unto the lines accords.'

GEORGE HERBERT.

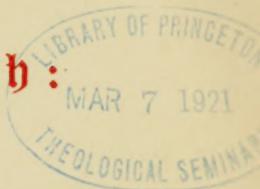
'Deinde qui cantat, vacuus est, et diversarum cogitationum curas relegat,
culpae religat, sequestrat avaritiam, et non solum corporis voce, sed etiam
mentis vivacitate se mulcet.'

AMBROSE.

LONDON :

LONGMANS, GREEN, AND CO.

1869.





PREFACE.

ENCOURAGED by the rapid sale of the first edition of my work, 'Our Hymns: their Authors and Origin,' and the favourable reception given to it, I have adopted the suggestion of some of my friendly critics, and have both emended the former material, and enlarged the plan of the work, so as to make it a Biographical Companion to *all the principal Hymnals*, and substantially a new work. The labour of including so many authors (more than five hundred), and the thousands of hymns in so many Collections, and the necessary research and correspondence involved, have been very great; but it is hoped that the result will be valued by the general reader, and especially by the large and increasing class who take delight in Hymns and Hymnology.

Most people have their favourite hymns, and there are millions who from week to week use their Hymn Books in public worship, until they find that a thousand pleasing associations are clustering around the hymns they sing, and their familiar words are influencing their daily and most sacred feelings, and interweaving themselves in the very fabric of their spiritual nature. It is the object of this work to provide such information of the authors and origin of our hymns as will add to the pleasure and advantage of private devotion and public worship. Some Collections

give the names of the authors. These can be turned to in our 'Alphabetical List of Authors,' and the biography, &c. at once found. But some of the principal Collections give no names of authors. In using them it will be necessary to find the first line of the hymn in our 'Comprehensive Index of Psalms and Hymns;' and thus the author, and what is known of him and of the particular hymn, will be ascertained. To explain more fully our object, we shall quote the following passage from our former work:—

In our public assemblies prose compositions are usually given with the illustration they derive from our knowledge of the author. We know something of the speaker who addresses us, or he announces a well-known name as that of the author of what he reads; or, if it be in a place of worship, pre-informs us that he is going to read part of the Gospel of S. John, or of an Epistle by S. Peter or S. Paul. And we very seldom put any prose composition to the disadvantage of being judged on its intrinsic merits, and apart from our knowledge of its author (although, for special reasons, this is done in some departments of our literature). But our hymns usually suffer from this disadvantage. In many instances they embody the sentiments of a particular writer, and were born of the peculiar circumstances in which he wrote them; yet all that we know of them, beyond their internal testimony, is their number in a Collection, or the page on which they are found. It is the object of this work to assist in the removal of that disadvantage, and to lend new interest to our public praise by informing the worshipper of the lives of the authors whose hymns he sings, and of the origin and history of those hymns. To illustrate, every thoughtful reader or worshipper will see the new meaning and value that belong to such a psalm as

‘Out of the depths I cry to thee,’

when he recognises in its translator a Christian David, the storm-tossed Luther, writing in 1524, when struggling to emerge from the dark waves of spiritual conflict; and that

‘Lord, it belongs not to my care,’

is more than before, when received from much-suffering Richard Baxter persecuted and afflicted, alike uncertain of his liberty and his life; and that

‘God moves in a mysterious way’

has a new interest when accepted from the pen of Cowper, involved in thick clouds, yet not without some beams of light shining fitfully on him through their rifts. It is the object of this work to supply such illustrative information. The writer has felt the want of such a work,

and, finding it still unsupplied, he has made an humble attempt to supply it.

The biographical sketches are arranged in chronological order, so as to provide the materials for a history of the schools of hymn-writers, and the eras of the hymnic art. I did not think it possible to include in one volume the history and the biographies, nor have I attempted to give sketches of *all* hymn-writers. Having with regret to draw somewhere the line of limitation, I have confined myself to those who have so far won their way to public favour as to have a place in one or more of the twenty-five principal Collections to which this work is a Biographical Companion, and of which I have given a list.

The limits of this preface will admit of only one preparatory step, the determination of what precisely a Christian hymn should be. Nearly a century ago the Rev. John Newton said : ‘ They should be hymns, not odes, if designed for public worship, and for the use of plain people. Perspicuity, simplicity, and ease should be chiefly attended to ; and the imagery and colouring of poetry, if admitted at all, should be indulged very sparingly and with great judgment.’ Sir Roundell Palmer says, along with other wise words about hymns : ‘ Affectation or visible artifice is worse than excess of homeliness : a hymn is easily spoiled by a single falsetto note. Nor will the most exemplary soundness of doctrine atone for doggrel, or redeem from failure a prosaic, didactic style.’ Dean Alford says :—

An English hymn should be plain in diction, chastened in imagery, fervent in sentiment, humble in its approach to God. Its lines should be cunningly wrought, so that they may easily find their way to the ear of the simplest, and stay unbidden in his memory. It should be metrically faultless ; so departing at times from perfect uniformity, as to render reason for the departure, and give a charm to its usual strictness.

And James Montgomery says :—

A hymn must have a beginning, middle, and end. There should be a manifest gradation in the thoughts, and their mutual dependence

should be so perceptible that they could not be transposed without injuring the unity of the piece ; every line carrying forward the connection, and every verse adding a well-proportioned limb to a symmetrical body. The reader should know when the strain is complete, and be satisfied, as at the close of an air in music.

Much of the information contained in this work has been obtained by research in the British Museum and other public libraries, and much also by correspondence. In the Preface to the former work the names of many kind helpers were given. They have now become too numerous even to name. Their valuable services are acknowledged in different parts of the work, where the information they supplied is given. But to the following, whose assistance was specially valuable because of their position as compilers, or as having rendered important service to Hymnology, or on other accounts, the author gratefully offers his best thanks :—The Revs. Sir H. W. Baker, Bart., E. H. Bickersteth, M.A., W. J. Blew, M.A., Edward Caswall, R. R. Chope, B.A., Edward Harland, M.A., W. W. How, M.A., Prebendary Kynaston, Canon Oakeley, Dean Stanley, Dr. Vaughan (of Doncaster), Dr. Hall Kennedy, Dr. Halley, Dr. Whittemore, H. Piggin, A. Tozer Russell, B.C.L., Godfrey Thring, B.A., J. T. Wigner, J. Russell Woodford, M.A., Charles Reed, Esq., M.P., F.S.A., John Macray, Esq. (of the Taylor Institution, Oxford), and the late Robert Campbell, Esq.; and to Archdeacon Sir George Prevost, Bart., for some account of his brother-in-law, the lamented Rev. Isaac Williams, B.D. He is also much indebted to a relative of the late Edward Osler, Esq., author of many hymns, for some particulars of his life; to Revs. Dr. Littledale and Gerard Moultrie, M.A., for information about the new ‘People’s Hymnal;’ to Earl Nelson, for obliging him with the proof-sheets of the new ‘Sarum Hymnal,’ and for much information; to David Creamer, Esq., of Baltimore, U. S., author of ‘Methodist Hymnology,’ for information from America; and to the Rev. J. A. Eberle, for original information from Germany. To the Rev. L. C. Biggs,

M.A., editor of 'Hymns Ancient and Modern, with Annotations,' he is much indebted for passing the work in review as it went through the press. In the preparation of this work, the author has also thankfully availed himself of the information collected by other labourers in the same field; and he has obtained the services of Mr. C. D. Hardcastle, of Keighley, who has for years been successfully engaged on the same subject, and of Mr. Daniel Sedgwick, of 81 Sun Street, Bishopsgate, who is well known as having devoted his life to hymnology, and who gave this work the benefit of his careful revision as it was being printed, and enriched it from his rare stores of hymnic knowledge. It is hoped that this volume will not only be a useful Handbook to the worshipper, but also a Book of Reference for literary men and the clergy, and all who desire reliable information upon the Singers and Songs of the Church. The author regrets that, in some instances, he has been obliged to be content with approximate results, where his aim was absolute accuracy and completeness. His apology must be the great extent of the period and subjects included, and the extreme difficulty of ascertaining some of the almost innumerable elements of information required. To the generous judgment of the reader he commends his work, hoping it may be found to have in some degree advanced the hymnologic art, and to have assisted in the intelligent and delightful offering-up of earth's preparatory praise.

For the sketches of W. C. Dix, S. F. Adams, T. Bilby, W. H. Drummond, T. Davis, R. Huie, A. M. Hull, O. Allen, M. Mackay, J. Crewdson, J. C. Simpson, A. Shepherd, M. Nunn, J. Stammers, A. Young, C. F. Alexander, and others, the author is indebted to the 'Lyra Britannica' of the Rev. Charles Rogers, LL.D. Use also has been made

of a series of articles that appeared a few years ago in 'The Wesleyan Times,' and promoted the revived interest in hymnology. Many of these were written by the editor, Mr. G. J. Stevenson, author of 'The Methodist Hymn Book and its Associations.'

NEWARK: *March* 1869.



LIST OF HYMNALS

TO WHICH THIS WORK IS A BIOGRAPHICAL COMPANION.

Reference
word.

- 'Hymns Ancient and Modern' This work, compiled by Rev. Sir H. W. Baker, Bart., and others, appeared in 1861. More than two million copies were soon sold, and the yearly sale is now about half a million *A. & M.*
- 'The Year of Praise' (1867). Edited by Dean Alford *Alford.*
- 'Psalms and Hymns for Public, Social, and Private Worship : prepared for the use of the Baptist Denomination (1857).' The names and dates of the authors were added in 1867 *Bapt.*
- 'The New Hymn Book.' Published under the direction of the General Baptist Association (1800). It took its present form in 1851 *G. Bapt.*
- 'Christian Psalmody : a Collection of above 900 Psalms, Hymns, and Spiritual Songs, selected and arranged for Public, Social, Family, and Private Worship,' by the Rev. Edward Bickersteth, Rector of Watton (1833 ; two hundred and forty-eighth thousand, 1867) *Bick.*
- 'Psalms and Hymns,' based on the Christian Psalmody of the late Rev. Edward Bickersteth, compiled anew by his son, the Rev. Edward Henry Bickersteth, M.A. (1858 ; sixth edition, 1867) *E. H. Bick.*
- 'Psalms and Hymns for Public Worship,' selected and arranged by the Rev. Richard Burgess, B.D., and the Rev. C. F. S. Money, M.A. (third edition, 1857 ; tenth edition, 1866) *Burgess.*
- 'The Hymnal.' By the Rev. R. R. Chope, B.A. (1858) *Chope.*
- 'Psalms and Hymns adapted to the Services of the Church of England.' Edited by the Rev. William John Hall, M.A. (1836). This Collection is sometimes called the 'Mitre' Hymn Book *Hall.*
- 'A Church Psalter and Hymnal.' Edited by the Rev. Edward Harland, M.A., Vicar of Colwich (1855 ; enlarged edition, 1867) *Harland.*
- 'A Selection of Psalms and Hymns, arranged for the Public Services of the Church of England,' by the Rev. Charles Kemble, M.A., Rector of Bath (1853). This is used by 1,000 congregations, and has had a sale of half a million copies *Kemble.*
- 'Psalms, Hymns, and Passages of Scripture for Christian Worship.' Compiled by the Congregational Ministers of Leeds (1853). This work has had a sale of more than 100,000 copies *Leeds.*

- The Church Psalter and Hymn Book.' By the Rev. William Mercer, M.A., Incumbent of S. George's, Sheffield (1861; rearranged Oxford edition, 1864). This Hymnal is used in 1,000 Churches, several Cathedrals, and (by Royal direction) in the Royal Chapels, and has an annual sale of about 100,000 copies. We have used the Oxford edition in this work. . . . *Mercer.*
- 'Hymns for Divine Worship.' Compiled for the use of the Methodist New Connexion (1865) *Meth. N.*
- 'The New Congregational Hymn Book.' Compiled by a Committee of the Congregational Union (1859). This work has had a sale of 700,000 copies *N. Cong.*
- 'Psalms and Hymns for Divine Worship' (1867). The Authorised Collection of the Presbyterian Church in England *N. Pres.*
- 'The People's Hymnal' (1867) *People.*
- 'The Hymn Book.' Edited by the Rev. Andrew Reed, D.D. (1841). Based on his Supplement of 1817 (nineteenth edition, 1868) *Reed.*
- 'Hymns for Christian Worship.' By the Religious Tract Society (1866) *R. T. S.*
- 'The Sarum Hymnal.' Edited by Earl Nelson and the Revs. J. R. Woodford and E. A. Dayman (1868). This is a rearrangement and enlargement of 'The Salisbury Hymn Book,' prepared by Earl Nelson in 1857, and of which 115,000 copies had been sold up to 1866 *Sal.*
- 'Psalms and Hymns for Public Worship; with an Appendix.' By the Society for Promoting Christian Knowledge. First Edition of Hymns, 1853; Psalms, 1855; Appendix, 1863. This is used in 1,300 Churches, and has had a sale of more than 2,000,000 copies *S. P. C. K.*
- 'Our Own Hymn Book,' a Collection of Psalms and Hymns for Public, Social, and Private Worship. Compiled by C. H. Spurgeon (1866) *Spurg.*
- 'A Collection of Hymns for the Use of the People called Methodists.' By the Rev. John Wesley, M.A. With a Supplement (1831). The original work bears date 1789, but some hymns have been added since Mr. Wesley's death. This is the Hymn Book of the original Wesleyans. The annual sale is about 200,000 copies *Wes.*
- 'The Wesleyan Methodist Hymn Book; with Miscellaneous Hymns suitable for Occasional Services.' This was prepared in 1853, by the Rev. James Everett, as the Hymn Book of the Wesleyan Reformers. It contains Mr. Wesley's Collection of 1789. 160,000 copies had been sold up to 1863 *Wes. Ref.*
- 'The Church and Home Metrical Psalter and Hymnal: containing nearly 600 Psalms and Hymns adapted for Congregational and Family Use.' Edited by the Rev. William Windle, M.A., Rector of S. Stephen's, Walbrook. This work is used in 150 Churches *Windle.*



ALPHABETICAL LIST OF AUTHORS

OF WHOM BIOGRAPHICAL SKETCHES ARE GIVEN.

[Living authors are indicated by an asterisk.]

	PAGE		PAGE
Abelard, Peter	25	*Bateman, Henry	462
Adam of S. Victor	31	*Bathurst, William Hiley	444
Adams, John	302	Batty, Christopher	212
Adams, Sarah Flower	483	Baxter, Richard	80
Addiscott, Henry	485	*Beadon, Hyde Wyndham	514
Addison, Joseph	121	Beaumont, John	506
Alberti, Henry	66	Beddome, Benjamin	222
*Alexander, Cecil Frances	562	Bede, Venerable	14
*Alexander, Dr. Wm. Lindsay	495	*Benson, Richard Meux	567
*Alford, Dean Henry	508	Bernard Saint	27
Allen, James	261	Bernard of Cluny	29
Allen, G. N. . . .	549	Berridge, John	214
*Allen, Oswald	532	Besnault, Abbé	143
Allendorf, John L. C. . . .	154	Bianco da Siena	37
Ambrose	3	Bickersteth, Edward	397
Anatolius, Saint	9	*Bickersteth, Edward Henry	567
Andrew, Saint (of Crete)	13	Bickersteth, John	371
Angelus, Silesius	93	*Bilby, Thomas	413
Anonymous, &c. . . .	585	*Binney, Thomas	454
Anselm, Saint (of Lucca)	25	*Birks, T. Rawson	511
Anstice, Professor Joseph	494	*Blackie, Professor J. S. . . .	503
Apelles von Löwenstern	64	Blacklock, Dr. Thomas	228
Aquinas, Thomas, Saint	33	Blair, Robert	159
Auber, Harriet	353	*Blew, William John	498
Austin, John	78	Blunt, R. W. . . .	587
*Aveling, Thomas W. . . .	530	*Bode, John Ernest	513
		Boden, James	321
		*Bonar, Dr. Horatius	500
Bahnmaier, Dr. Jonathan F. . . .	354	Bonaventura, Saint	32
*Baker, Sir Henry Williams	558	*Borthwick, Jane	574
Bakewell, John	229	Bourignon, Antoinette	85
Baldwin, Thomas	315	Bowdler, John	375
Barbauld, Anna L. . . .	286	*Bowring, Sir John	420
*Baring-Gould, Sabine	576	Brackenbury, R. Carr	308
Bartholomew, William	434	Bradberry, David	263
Barton, Bernard	383	Brady, Dr. Nicholas	113

	PAGE		PAGE
Brewer, Jehoida	308	Cooper, J.	446
*Bridges, Matthew	472	*Copeland, William J. . . .	487
Brontë, Anne	549	Cosin, Bishop	64
Brown, Phœbe H.	382	Cosmas, Saint	16
Brown, William	550	Cotterill, Thomas	361
Browne, Simon	143	Cotton, Dr. Nathaniel	179
Browne, Sir Thomas	67	Cowper, William	251
Bruce, Michael	292	*Coxe, Bishop Arthur Cleveland	544
*Bryant, William Cullen . .	440	Crabbe, George	318
*Bubier, Professor G. B. . .	563	Crowdson, Jane	502
*Buckoll, Henry J.	354	Croly, Dr. George	369
Bulfinch, Stephen Greenleaf .	504	Crossman, Samuel	94
*Bullock, Dr. William	450	Cummins, James J.	528
Bulmer, Agnes	355		
Bulmer, John	386	*Dale, Thomas	447
Bunting, William Maclardie .	484	Damiani, Peter	24
Bürde, Samuel Gottlieb . . .	315	*Darby, John Nelson	512
Burder, George	309	Davies, Samuel	234
*Burgess, Bishop George . . .	504	Davis, Eliel	588
*Burleigh, William Henry . .	588	*Davis, Thomas	513
Burnham, Richard	300	*Dayman, Edward Arthur . .	481
Burns, James Drummond . . .	561	Deacon, Samuel	295
Burton, John	351	Decius, Nicholas	38
*Burton, John	464	*Deck, James George	473
Butcher, Edmund	319	De Courcy, Richard	284
*Butterworth, Joseph Henry .	511	De Fleury, Maria	381
Byrom, John	150	*Denny, Sir Edward	443
		*Dent, Caroline	576
*Caddell, Cecilia Mary	579	Dessler, W. C.	114
*Cambridge, Ada	584	Dickinson, William	533
Cameron, William	301	Dickson, David	85
Campbell, Robert	546	*Dix, William Chatterton . . .	582
Campbell, Thomas	358	Doane, Bishop G. W.	458
Canitz, F. R. L. Baron von . .	112	Dobell, John	322
Carlyle, J. Dacre	367	Dober, Anna	206
*Carpenter, Dr. Joseph E. . . .	516	Doddridge, Dr. Philip	167
*Caswall, Edward	519	*Downton, Henry	545
Cawood, John	355	Dracup, John	279
Cennick, John	216	Drennan, Dr. William.	315
*Chambers, J. David	478	Drummond, Dr. William H. . .	351
*Chandler, John	476	Dryden, John	98
*Charles, Elizabeth	536	*Duffield, George	544
*Churton, Archdeacon Edward .	463	Duncan, Mary Lundie	523
*Clarke, J. Freeman	512	*Dwight, J. S.	510
Clausnitzer, Tobiah	88	Dwight, Dr. Timothy	304
Clayton, George	382		
Clemens, Alexandrinus, Saint .	I		
Cobbin, Ingram	360	Eber, Paul	47
*Codner, Elizabeth	582	Edmeston, James	418
Coffin, Charles	142	*Elliott, Charlotte	461
*Collins, Henry	578	Elliott, Julia A.	482
Collyer, Dr. W. Bengo	372	*Elven, Cornelius	449
Conder, Josiah	407	Enfield, Dr. William	282
*Conder, Joan Elizabeth	445	*England, Samuel S.	510
Cook, Russell Sturgis	524	Ephrem Syrus	3

Alphabetical List of Authors.

xv

	PAGE		PAGE
Evans, James Harington	380	* Hastings, Dr. Thomas	385
Evans, Jonathan	297	* Havergal, William Henry	429
Faber, Dr. Frederick W.	528	Haweis, Dr Thomas	258
Fanch, James	202	Hawkesworth, Dr. John	210
Fawcett, Dr. John	271	Hawkins, Ernest	475
Fellows, John	299	Hayn, H. Louisa von	234
Fletcher, Samuel	392	Heber, Bishop Reginald	378
Flowerdew, Alice	327	Heginbothom, Ottiwell	287
Fortunatus, V. H. C.	11	Hemans, Felicia D.	435
Fountain, John	231	Herbert, George	61
Francis, Benjamin	260	Herbert, Daniel	301
Frank, John	87	Hermann, Nicholas	46
Frank, Solomon	113	Herrick, Robert	60
Freylinghausen, J. A.	120	Hervey, James	206
Fulbert, Saint (of Chartres)	22	* Hewett, John William	569
* Gabb, James	579	Hildebert, Archbishop	25
Gandy, Samuel Whitlock	368	Hildegarde, Saint	30
Gascoigne, George	48	Hill, Rowland	289
Gellert, C. Fürchtegott	208	* Hinds, Bishop Samuel	429
Gerhard, Paul	69	* Hinton, J. Howard	417
Gesenius, Dr. Justus	66	Hogg, James	349
Geste, Guillaume de	143	Hojer, Conrad	53
Gibbons, Dr. Thomas	225	Homburg, Ernest C.	67
Gilbert, Ann	374	Hopkins, John	51
* Giles, John Eustace	482	Horne, Bishop George	250
Godescalus	22	Hoskins, Joseph	283
Goode, William	331	* How, William Walsham	563
* Gough, Benjamin	480	Huie, Dr. Richard	443
Grant, James	200	* Hull, Amelia Matilda	582
Grant, Sir Robert	395	Humphreys, Joseph	227
Greene, Thomas	314	Huntingdon, Selina, Countess of	180
Gregor, Christian	231	Hupton, Job	332
Gregory the Great	12	Hurn, William	316
Greville, Dr. R. K.	438	Huss, John	38
Grigg, Joseph	197	Hutton, James	211
Groser, William	585	Hyde, Ann Bendley	463
Guest, Benjamin	531		
Guiet, Charles	143	Ingemann, Bernhardt Severin	577
* Gunn, H. Mayo	535	Irons, Joseph	390
* Gurney, Archer T.	555	* Irons, Dr. William J.	515
Gurney, John Hampden	471		
Guyon, Jeanne B. de la Motte	108	Jacobus de Benedictis	36
H., F.	585	Jervis, Thomas	440
* Hall, C. Newman	532	John, Saint Damascene	17
Hamilton, Dr. R. Winter	437	Jones, Edmund	333
Hammond, William	200	Joseph, Saint (of the Studium)	19
* Harland, Edward	504	Jowett, William	391
Harris, Dr. John	466	Joyce, James	449
Hart, Joseph	204	Judson, Dr. Adoniram	402
		Keble, John	423
		Keith, George	349
		Kelly, Thomas	337

	PAGE		PAGE
*Vaughan, Dr. Charles J.	534	*Whittier, John Greenleaf	498
Vaughan, Henry	92	Whytehead, Thomas	527
Venn, Henry	233	Williams, Helen Maria	330
Voke, Mrs.	349	Williams, Isaac	474
		Williams, William	220
		Willis, Nathaniel Parker	489
*Walker, Mary Jane	556	Wilson, Caroline	399
Wallin, Benjamin	203	Winkler, J. J.	119
Walther, John	52	Wither, George	57
Wardlaw, Dr. Ralph	365	Wood, J. Riddall	514
Ware, Henry	430	Woodd, Basil	328
*Waring, Anna Lætitia	553	*Woodford, James Russell	548
*Waterbury, Jared Bell	546	*Wordsworth, Bishop	492
Watts, Alaric A.	446	Wrangham, William	300
Watts, Dr. Isaac	126	*Wreford, Dr. J. Reynell	461
Weiss, Michael	44	Wright, Philip James	507
Weissel, George	60	*Wyatt, Henry Herbert	556
Wesley, Charles	183		
Wesley, John	175	Xavier, Saint Francis	45
Wesley, Samuel	115		
Wesley, Samuel (junr.)	150		
*Whitfield, Frederick	579	*Young, Andrew	506
White, Henry Kirke	387		
*Whiting, William	573	Zinzendorf, Count N. L.	160
*Whittemore, Miss H.	588		



Singers and Songs of the Church.

S. CLEMENS ALEXANDRINUS.

DIED ABOUT A.D. 217.



THIS Clement, whose other names were Titus Flavius, and who was called Alexandrinus from his connection with Alexandria, was one of the first Christian hymn-writers of whom we have any record. He was born about the middle of the second century. He is said to have been an Athenian, and at first a Stoic, but he afterwards joined the Eclectic school. The bent of his mind, as well as the necessities of his moral nature, made Clement emphatically a seeker. Teachers of different countries and schools—Grecian, Assyrian, Egyptian, and Jewish—taught him, but could not satisfy him.

As a 'merchant-man seeking goodly pearls,' he at length came to Alexandria, where, under the teaching of Pantæus, a Christian teacher, he found in Jesus the 'one pearl of great price.' Subsequently Pantæus went, as Eusebius informs us in his fifth book, as a missionary to India, and Clement succeeded his master in his catechetical office, and trained among his disciples Origen and Alexander, afterwards Bishop of Jerusalem. Clement was also appointed presbyter of the Church at Alexandria, about the year 190. Alban Butler, in his 'Lives of the Saints,' says 'that Clement died before the end of the reign of Caracalla, who was put to death A.D. 217.'

In Clement's works we perceive the philosophising tendency of his mind, his familiarity with the various systems of those times, his extensive range of knowledge, and sometimes his devoutness

and spirituality. His writings were much commended by Eusebius and Jerome. Some are lost, including his 'Commentaries on Various Parts of the Scriptures.' Those which are extant are his 'Exhortation to the Greeks,' an appeal to them to turn from their false gods; 'Pædagogus,' a treatise on Christian Education; and 'Stromata,' *i.e.* 'Patchwork,' the name being chosen because of the multifarious contents of the work. This large work is to vindicate the claims of the Scriptures, and to teach Clement's philosophy as he built it on Christianity. Many quotations are given from the ancients, and along with much Christian truth there are traces of philosophic mysticism and Gnostic error. Eusebius also speaks of Clement's 'Eight Books of Institutions,' as giving important information about the authorship, and other particulars, of several of the books of Scripture.

'Shepherd of tender youth.' *Στόμιον πάλων ἀδᾶων.*

975 *N. Cong.*; 163 *N. Pres.*; 490 *R. T. S.*

This is a very free rendering of the hymn, handed down as the production of Clement. The original is a catalogue of epithets applied to Christ. A recent author gives the first lines thus:—

'Mouth of babes who cannot speak,
Wing of nestlings who cannot fly,
Sure guide of babes.'

It is to be regretted that the rendering in use has departed from the archaic simplicity of the original.

Some forms of expression and thought in this hymn, especially in verse 3, may be explained by the author's career as a philosopher, and by his Gnosticising tendencies. He mentions it in his works to the praise of the Gnostics, that they praised God both in their hearts and in frequent songs. But the hymn is chiefly to be valued as the poetic tribute of one who, disappointed elsewhere, found the 'all' in Christ. The recent author, quoted above, truly says of this hymn—"Through all the images here so quaintly interwoven, like a stained window, of which the eye loses the design in the complication of colours, we may surely trace, as in quaint old letters on a scroll winding through all the mosaic of tints, "Christ all in all." The literary connection of this hymn is with Clement's 'Pædagogus'—the guide or trainer of children. The warm sentiments of the prose essay find a suitable expression in this outgush of Christian song. The Greek original is given at the close of the essay.



EPHREM SYRUS. (DIED 381.)

‘To Thee, O Lord, loud praise ascendeth.’ 376 *N. Pres.*

Daniel, in his ‘*Thesaurus Hymnologicus*,’ has given the Syriac original (tom. 3, p. 159), with a German rendering in 16 stanzas. Daniel has also given nine other of his pieces on religious and Scripture subjects. Dr. Burgess has given an account of his hymns and metres in ‘*Hymns of the ancient Syrian Christians*,’



FEW particulars are known of this early hymn-writer. The roll of his ancestors included the honourable names of some martyrs for the truth. His parents lived by the labour of their hands. He was born, towards the commencement of the fourth century, near the town of Nisibis, in Mesopotamia. Having devoted himself to the study of the Scriptures and the service of the Christian Church, he was appointed deacon of the Church at Edessa. About the year 373 he went to Cæsarea, to visit S. Basil. On his return he found scope for his benevolence in mitigating the distress arising from the famine and disease of A.D. 380. At Edessa he provided a hospital capable of containing three hundred of the sufferers. He was the author of some religious works, which were translated into several languages. After being long neglected in Europe, they were published in 6 vols. fol. (1736–1752). He died in April, A.D. 381.

AMBROSE. (340–397.)



ABOUT the year 340, this eminent ecclesiastic was born in Gaul, and probably at Treves, the chief seat of the prefecture, his father being at that time Prefect of Gaul. He was the youngest of three children—Marcellina, Satyrus, and himself. His education was at first pursued in Rome with every available advantage, and subsequently he proceeded with his brother Satyrus to Milan to study the law, as his father designed him for a secular career. He soon obtained distinction at the bar, and while yet young was appointed consular prefect of Liguria, the province to which Milan then belonged. In that city he resided for several years, and acquired great celebrity for the talent and justice displayed in his rule and decisions.

In the year 374, the citizens of Milan were ready to take up arms against each other, in consequence of the strife of the Arian and orthodox parties with regard to the appointment of a bishop. Ambrose appeared in their assembly to speak in favour of order and peace. Paulinus relates that a child in the crowd cried out

‘Ambrosius Episcopus!’ and the multitude took up the saying, and Ambrose was by general consent appointed. At first he shrank from the responsibility of ecclesiastical office, and even fled from the city to avoid entering upon it; but when opposing parties agreed to accept him, and the Emperor Valentinian urged him to comply, he gave himself unreservedly to his responsible work. And the authority and celebrity he enjoyed as an ecclesiastic were greater than he had reached in his secular capacity.

Ambrose laboured to make up for the disadvantage of not having been specially prepared for his spiritual office, and was very diligent in preaching and writing, and in fulfilling the various duties of his office. And he seems to have derived much spiritual advantage from the theological teachings of Simplician, a Roman presbyter, to whom Augustine was also indebted. But what strikes us most in his history is the important and much-suffering share he had in the great Arian controversy of his day, and the bold position he took up in contending with the imperial power. In vain the Empress Justina demanded at least one of the churches of Milan in which her favourite Arian principles might be taught. Ambrose refused to comply with this request, and finding himself banished for his contumacy, he simply refused to go. And the multitude maintained him in his opposition to the imperial will. It is further related of him, that when (A.D. 390) Theodosius, the Emperor of the East, had allowed the massacre of the Thessalonians, Ambrose denied the imperial offender the privileges of the Church for a period of eight months, and received him only after a public acknowledgment of his offence. Ambrose died at Milan on April 3, A.D. 397, and the great church where he is buried is called Basilica Ambrosiana.

In his works he shows in many places a deep insight into the meaning of Scripture, but his method of interpretation was injuriously affected by his imitation of Origen. And, along with many practical teachings of the nature of the true Christian life, we find the pernicious errors of his day—such as regard for relics, praise of celibacy and monasticism, and the assertion of extravagant prelatical claims. The best edition of his works is that by the Benedictine monks, in two folio vols. (Paris, 1686 and 1690). Among his works are ‘Hexaëmeron,’ a treatise, in six books, on the Creation—it is drawn for the most part from other authors, and shows the state of natural science at that time; ‘De Officiis,’ a kind of Christian imitation of Cicero’s work with that title, but urging moral duties on higher grounds than the heathen writer knew; and several of his treatises are on his favourite subject, Celibacy. Some of his letters have also been preserved.

To Ambrose is attributed the introduction of the singing of psalms into the Western Church, and also the practice of antiphonal or responsive singing. Augustine, in his 'Confessions' (Book IX.), thus speaks of the power of Christian psalmody in the church at Milan: 'The hymns and songs of thy church moved my soul intensely; thy truth was distilled by them into my heart; the flame of piety was kindled, and my tears flowed for joy. This practice of singing had been of no long standing at Milan. It began about the year when Justina persecuted Ambrose. The pious people watched in the church, prepared to die with their pastor. There my mother sustained an eminent part in watching and praying. Then hymns and psalms, after the manner of the East, were sung, with a view of preserving the people from weariness; and thence the custom has spread through Christian Churches.'

The Benedictine authors attribute only twelve hymns to Ambrose, but even their decision has not remained unchallenged. Cardinal Thomasius, in a preliminary discourse to his 'Hymnarium' (1747), has gathered the evidence in favour of Ambrose being the author of those twelve. Other hymns have been called Ambrosian (though there was no reliable evidence on the ground of which we could attach his name to them), because they are evidently of his school—austere in their simplicity, devoid of rhyme, yet commending themselves by their bold unadorned sublimity. Archbishop Trench has remarked of Ambrose's hymns, that although his almost austere simplicity seems cold and displeasing after the rich sentiment of some later writers, yet that we cannot but observe, 'how truly these poems belonged to their time, and to the circumstances under which they were produced; how suitably the faith which was in actual conflict with, and was just triumphing over, the powers of this world, found its utterance in hymns such as these, wherein is no softness, perhaps little tenderness, but a rock-like firmness—the old Roman stoicism transmuted and glorified into that nobler Christian courage, which encountered and at length overcame the world.'

'O God of truth, O Lord of might.' 'Rector potens, verax Deus.'
8 *A. and M.*; 213 *Chope* (a different rendering).

Dr. J. Mason Neale's rendering, *vide* under his name.

'O God of all the strength and power.' 'Rerum Deus tenax Vigor.'
9 *A. and M.*

The original is attributed to Ambrose, in the 'Hymni et Collectæ.' The rendering in 'A. and M.' is by the compilers; another rendering is 10 'Sal.', 214 'Chope.'

'The eternal gifts of Christ the King.' 'Æterna Christi munera.'
257 *A. and M.*; 296 *Chope*; 298 *Sal.*

The original contains eight stanzas. Five are given, in Dr. Mason Neale's rendering, as hymn 257 'A. and M.',—298 'Sal.' and 296 'Chope,' are Caswall's rendering altered. The Benedictine authors, Cardinal Thomasius and Daniel, attribute it to Ambrose; also J. H. Newman, in his 'Hymni Ecclesiæ' (1865); and Trench says we may at least be sure it is not later than the fifth century. It is generally regarded as Ambrosian, if not by Ambrose himself.

'Jesu, the virgins' crown, do Thou.' 'Jesu, corona virginum.'
268 *A. and M.*

This is Dr. Mason Neale's rendering, with a doxology. J. H. Newman attributes it to Ambrose or to Gregory. Critics agree that it is Ambrosian. It is an exquisite setting in verse of the two verses, 'My beloved is mine, and I am his: he feedeth among the lilies' (Song of Sol. ii. 16), and Rev. xiv. 4, where, of those who are described as virgins, it is said, 'These are they which follow the Lamb whithersoever he goeth.'

'O Jesu, Lord of light and grace.' 'Splendor paternæ gloriæ.'
308 *Alford*; 3 *A. and M.*; 210 *Mercer*; 958 *Meth. N.*; 5 *Sal.*; 255 *S.P.C.K.*

This is John Chandler's translation (1837), given with alterations: 5 *Sal.* is an excellent rendering by E. A. Dayman. J. H. Newman attributes the original, consisting of nine stanzas, to Ambrose; so also 'Hymni et Collectæ' (1585).

'Now that the daylight fills the sky.' 'Jam lucis orto sidere.'
4 *A. and M.*; 210 *Chope*; 8 *Sal.*; 1025 *Spurg.*

This is a close translation by the compilers, based on Dr. Mason Neale's rendering of the original, which J. H. Newman attributes to Ambrose; 'Hymni et Collectæ' (1585) also gives the name Ambrose. A different rendering, taken from 'Hymns for Public and Private Use' (1847), is No. 1025 *Spurg.*

'Before the ending of the day.' 'Te lucis ante terminum.'
13 *A. and M.*; 211 and 216 *Chope*; 11 *Sal.*

This also is attributed by Newman to Ambrose, but given in 'Hymni et Collectæ' (1585) without name. The rendering in 'A. and M.' is by Dr. Mason Neale.

'O Christ, who art the light and day!' 'Christe, qui lux es et dies.'
83 *A. and M.*; 6 *Mercer.*

The rendering in 'A. and M.' is by W. J. Copeland; the rendering in *Mercer* is by himself. Mone considers the original not older than the seventh century; but Daniel and F. Bässler regard it as Ambrosian.

'O Trinity, most blessed light!' 'O lux beata, Trinitas.'
19 *A. and M.*

Ambrose says, in his letters (Epist. xxi., p. 873), that he wrote

a hymn to the Trinity, and Augustine bears a similar testimony. And this hymn, as the only one of the Ambrosian era answering to that description, is believed to be the one he refers to. As we mark the simplicity and force of the Latin original, we can understand how the Western worshipper became weary of his former monotonous method, and was trained and charmed into the antiphonal psalmody of the Eastern Church. The rendering given in 'A. and M.' is by Dr. Mason Neale.

'Light's glittering morn bedecks the sky.' 'Aurora lucis rutilat.'
109 *A. and M.*

Dr. Mason Neale's rendering altered. It is divided into three parts, and two verses not in the original are added. F. J. Mone, in his 'Lateinische Hymnen des Mittelalters' (1853), attributes this hymn to Ambrose. 'Hymni et Collectæ' (1585) gives it without name.

'Redeemer of the nations, come.' 'Veni, Redemptor gentium.'
73 *Mercer* ; 25 *People*.

Daniel (tom. iv., p. 4) attributes this to Ambrose, and quotes, in confirmation, Augustine's sermon (No. 372), and other authorities. The rendering in 'Mercer's' is by the compiler, the Rev. William Mercer, M.A.; that in the 'People's' by Dr. Littledale.

'Come, Holy Ghost, who ever one.' 'Nunc Sancte nobis Spiritus.'
7 *A. and M.* ; 212 *Chope*.

Dr. Newman's rendering altered. It is attributed to Ambrose in 'Hymni et Collectæ' (1585), and by Dr. Newman.

'Creator of the stars of night.' 'Conditor alme siderum.'
31 *A. and M.* ; 4 *Chope* ; 78 *Mercer* ; 7 *People* ; 28 *Sal*.

The rendering in 'Mercer's' is by Mercer, that in the 'People's' by F., and that in 'A. and M.' by the compilers. The original is attributed to Ambrose, in 'Hymni et Collectæ' (1585). Another rendering is 28 *Sal*.

'Above the starry spheres.' 'Jam Christus astra ascenderat.'
129 *A. and M.* ; 128 *Chope* ; 174 *Sal*.

Thomasius and Daniel attribute the original to Ambrose. This rendering is by Edward Caswall. The rendering in the 'Sal.' is by Rev. E. A. Dayman.

'O God, Thy soldiers' great reward.' 'Deus, tuorum militum.'
264 *A. and M.* ; 27 *Chope* (another rendering).

Thomasius and Daniel call the original Ambrosian. This is Dr. Mason Neale's rendering.

'O Lord most high, Eternal King.' 'Æterne Rex altissime.'
122 *A. and M.*

The rendering is by the compilers of 'A. and M.,' based on Dr. Mason Neale.

AURELIUS CLEMENS PRUDENTIUS.

BORN 348. DIED ABOUT 413.

‘Of the Father’s love begotten.’

‘Corde natus ex Parentis.’

46 *A. and M.*; 44 *Sal.*

Stanzas 1, 4, 5, 6, 7, 8 of the Latin are from the ninth hymn of the ‘*Liber Cathemerinon*,’ entitled ‘*Hymnus Omnis Horæ*,’ and beginning ‘*Da, puer, plectrum choreis.*’ The ‘*Lib. Cathemerinon*,’ as the name suggests, contains hymns for the various times and employments of the day.—The translation is by the Rev. Sir H. W. Baker and Dr. J. Mason Neale.

‘Earth has many a noble city.’

‘O sola magnarum urbium.’

59 *A. and M.*; 64 *Sal.*; 41 *Chope* (another rendering).

The original is a cento from ‘*Hymnus Epiphaniæ*,’ taken (except the Doxology) from the twelfth hymn in the ‘*Lib. Cathemerinon*,’ beginning ‘*Quicumque Christum quæritis.*’—The translation is by the Rev. E. Caswall (1849), altered by the compilers of ‘*Hymns Ancient and Modern.*’



AURELIUS PRUDENTIUS was born in a city in Spain, probably Saragossa, in the year 348, during the era of Ambrose and Augustine. He followed the profession of the law, and after discharging the duties of a civil and criminal judge in two important cities was honourably received at Court, and was by the Emperor Honorius raised to the dignity of chief of his imperial bodyguard. But in his fifty-seventh year he became so convinced of the unsatisfying nature of all earthly honours that he left the Court, retired to his native land, and spent his time in religious pursuits and in the composition of his sacred poems and hymns. The date of his death is not ascertained; it was probably about the year 413.

Besides the poetical work already mentioned, he wrote ‘*Libri Peristephanon*,’ fourteen hymns in praise of distinguished martyrs; ‘*Psychomachia*,’ an account of the struggles between passion and duty in the soul; also a work on the Origin of Sin, to expose the errors of the Marcionites, and another work against various errors with respect to the Person and Nature of Christ; also another, entitled ‘*Orations against Symmachus*,’ an eloquent appeal to the Emperor against a Roman prefect who was petitioning for the restoration of the temples and rites of idolatry. The Latinity of this author is far inferior to that of several of his great Latin contemporaries, and his verse is inferior to theirs; but the Roman Church has gladly accepted the pious hymns of this foreign friend.

S. ANATOLIUS. (DIED 458.)

‘The day is past and over.’ *Τὴν ἡμέραν διελθών.*

232 *Chorē* ; 445 *People* ; 15 *Sal.*

Daniel places this hymn among those whose authors are unknown. The rendering is by Dr. Mason Neale in his ‘Hymns of the Eastern Church’ (1852). He attributes the original to S. Anatolius, and gives the following interesting account of the present use of this Greek Evening Hymn :—‘This little hymn, which I believe is not used in the public service of the Church, is a great favourite in the Greek Isles. Its peculiar style and evident antiquity may well lead to the belief that it is the work of our present author. It is, to the scattered hamlets of Chios and Mitylene, what Bishop Ken’s Evening Hymn is to the villages of our own land ; and its melody is singularly plaintive and soothing.’

‘A great and mighty wonder.’ *Μέγα καὶ παράδοξον θαῦμα.* 30 *People* ; 41 *Sal.*

‘Stichera for Christmastide.’ The rendering is from the same source as the last.

‘Fierce was the wild billow.’ *Ζοφερὰς τρικυμίας.* 482 *People* ; 291 *Sal.*

‘Stichera for a Sunday of the first tone.’ The rendering from the same source. This is one of Dr. Mason Neale’s happiest renderings, and of an original in which the Scripture account of Christ stilling the waves is most vividly pictured, and skilfully applied to the spiritual life.



HE works of S. Anatolius mark an era in Greek ecclesiastical poetry. He left those who were satisfied to imitate the classical writers, and struck out the new path of harmonious prose, in which he had several successful followers. His life-history began in a time of conflict. He was a legate from the unscrupulous monarch Dioscorus to the Emperor’s Court. And at the death of S. Flavian, the Byzantine pontiff, through violence received at the instigation of Dioscorus at the Second Council of Ephesus (A.D. 449), the vacant throne was given to S. Anatolius. This position he filled with firmness and honour. To him also was due the decree passed at the Council of Chalcedon (A.D. 451), that Constantinople should hold the second place among patriarchal sees. The Monophysite controversy continued to rage during his time, and the East was torn with discord and cruel persecution ; but Anatolius’s influence was pious and peaceful. He died in peace in A.D. 458. His compositions are few and short, but full of life and beauty, so that it is a matter of wonder and regret that they have not earlier been introduced into our hymnals.



CŒLIUS SEDULIUS. (FIFTH CENTURY.)

‘Why doth that impious Herod fear?’ ‘Hostis Herodes impie.’

60 *A. and M.*; 66 *Sal.*; 40 *Chope* (another rendering).

This is Dr. J. Mason Neale’s rendering (altered) of the Latin original, attributed by Daniel and the ‘*Hymni et Collectæ*’ (1585), to Cœlius Sedulius. There is a German rendering of the original by Luther. The Latin original consists of 23 four-line stanzas, each stanza beginning with a letter of the alphabet taken in its proper order. The piece is entitled ‘*Hymnus de Christo.*’ The first seven verses of the same hymn, beginning ‘*A solis ortus cardine,*’ were used as a favourite hymn in the Middle Ages, and that hymn also was translated by Luther and others.



EDULIUS’S works were published in several editions in the eighteenth century. They include four poems:—1. ‘*Mirabilium Divinorum sive Operis Paschalis Libri Quinque.*’ It is in hexameter verse, and contains portions of Old Testament history, and of the life of Christ. A letter in it states that the author had written on the same subject in prose.—2. ‘*Veteris et Novi Testamenti Collatio.*’ This poem is in curious metre, and in it passages from the Old and New Testaments are so brought together as to enable the reader to compare the dispensations.—3. The hymn referred to above.—4. ‘*De Verbi Incarnatione,*’ verses taken from Virgil, and with slight alterations made into a Christian poem.

The history of this Christian Roman poet is involved in obscurity. By some he is said to have been of Seville. Others attribute to him a British origin, but this is said to be through confounding him with a British writer of the same name, but of later date. He is said to have been an ecclesiastic. That he flourished about the year A.D. 450 gives a high antiquarian interest to his hymns.

Cave, in his ‘*Historia Literaria Scriptorum Ecclesiasticorum*’ (A.D. 1588), says that he was a Scotchman, and that he flourished about A.D. 434; that he studied philosophy in Italy, became a priest, and was made a bishop in Spain. Zedler (A.D. 1735) says that, during the reigns of Theodosius the Younger and Valentinian (*i.e.*, some time between A.D. 408 and A.D. 449), he travelled in England, France, and other lands, and he also says that his bishopric was in Estremadura. Cave adds that he wrote his works in Achaia, and that they were collected and published in A.D. 494. Olaus Borrichius says of his style: ‘*Dictio ejus facilis, ingeniosa, numerosa, perspicua, sic satis munda, si excipias prosodica, et imprimis quædam delicta Christianæ pietatis commendatrix.*’

Zedler adds that his anniversary is kept on the 12th, 20th, and 24th of February.

VENANTIUS FORTUNATUS. (530-609.)

'The Royal Banners forward go.' 'Vexilla Regis prodeunt.'
84 *A. and M.*; 81 *Chope* (a different rendering); 105 *Sal.* (a rendering by
Rev. E. A. Dayman).

Dr. Mason Neale's translation. The original Latin piece has eight stanzas. In his 'Mediaeval Hymns and Sequences' (3rd edition, 1867), Dr. Neale says of it:—'This world-famous hymn, one of the grandest in the treasury of the Latin Church, was composed by Fortunatus on occasion of the reception of certain relics by S. Gregory of Tours and S. Radegund, previously to the consecration of a church at Poitiers. It is therefore, strictly and primarily, a processional hymn, though, very naturally, afterwards adapted to Passiontide.' It is remarkable that the 'Hymni et Collectæ' (1585) gives it without name. The words in the original

'in nationibus
Regnavit a ligno Deus,'

given in the hymn referred to in stanza 3,

'How God the heathen's King should be,
For God is reigning from the tree,'

are said to be founded on Psalm xcvi. 10, 'Say among the heathen that the Lord reigneth.' And Justin, in his Dialogue with Tryphon, says that in ancient Greek translations of the Old Testament there was the reading ἀπὸ ξύλου ('from a tree').

'The God whom earth and sea and sky.' 'Quem terra, pontus, æthera.'
249 *A. and M.*

The rendering is by the compilers of 'A. and M.' and Dr. Mason Neale.

'Sing, my tongue, the Saviour's triumph,'
Pange, lingua, gloriosi.—106 *Sal.*

The last stanza in the rendering is Dr. Mason Neale's, as given in his 'Mediaeval Hymns.' He speaks of the original as in the very first class of Latin hymns.



VENANTIUS HONORIUS CLEMENTIANUS FORTUNATUS was born about the year 530, in the district of Treviso, in Venetia. Dr. Mason Neale calls him 'the connecting link between the poetry of Sedulius and Prudentius and that of the Middle Ages.' He studied at Ravenna, and trained himself in oratory and poetry. From the ancients he learned so much as to excite the astonishment of his contemporaries, so that they gave him the epithet 'scholasticissimus.' For many years Fortunatus lived a life of pleasure, visiting the castles of the great, and repaying their hospitalities with his songs. But about the year 565 he made a pilgrimage to the tomb of the holy Martin at Tours, and this journey exercised an important influence upon his future career. In France he enjoyed the friendship of the pious and talented Queen Rhadegunda. On her account he determined to remain in that country, where also he was beneficially influenced

by his association with the celebrated Gregory, Bishop of Tours. The Queen was at that time living apart from her husband Clotaire, whom she survived, at a monastic institution which she had founded at Poitiers, an institution that held an important place in France in the latter half of the sixth century. Under her influence Fortunatus entered the priesthood, and in the year 599 he became Bishop of Poitiers. He died in A.D. 609. Archbishop Trench remarks that the frivolous lightness attributed to him by some writers is not justified by the character of his hymns. But his sacred hymns, although they are the preservers of his name, occupy but a small space in his eleven books of verse.

GREGORY THE GREAT. (550-604.)

‘Father of mercies, hear!’

‘Audi, benigne Conditor.’

90 *Sal.*; 75 *A. and M.*

The rendering is altered from Dr. Mason Neale’s, given in ‘The Hymnal Noted,’ and beginning, ‘O Maker of the world, give ear!’ Daniel attributes the original to Gregory.



GREGORY I., called the Great, was the son of Gordian and Sylvia, and was born about A.D. 550, of a noble family, in Rome. He studied jurisprudence, and being distinguished as a senator was promoted by the Emperor to the prefecture of that city. But the Church was his proper sphere. His bent was ecclesiastical and religious. Loving retirement, and desiring personal spiritual development, he took the monastic habit, and sought to withdraw from the public gaze. But he was too great a power to be spared from service in high places. He was soon called forth from his monastery, and sent on an important mission to Constantinople. While there he commenced his Commentary on Job. On his return to Rome, the city was suffering from an inundation and a contagious disease, to which Pelagius fell a victim. The general voice declared Gregory his successor as Bishop of Rome. In vain he protested, and sought to conceal himself, or flee. In 590 the office was forced upon him, and he reluctantly girded himself for his absorbing duties, regretting the loss of retirement, and anxiously anticipating the turmoil in which his episcopate would be passed. His life was full of trial. He had severe bodily affliction, and was so oppressed in mind by the heresies of his day, and the fear of the invasions of the Lombards, as to suppose that the end of the world was near.

Without being free from the errors that were then gaining strength in the Roman Church, he had great excellences, and

accomplished important works. He opposed many of the abuses of his day, and was very solicitous for the interests of the soul, in himself and in others. He was very charitable, and devoted his patrimony to the founding of seven monasteries. He was the first who took the title of 'Servus servorum Domini;' and to him are attributed the oft-repeated words, 'Si Christiani sint, non Angli essent sed *angeli* forent,' spoken when he saw some British children offered as slaves in the Roman market, and was told that they were 'Angles,' or English. And it was he who sent S. Augustine on a mission to our shores—not, however, as some have supposed, to introduce Christianity, which already had here its teachings and practices in what was probably a more apostolic form, but to introduce among the heathen Saxon settlers the doctrine and ritual of Rome, as they were in those times. He died in Rome in 604, exhausted with toils and sufferings. Besides the work already mentioned, he wrote an exposition of the Canticles; also 'Moralium,' thirty-four books; 'De cura sacerdotali;' 'Letters,' twelve books, and 'Dialogues.' He excelled in devotional composition. His Litany is a careful compilation from earlier litanies; and in his 'Sacramentary' are collects taken from earlier writers, with his own. Many of these are still found in the 'Book of Common Prayer,' a standing evidence of the high antiquity of part of that work. Gregory also patronised church-music, and founded schools where it could be taught; and to him we are indebted for the Gregorian Chant, which the choir and people sung in unison. It is a remarkable fact that the attempt to introduce this chant into the British Church occasioned a tumult, in which many lost their lives.



S. ANDREW OF CRETE. (660-732.)

'O the mystery, passing wonder.' Τὸ μέγα μυστήριον. 187 *People*; 124 *Sal.*

The original is the 'Stichera for Great Thursday.' It forms part of the Great Canon which is sung through on the Thursday of Mid-Lent week. The Abbé Migne has given the original in his 'Cursus Patrologiæ' (tom. xcvi. p. 1418). The part rendered is under the heading 'Ἀσπόρου συλλήψεως.' The rendering is by Dr. Mason Neale, given in his 'Hymns of the Eastern Church' (1862, third edition, 1866). The Great Canon is regarded by the Greeks as the King of Canons. It extends to more than 300 stanzas, and is a collection of Scripture examples used to illustrate the state of the penitent confessing his sins. The examples are given with the vividness and simplicity of Scripture, and applied with spiritual discernment and skill. Other principal works by the same ancient poet, were the 'Triodion' and the 'Pentecostarion.'

'Christian! dost thou see them?' Οὐ γὰρ βλέπεις τοὺς παράπτυνας.

65 *People*; 103 *Sal.*

'Stichera for the second week of the Great Fast.' The rendering from the same source as the last.



R. MASON NEALE has given, in his most valuable work, already referred to, a few particulars of S. Andrew's life. He was born at Damascus about the year 660. He is sometimes called 'of Jerusalem,' where he entered on a monastic course. Being sent on Church business to Constantinople, he there became deacon of the Great Church and Warden of the Orphanage. His early public life was not free from stain. Bardanes—who, under the name of Philippicus, reigned from 711 to 714—raised S. Andrew to the archiepiscopate of Crete, from which diocese he is called. In this high ecclesiastical position he took part in the pseudo-Synod of Constantinople, held in 712, by which the Monothelite heresy was reaffirmed. Subsequently, he returned to the faith of the Church, and contended against the errors he had maintained. Besides the poetical works referred to, seventeen of his homilies are preserved. Some of the principal are—'In ramos palmarum,' 'In exaltationem crucis,' 'In vitam humanam et defunctos.' Richard recounts the controversy S. Andrew had with Constantin Copronyme, at Constantinople, in favour of image-worship; and states that the Emperor condemned him to death, but that he died from a wound in the foot, received on the way. Richard gives the date of his death as A.D. 761. Neale says he died in the island of Hierissus, near Mitylene, about the year 732.

VENERABLE BEDE. (ABOUT 672—735.)

'A hymn for martyrs sweetly sing.' 'Hymnum canentes martyrum.'
53 *A. and M.*

An altered form of Dr. Mason Neale's rendering of Bede's original. In the Latin original there are six stanzas; and it has this peculiarity, which is also found in several other mediæval writers—that, in each stanza, consisting of eight lines, the first and last lines are the same.

'The great forerunner of the morn.' 'Præcursor altus luminis.'
250 *A. and M.* (Dr. Mason Neale's rendering).

Cassander, in his 'Hymni Ecclesiastici' (1616), attributes eleven hymns to Bede, and Daniel has followed Cassander in this judgment. But Dr. Giles, the editor of his works, more recently throws some doubt on the authenticity of the hymns attributed to him. Bede is also said to have made hymns in Anglo-Saxon.



HIS eminent ornament of the British Church, whose piety and learning procured for him the epithet 'Venerable,' was born, about the year 672, in a village now called Jarrow, near the mouth of the Tyne. Having early lost both his parents, he was trained at the monastery of Wearmouth; but afterwards removed to the

neighbouring monastery of Jarrow, where he continued during his laborious and justly-celebrated life. He was ordained deacon in his nineteenth year, and priest in his thirtieth year, by John of Beverley, Bishop of Hexham. He refused higher office in order to devote himself entirely to his literary work, but he did not neglect the various duties of a monk of those days. Bede was eminent for his devoted piety, and his views of Divine truth seem to have been Scriptural, although he was not entirely free from the superstition of his times. His acquirements in almost every branch of learning were truly remarkable for a period ages before printing was discovered, and when so few possessed even the rudiments of knowledge. He was familiar with several languages, and quotes numerous earlier authors. He gave great attention to the exposition of Scripture, in which he showed much insight into the meaning of God's Word; but he is sometimes vague and allegorical, and his exegetical learning was chiefly derived from the Early Fathers. As a teacher he drew many around him to benefit by his instruction, and as an ecclesiastic he was most exemplary in the discharge of every pious duty. But, perhaps, the most prominent characteristic of his life was his ceaseless industry devoted to worthy ends. His books were multiplied as if he lived in a reading age, and as if he possessed every facility for their rapid production. And even in death the ruling passion was strong. He urged his amanuensis to write faster and faster, lest his failing words should cease before the work was completed. And not till the last word was written did he rest, but then he rejoiced and gave praise to the Trinity. Early in his life the fame of his learning and piety had reached to Rome, and Pope Sergius urged him to come to his assistance; but he preferred the less ambitious toils of his monastery (though some have thought he would have been obliged to comply if the Pope had not died just at that time), and there he lived and laboured till his death, on May 26, A.D. 735.

One of his greatest works was his 'Ecclesiastical History of the English Nation,' compiled partly from chronicles and partly from contemporary information, which he collected from prelates and other eminent persons of his acquaintance—a work always regarded as a high authority, though not without legendary matter, according to the custom of those times. At the end of this work he gave a list of his numerous previous writings up to the year 731. In the list we find 'A Book of Hymns in several Sorts of Metre or Rhyme,' and 'A Book of the Art of Poetry.' Another of his principal works was his 'Anglo-Saxon Chronicle.' The list also includes Homilies from the Fathers on different parts of Scripture, and

Histories of Saints. He also wrote scientific treatises based on classic authors. One of his last works was a letter to Egbert, Archbishop of York, illustrating the state of the Church in those times. At the time of his death he was engaged in making extracts from the works of S. Isidore, and in translating S. John's Gospel into the Anglo-Saxon tongue. His works (including some attributed to him without authority) were published at Cologne in 1612, in eight volumes. Bede took great delight in sacred song (in his time an eminent chanter came from Rome to England), and when he was near death, and rendered sleepless by asthma, the dying saint consoled himself by singing praises to God.



S. COSMAS. (DIED A.D. 760.)

‘Christ is born! exalt His name.’ 45 *Sal.*

This is altered from Dr. Mason Neale's rendering (1862), which begins:—

‘Christ is born! tell forth His fame.’ *Χριστὸς γεννᾶται· δοξάσατε.*

It is the first ode of S. Cosmas's fine ‘Canon for Christmas Day.’ Migne gives the original in his ‘*Patrologiæ Cursus Completus*’ (series *Græca*, tom. lxxxix.), and Daniel has given it in his ‘*Thesaurus Hymnologicus*’ (tom. iii. p. 55).

‘The choirs of ransomed Israel.’ *Χοροὶ Ἰσραήλ.* 271 *People.*

A cento from his celebrated Canon on the Transfiguration. The rendering is from the same source as the last.



COSMAS is surnamed ‘the Melodist.’ Migne mentions that he was also called, from his place of birth, ‘Hierosolymitanus,’ and sometimes ‘Hieropolites.’ He ranks after S. John Damascene, by whose father he was adopted. They wrote together, assisting each other, and, in friendly rivalry, undertaking pieces on the same great Scripture events. S. Cosmas was the most learned of the Greek poets. Bold in his types and imagery, and sometimes comprehending great fulness of meaning in contracted forms of expression, he is in some places difficult to understand. Besides the Canon already mentioned, his Canons on the Transfiguration and the Purification, and on S. Gregory Nazianzen, are esteemed highly. Like his foster-brother S. John, Cosmas became a monk of S. Sabas, and, against his will, was consecrated Bishop of Maiuma, near Gaza, about the year 745, by John, Patriarch of Jerusalem. His life and church rule were holy, and he died, full of years, about A.D. 760. His hymns are much used and praised in the Eastern Church, and he is commemorated on October 14.

S. JOHN DAMASCENE. (DIED ABOUT 780.)

'Tis the day of Resurrection.' Ἀναστάσεως ἡμέρα. 136 *People*; 142 *Sal.*

The original is the hymn of victory sung at the first hour of Easter morning, when, amid general exultation, the people were shouting. 'Christ is risen!' Its intrinsic excellence is only equalled by its appropriateness to the soul-stirring occasion. The Abbé Migne has given the original in his '*Cursus Patrologiæ*,' (tom. xvi. p. 839). It consists of 27 stanzas, and is entitled 'Εἰς τὴν κυριακὴν τοῦ Πάσχα.' The rendering is by Dr. Mason Neale in his '*Hymns of the Eastern Church*' (1862).

'Those eternal bowers.' Τὰς ἐδρὰς τὰς αἰωνίας. 298 *People.*

Idiomela for All Saints. The rendering from the same source as the last.



T. JOHN DAMASCENE is called by Gibbon 'the last of the Greek Fathers,' though others make John Mauropus (1060) the last. All agree that the former John was their greatest poet. It is disappointing that so few particulars of his life can be discovered; even his date is uncertain. Dr. Mason Neale has placed his death about 780. He is said to have been born of a good family at Damascus, and to have lived there early in the eighth century. He was called by some, probably his enemies, Mansur; but the reason for giving the name is not known. He was learned and eloquent, and had made great progress in the study of philosophy; hence his varied talents and qualifications made him a powerful adversary when he entered the lists against the Iconoclasts. But controversy brought upon him persecution. As the accomplished authoress of '*The Greek Christian Poets*' (1863) expresses it, he held 'the unsheathed sword of controversy until the point drew down the lightning.' He became a priest of the Church of Jerusalem; and although he held an important office under the Caliph, was glad to retire, with his friend and fellow-poet, S. Cosmas of Jerusalem, to the monastery of S. Sabas, between Jerusalem and the Dead Sea. There he died, between 754 and 787. Besides the Easter Canon, he wrote one for the Ascension, and another for S. Thomas's Sunday. Other pieces, scattered in the office-books with the name John, are also probably by him.

S. STEPHEN THE SABAITE. (725-794.)

'Art thou weary, art thou languid?' Κόπον τε καὶ κάματον;
458 *People*; 100 *Sal.*

The original stanzas Dr. Mason Neale has entitled '*Idiomela in the week of the first oblique tone.*' He uses the word '*idiomela*' for '*stanzas which are their own models.*' The other part of the title refers to the chant or tune

appointed in the Eastern church service for this piece. His rendering, given in his 'Hymns of the Eastern Church' (1862), departs widely from the original, but well represents its touching sweetness and simplicity.



THE monastery of S. Sabas, whence S. Stephen is named, was the place of retreat of his uncle, S. John Damascene, and also of S. Cosmas, the poet whose style S. Stephen followed. He was only ten years of age when his uncle placed him there, and he remained there fifty-nine years, living to see his uncle's contention for the restoration of images successful. Little is known of his life. The above piece is superior to some of his productions, which are sometimes tedious, and 'he is sometimes guilty of very hard metaphors.' His best pieces are on the martyrs of his own monastery, S. Sabas, and on the Circumcision. He is commemorated on July 13.

PAULUS DIACONUS. (DIED ABOUT 799.)

'Greatest of prophets, messenger appointed!' 'Ut queant laxis resonare fibris.'

255 *People.*

'O blessed saint of high renown!' 'O nimis felix, meritique celsi.'

256 *People.*

These two hymns are renderings of parts of a piece of 14 stanzas in praise of John the Baptist. Migne gives the original in his 'Patrologiæ Cursus Completus' (tom. 95, column 1597).



PAUL, commonly called the Deacon, was by nation a Lombard. His father was called Warnefrid or Winefrid, and he also took the same name. When young, he went to pursue his studies at the important Lombard town of Ticinum (Pavia). It is related that he suffered exile on a charge of conspiracy against Charles, King of France; but that, after escaping from exile, he lived in great honour with Arichisius at Benevento. Having become a monk in the solitude of Monte Cassino, he passed the rest of his days in pious exercises and retirement. He was the author of several biographical, historical, and religious works; one of the principal of which was his 'De Gest. Langobard.,' a work praised and used by Gibbon in his 'Decline and Fall of the Roman Empire' (chap. xlv.). Paulus died about the year 799.

S. THEODULPH. (DIED 821.)

'All glory, laud and honour.' 'Gloria, laus et honor.'

86 *A. and M.*; 83 *Chope* (another rendering); 117 *Sal.*

This is Dr. Mason Neale's translation (1856), given as hymn 86 'A. and M.,' where the form of the original is preserved by repeating the first stanza after

every succeeding stanza. In the 'Sal.' hymn 117, this form is not preserved, and a stanza (No. 7) is added, which is not found in the original. This most pleasing and beautiful hymn is taken from the Roman Missal. Theodulph's hymns were thought the best of the age in which he lived, and this in particular took a high place; and it continues to be sung in the Roman Catholic church service, by those walking in procession on Palm Sunday. J. Clichtoveus (1519) relates that Theodulph wrote it in prison, and regained his liberty by singing it at the prison-window when the Emperor Louis was passing with the Palm procession. Daniel in his 'Thesaurus Hymnologicus' gives Clichtoveus's statement, and adds that it is certain the hymn has been in use in the Church from that time.



FEW particulars of the life of this ancient Latin hymn-writer have been preserved. He is said to have been born in Italy, though of Gothic origin. He was abbot in a Benedictine monastery at Florence, but on the invitation of Charlemagne removed to France, where he died Bishop of Orleans, in the year 821.



S. JOSEPH OF THE STUDIUM.

(9TH CENTURY.)

'Let our choir new anthems raise.' Τῶν ἱερῶν ἀθλοφόρων. 296 *People*.

This is a cento from the Canon for SS. Timothy and Maura. The rendering is from 'Hymns of the Eastern Church' by Dr. Mason Neale (1862).

'And wilt Thou pardon, Lord?' Τῶν ἁμαρτιῶν μου τὴν πληθύν. 75 *People*; 88 *Sal*.

This is a cento from the Canon for the Monday of the First Tone in the Paracletice. The rendering is from the same source as the last.

'Stars of the morning, so gloriously bright!' 286 *People*.

A cento from the Canon of the 'Bodiless Ones.' The rendering is from the same source as the last.

'O happy band of pilgrims!' 531 *People*.

A piece by Dr. Mason Neale, suggested by S. Joseph's verses, but containing little that is from the Greek.

'Jesus, Lord of life eternal.' Ἰησοῦς ὁ ζωοδότης. 147 *People*; 161 *Sal*.

A rendering from the same work of Ode IV. in the Canon for Ascension day.

'Safe home, safe home in port.' 259 *Sal*.

A piece in six stanzas, from the same work, founded on the Greek.



T. JOSEPH was born in Sicily, but left his country on its occupation by the Mahometans, in 830. He then removed to Thessalonica, where he embraced the monastic life. Richard speaks of him as Archbishop of Thessalonica, and says that, in consequence of the Iconoclastic persecution, favoured by Constantine Copronymus, he removed from Constantinople to Rome. But further

trials awaited him: he was taken by pirates and enslaved at Crete. His bondage continued for years, and he made use of his captivity to bring his captors into subjection to the faith. Having regained his liberty he returned to Rome, and enjoyed the friendship of S. Ignatius, and afterwards of Photius, with whom he went into exile. After being recalled from exile, he devoted himself entirely to the production of hymns, of which he composed a large number. Many of them are long and tedious, in praise of saints of whom little is known; but his Canon for Ascension Day, and some of his smaller pieces, are full of Scripture thought, aptly and poetically expressed. Amongst his extant works are a discourse in honour of the Cross, and a letter bearing date 808.

S. RABANUS MAURUS. (776–856.)

‘Christ of the holy angels light and gladness.’

‘Christe, sanctorum decus angelorum.’

283 *People.*

The rendering is by W. J. Copeland.

‘Christ, the Father’s mirrored brightness.’

‘Tibi, Christe, splendor Patris.’

284 *People.*

The rendering is by J. D. Chambers. Migne has given originals of these two pieces in his ‘*Patrologiæ Cursus Completus*’ (tom. 112, column 1659).



T. RABANUS, or Hrabanus, was so conspicuous for his learning that the saying arose, ‘doctus ut Rabanus.’ Migne, who gives his commentaries, theological treatises, and poems *in extenso*, occupies six of his large tomes with them. He has also collected all the existing biographical materials. Rabanus’s parents were both of noble family, and he was born at Mayence in 776. While a child, they put him in the monastery of Fulde to receive a religious education. There he pursued his studies, and fully entered upon monastic life. In 801 he was ordained deacon, and the following year went to Tours to study liberal arts under Alcuin, who gave him the name Maurus. On his return to Fulde, he superintended the school of the monastery, and trained there many who afterwards became eminent. In 814 he was ordained priest. For some time after he suffered harsh treatment from the abbot, who even deprived him of his books. But the abbot was at length deprived of his office, and from 822 to 842 Rabanus filled his place. On ceasing from this office he retired into the kingdom of Lothaire I. In 847 he was appointed Archbishop of Mayence. He was benevolent as well as learned, and it is recorded that he had fed hundreds in famine in the village of Winzel, where he died, February 4, 856.

THEOCTISTUS OF THE STUDIUM.

(DIED ABOUT 890.)

‘Jesu, name all names above.’ Ἰησοῦ γλυκύτατε. 509 *People*.

This rendering is by Dr. Mason Neale in his ‘Hymns of the Eastern Church’ (1862). The original is a cento from the ‘Suppliant Canon to Jesus,’ found at the end of the Paracletice. Theoctistus is known only as the author of that work, and he is said to have been a friend of S. Joseph of the Studium. The Christian beauty of this piece makes us regret that more of his works are not known.

METROPHANES OF SMYRNA.

(DIED ABOUT 910.)

‘O Unity of threefold Light!’ Τριφεγγίης Μονὰς θεαρχική. 545 *People*.

A cento from the ‘Canon for Sunday of the Second Tone.’ The rendering is from Dr. Mason Neale’s ‘Hymns of the Eastern Church’ (1862).



METROPHANES was Bishop of Smyrna towards the close of the ninth century. He was an earnest supporter of S. Ignatius, and sided with Rome in her contest with Photius. He wrote eight Canons in honour of the Trinity. It was a difficult task to give and vindicate the orthodox doctrine on this profound subject in a poetical form, but the above cento will suffice to show that the poet has not striven in vain.

S. ODO OF CLUNY. (879–942.)

‘O Church, our Mother, speak His praise.’ ‘Lauda, Mater, Ecclesia.’
264 *People*.

Clichtoveus, Thomasius, Rambach, and Daniel all attribute this piece to S. Odo. The rendering is by John David Chambers.



S. ODO, the son of a nobleman named Abbo, was born at Tours in the year 879. He was at first brought up in the family of Falk II., Count of Auvergne, and afterwards in that of William, Count of Auvergne and Duke of Aquitaine, who founded the Abbey of Cluny. At the age of 19 he received the tonsure, and was instituted to a canonry in S. Martin’s Church at Tours. Subsequently he had the advantage of four years’ theological study in Paris. But no offers of office could deter him from carrying out his fixed purpose of entering upon monastic life. In 909 he went, taking with him about 100 books, to the monastery of Beaume, in the diocese of Besançon. He was afterwards appointed Abbot of

Cluny, and of Massay and Deols. Cluny was his place of residence, and he established there the rule of S. Bennet, which he maintained with great severity, especially enjoining silence upon the monks. He returned to Tours at the close of his career, and died there November 18, 942.

GODESCALCUS. (DIED ABOUT 950.)

‘The strain upraise of joy and praise. Alleluia!’

‘Cantemus cuncti melodum. Alleluia!’

145 *A. and M.* ; 163 *Chope* ; 370 *Harland* ; 134 *People* ; 193 *Sal.*

This is Dr. Mason Neale’s rendering (1851) of the Alleluia sequence. He translated it first for ‘The Hymnal Noted.’ He has rendered two other of his sequences, the ‘Laus tibi Christe,’ and the ‘Coeli enarrant,’ and gives high praise to the author of these works. Daniel does not admit the claim of Godescalcus to be the author of the Latin original, but classes it amongst ‘sequentiae ad sæculum usque XI. compositaë.’



UT little is known of Godescalcus beyond the date of his death, about A.D. 950. His pieces show his familiarity with Scripture facts, and his deep sympathy with nature. He is easily confounded with the eminent French Benedictine monk who did battle for Augustinian doctrine, suffered imprisonment for his testimony, and died, after twenty-one years of incarceration, in 870.

S. FULBERT OF CHARTRES.

(DIED ABOUT 1029.)

‘Ye choirs of New Jerusalem.’ ‘Chorus novæ Hierusalem.’

106 *A. and M.* ; 114 *People* (another rendering).

The rendering is by Robert Campbell (1850) in the S. Andrew’s Hymnal.



HE place of S. Fulbert’s birth is uncertain. He studied at Rheims, whence he went to Chartres, to preside over a school. His attainments were various; he was familiar with general literature, medicine, and theology, and at length became known throughout France, and in other parts of the world, for his abilities and wisdom. Canute and other kings and princes sought his advice. He conducted for some time a theological college at Chartres, and was consecrated bishop of that diocese. His writings remain. They consist of hymns, letters, sermons, and theological treatises. Richard, in his ‘Bibliothèque Sacrée’ (1824), says that Fulbert’s hymns were used in the English Church during their author’s life.

ROBERT II. KING OF FRANCE. (972-1031.)

By this royal author, there is a hymn which Archbishop Trench, in his 'Sacred Latin Poetry,' justly describes as 'the loveliest of all the hymns in the whole circle of Latin poetry.' And Clichtoveus says, 'Non satis hæc oratio mea quidem sententia commendari potest, nam omni commendatione superior est.' A careful translation of it (Edward Caswall's, 1849) forms Hymn 128 'A. and M.' (a) :—

'Come, thou Holy Spirit, come.' 'Veni Sancte Spiritus.' 126 *Chope*; 175 *Sal.* But it is not possible to transfer from the Latin the happy combination of simplicity and conciseness, with fulness of meaning and excellence of form, found in the original. For example, what German or English rendering equals the original of the second stanza?—

'Veni pater pauperum,
Veni dator munerum,
Veni lumen cordium.'

One of the earliest Latin Christian hymns, this has held a place with the most esteemed in both the Romish and Protestant Churches, and an unsuccessful attempt has been made to claim the credit of its production for Pope Innocent III. Melito, Bishop of Sardinia, in his 'Clavis,' claims it for his contemporary, Cardinal Stephen Langton, Archbishop of Canterbury.



ING ROBERT was the son of Hugh Capet, whom he succeeded upon the throne of France about the year 997. He fell upon evil times. The contentions of various powers, political and ecclesiastical, within the borders of his empire, rendered his reign a time of trial and uncertainty. And Sismondi, in his 'Histoire des Français' (vol. iv. p. 104), describes him as 'one of the gentlest but feeblest and least competent men that ever ascended a throne,' so that he was ill-prepared to cope with his adversaries. He was separated from his first wife, Bertha, by ecclesiastical authority, on the ground that their previous relationship was too near. He afterwards married the Queen Constance. His later years were tried by the opposition of his sons, as well as by the agitations of the unsettled times in which he lived. Amongst his friends we find another eminent Latin hymn-writer—S. Fulbert of Chartres, author of Hymn 106 'A. and M.' King Robert died at Melun, July 20, 1031, and was buried at S. Denis.

Of his authorship and hymn-writing, Sismondi says (p. 104) : 'The monk who is the author of the Chronicles of Saint Bertin, tells us that Robert was very pious, prudent, learned, and somewhat of a philosopher, and that he specially excelled as a musician. He composed the piece on the Holy Spirit which begins with the words "Adsit nobis gratia," the harmonies "Judæa et Hierusalem, concede nobis, quæsumus" and "Cornelius centurio," which he presented at Rome upon the altar of Saint Peter, marked with

the chant which was suitable to them—also the antiphony “Eripe,” and many other beautiful pieces. His wife, Constance, seeing him always occupied in these labours, asked him in jest to compose something in memory of her. He then produced the piece, “O constantia martyrurum,” which, because of the name “Constantia,” the Queen supposed was made for her. This king had a custom of often going to the Church of S. Denis, where, arrayed in his royal robes, and with the crown on his head, he directed the choir at matins, at vespers, and at the mass, and he used to sing with the monks.’



PETER DAMIANI. (988–1072.)

‘For the fount of life eternal.’ ‘Ad perennis vitæ fontem.’

320 *Sal* ; 484 *People* (another rendering).

A bold rendering by Rev. John Dayman, M.A.

In his ‘Mediæval Hymns and Sequences,’ Dr. Mason Neale has given renderings of two remarkable pieces by this author ; one he calls ‘The Dies Iræ of individual life.’ It has great force and vividness. It begins,

‘O what terror in thy forethought !’

‘Gravi me terrore pulsas, vitæ dies ultima.’

The other is :—

‘O cross, whereby the earth is blest !’ ‘Crux, mundi benedictio.’

It is not without quaintness and quiet beauty.



PETER DAMIANI was born at Ravenna, about 988.

He was a pious priest, and learned for his day. He is said to have been a child of poor parents, and to have been neglected by his mother ; but his brother supported him, and gave him an education at Faenza and Parma, where he made great progress in knowledge. In 1058 he was appointed Cardinal and Bishop of Ostia, and in that position he aided Gregory VII. in his Church reforms. He was a zealous opponent of the ecclesiastical abuses of his times, and laboured to remove them, thereby bringing upon himself hatred and opposition. He was once sent as Legate to Milan. Late in life he resigned his cardinalate, and spent his remaining years in retirement and devotion at the Abbey of S. Croce d’Avellano. Dr. Mason Neale has pointed out that Damiani evidently kept in view, as he wrote, the earlier and still more eminent models of Latin sacred verse. He died at Faenza, February 1072.

Damiani’s works consist of letters, sermons, and lives of saints. One of his most celebrated productions is entitled ‘Gomorrhæus.’ In it he exposes the corruptions and vices of some of the clergy of those times.

S. ANSELM OF LUCCA. (DIED 1086.)

'Jesu, solace of my soul.' 'Jesu mi dulcissime.' 511 *People.*

The rendering is by Prebendary Kynaston, and is given at p. 73 of his 'Occasional Hymns' (1862).



T. ANSELM, of Lucca, must not be confounded with the eminent Archbishop of Canterbury, who, in the same century, played so important a part in English history. It is remarkable that both contended earnestly for the superiority of papal to kingly supremacy. The subject of this sketch, being appointed to the see of Lucca, refused to receive his investiture from Henry IV., Emperor of Germany. But the succeeding Pope (Gregory VII.) ordered him to receive it from that monarch. Upon this, so strong was he in his view of the importance of spiritual supremacy, that he preferred taking the monastic habit of Cluny. But the Pope obliged him to return to his diocese. Another difficulty followed; his strictness of discipline brought him into collision with the canons of the cathedral, who violently expelled him in 1079. Afterwards the Pope appointed him Apostolic Legate in Lombardy. He wrote against temporal princes giving offices in the Church and using church revenues. He died at Mantua, March 18, 1086.

ARCHBISHOP HILDEBERT. (DIED 1133.)

This name is given with hesitation. The 'Veni, Creator Spiritus,' of which there are several renderings, has been attributed to this author, but better authorities attribute it to S. Rabanus Maurus.



HILDEBERT was born in Vendôme, of parents in moderate circumstances. In 1097 he was appointed Bishop of Mans, and Archbishop of Tours in 1125. He left many works in prose and verse, including sermons, religious treatises, and lives of saints; of these an outline is given in the 'Bibliothèque Sacrée' (1824), by Fathers Richard and Giraud. He died in 1133 or 1134.

PETER ABELARD. (1079-1142.)

'He sends to the Virgin.' 'Mittit ad virginem.' 243 *People.*

Clichtoveus, Rambach, and Daniel praise this sequence. The rendering is close to the original, but the original has 13 stanzas.



OUR space will not suffice to trace minutely the romantic career of this author, whose learning might have been less celebrated if his love had not become a wild passion, involving him in difficulties from which he was never able to escape. He was born at Palais, near Nantes, and was designed for the military profession; but gave the preference to philosophy and theology, to which he devoted his life. After acquiring the knowledge that was attainable in his native locality, he went to Paris, and studied under the eminent teachers of the day, William de Champeaux and others. Having engaged for a time in teaching at Melun and Corbeil, he returned to Paris; and so controverted his former master, Champeaux, as to lead him to abandon his professorship. Subsequently he studied theology under Anselm, at Laon; and there also, by the force and arrogance of his mind, overmastered his teacher. But Anselm having obtained his removal from Laon, he returned to Paris, and lectured on divinity with great popularity, and drew around him as pupils many persons afterwards celebrated. It was at this time that he undertook to instruct Heloïse, a niece of Fulbert, a canon of the cathedral of Paris; having conceived for her a warm affection, which degenerated into a guilty passion. When Heloïse had retired to Brittany, and become the mother of a child, Fulbert, greatly enraged, insisted on their marriage, which Heloïse opposed as injurious to the prospects of Abelard, who was a priest; the marriage nevertheless took place. Heloïse was withdrawn from the severe treatment of her uncle, which however Abelard did not escape, but suffered shameful personal injuries at his instigation. Subsequently they lived apart—she in the convent of Argenteuil, and he sometimes where he could gather crowds of learners, and sometimes where polemical conflicts compelled him to remain. He was condemned for heresy by the Council of Soissons in 1121, and his books were burnt. Afterwards he occupied a hut on the banks of the River Ardisson, where he taught many. Then he retired to the monastery of S. Gildas, in Brittany, of which he became superior. In 1140 he was cited for heresy before the Council of Sens, but he appealed to Rome. On his way thither he found that the sentence against him was confirmed. The remainder of his life was spent in retirement. He died at S. Marcellus, near Châlons, April 21, 1142. His mind was daring and rationalistic, and his challenging of orthodox opinions exposed him to much persecution. He has found an admirer in M. Victor Cousin, the great French philosopher, who published his writings in 1850. His principal works are epistles and treatises on religious and theological subjects. They were printed in 1616.

S. BERNARD. (1091-1153.)



THE great Bernard, who is distinguished as S. Bernard of Clairvaux, was born at Fontaine, in Burgundy. His father was a nobleman. Both his parents were pious, and he owed much to the piety of his mother, who died when he was young. After being educated at the University of Paris, he entered, at the age of 22, the Cistercian monastery of Citeaux, near Dijon, in Burgundy. That which he was afterwards so distinguished for, his remarkable influence over the minds of others, already appeared. By means of it he induced his five brothers and several companions to accompany him into monastic life. The Order was severe in its ascetic practices, and Bernard carried these so far as to injure his health. His austerity made him famous, and at the age of 25 he was appointed abbot of a new monastery at Clairvaux, in Champagne.

In this position, which he continued to retain, notwithstanding several offers of bishoprics, he obtained extraordinary influence and reputation: even kings and popes received his advice, and yielded to his decisions. Six Church Councils are attributed to him. His eloquent preaching was everywhere welcomed. Convents and monasteries, after his model, sprang up in all parts of Europe. His works were read, and he was hailed as the champion of the orthodoxy of those times. Having been challenged by the rationalising Abelard, Bernard met him for controversy, at Sens, in 1140: but after hearing Bernard's opening statement, Abelard lost all courage, and, having appealed to the Pope, retired pusillanimously from the contest. It was Bernard also who persuaded the King of France to undertake the crusade of the year 1146.

Luther calls Bernard 'the best monk that ever lived.' He was a great theologian, a follower of Augustine in his doctrines, which he taught with definiteness and held with decision. Earnest in effort, self-denying in life, unsparing in censure of abuses and corruptions, full of zeal for what he believed to be Christian truth, he nevertheless erred in being carried by his fervour and success into extravagances, especially in the claims he put forth for himself as the possessor of inspiration, and of the power to work miracles. Bernard is one of the principal saints in the Romish calendar, and has been styled 'the last of the Fathers.'

His works include numerous 'Epistles,' 'Sermons on the Song of Solomon,' 'Five Books on Consideration,' with other sermons and treatises on religious and ecclesiastical subjects.

The Abbé Migne, in his valuable reprint, gives seven poems by Bernard. The date 1140 has been given to Bernard's most celebrated Latin poem—a piece full of the ardent piety and missionary zeal of the illustrious author. Portions of it are found in several collections, as follows:—

‘Jesus! the very thought of Thee.’ ‘Jesu! dulcis memoria.’

157 *A. and M.*; 154 *Alford*; 278 *Bapt.*; 51 *Chope*; 295 *Harland*; 605 *Kemble*; 346 *Leeds*; 102 *Mercer*; 220 *Meth. N.*; 329 *N. Cong.*; 25 *N. Pres.*; 65 *R. T. S.*; 279 *S. P. C. K.*; 786 *Spurg.*; 59 *Sal.*

There is also a rendering by Dr. Mason Neale, beginning—

‘Jesu! the very thought is sweet.’—65 *A. and M.*; 215 *Chope*; 273 *People*; 67 *Sal.*

‘O Jesus! King most wonderful.’—157 *A. and M.*; 287 *Meth. N.*; 405 *N. Cong.*; 65 *R. T. S.*; 787 *Spurg.*

We are indebted to Edward Caswall for these beautiful renderings of Bernard. The former is found at p. 56 of ‘*Lyra Catholica*, containing all the Breviary and Missal Hymns, with others from various sources, translated by Edward Caswall, M.A.’ (1849), and the latter is found at p. 57 of the same work. Wackernagel, in his ‘*Das Deutsche Kirchenlied*’ (1862), has given the original Latin in fifty-six verses of four lines each. Daniel, in his fourth vol., discusses the probability that the poem in its extended form is not entirely Bernard’s work, but only founded on his shorter pieces. How near Mr. Caswall has kept to the original may be seen by taking verse 4, with which ‘O Jesus! King most wonderful’ begins. The original Latin is as follows:—

‘Jesu! rex admirabilis
Et triumphator nobilis,
Dulcedo ineffabilis,
Totus desiderabilis.’

Another portion of Caswall’s rendering is—

‘Jesu! Thy mercies are untold,’ 147 *A. and M.*

See also, under ‘Ray Palmer, D.D.’ an account of his rendering, beginning—

‘Jesu! Thou joy of loving hearts.’

Part of Bernard’s piece—

‘O! sacred Head, surrounded.’ ‘Salve, caput cruentatum.’

97 *A. and M.*; 89 *Chope.*

(A rendering by Rev. Sir Henry W. Baker, Bart., 1861).

is freely given in Gerhard’s—

‘O! sacred Head, once wounded.’ ‘O! Haupt voll Blut und Wunden.’

(A rendering by James W. Alexander, 1849.)

There is also a rendering of the Latin by Dean Alford (1844), beginning—

‘Hail! that Head with sorrows bowing.’ 102 *Alford*; 130 *Sal.*

BERNARD OF CLUNY.

(12TH CENTURY.)



HIS talented ecclesiastic must not be confounded with his still more celebrated fellow-countryman and contemporary, Bernard, the Abbot of Clairvaux. He was born at Morlaix, in Brittany, and is said to have been the child of English parents. We know nothing of the incidents of his life; his poetry is his best memorial. A connection can be traced between this author and several English parish churches. When the priory of Castleacre, Norfolk, was founded, in the eleventh century, Cluniac monks came over to occupy it; from that priory several churches were founded. So that the hymns of their celebrated abbot, now again sung in these edifices, were probably in use in them 700 years ago.

‘Brief life is here our portion.’ ‘Hic breve vivitur.’

142 *A. and M.*; 45 *Bick. S.*; 148 *Chope*; 258 *Harland*; 601 *Kemble*;
407 *Mercer*; 465 *People*; 463 *R. T. S.*; 273 *S. P. C. K.*; 319 *Sal., &c.*

‘For thee, O dear, dear country!’ ‘O bona patria.’

142 *A. and M.*; 128 *Alford*; 46 *Bick. S.*; 149 *Chope*; 258 *Harland*; 602
Kemble; 407 *Mercer*; 744 *N. Cong.*; 466 *People*; 463 *R. T. S.*; 274
S. P. C. K., &c.

‘Jerusalem the golden!’ ‘Urbs Syon aurea.’

142 *A. and M.*; 325 *Alford*; 47 *Bick. S.*; 150 *Chope*; 258 *Harland*; 407
Mercer; 467 *People*; 463 *R. T. S.*; 275 *S. P. C. K.*; 863 *Spurg., &c.*

‘Jerusalem the glorious!’ ‘Urbs Syon inclyta, gloria.’ 468 *People.*

‘Jerusalem exulting.’ ‘Urbe Syon inclyta, turris.’ 469 *People.*

These hymns are taken from the late Dr. Mason Neale’s translation of a Latin poem of 3,000 lines, entitled, ‘De contemptu mundi.’ The translation is given in ‘The Rhythm of Bernard de Morlaix, Monk of Cluny, on the Celestial Country’ (1858, third edition 1861). The original poem was dedicated to Peter the Venerable, General of the Order to which Bernard belonged. Cluny Abbey was the greatest in France, and Peter was at its head from 1122 to 1156.

The poetic form of the piece is strange to the reader, and most difficult to the writer. The hexameter terminates in a tailed rhyme, and it has also a feminine leonine rhyme between the two first clauses, each clause terminating in the same way, *e.g.*—

‘Tunc nova gloria || pectora sobria || clarificabit :
Solvit enigmata || veraque sabbata || continuabit.’

Although this form is not attractive, yet ‘no one’ (says Archbishop Trench) ‘with a sense for the true passion of poetry, even when it manifests itself in forms the least to his liking, will deny the breath of a real inspiration to the author of these dactylic hexameters.’

The whole poem was reprinted in the sixteenth and seventeenth centuries, as well as more recently. The greater part of it is a bitter satire on the corruptions of the age, but it opens with a description of the peace and glory of heaven. The author's own account of the plan of the piece is as follows:—‘The *subject* of the author is the Advent of Christ to Judgment: the joys of the saints, the pains of the reprobate. His *intention*, to persuade to the contempt of the world. The *use*, to despise the things of the world; to seek the things which be God's. He fortifies his exordium with the authority of the Apostle John, saying, “Little children, it is the last time;” where he endeavours to secure beforehand the favour of his readers, by setting the words of the Apostle before his own. At the commencement, he treats of the Advent of the Judge to render them in earnest, and by the description of celestial joy he makes them docile.’

This poem, as a whole, is open to the objection that throughout so many verses it still circles about the same subject without any marked progress of thought. But the description of heaven is placed beyond the region of criticism by the dying commendation of those who have found in it the adequate expression of what Trench has happily called their ‘heavenly home-sickness.’ Dr. Mason Neale, whose opinion is second to none, says: ‘I have no hesitation in saying that I look on these verses of Bernard as the most lovely, in the same way that the “Dies Iræ” is the most sublime, and the “Stabat Mater” the most pathetic, of mediæval poems.’

S. HILDEGARDE. (1098–1179.)

‘O Fire of God, the Comforter!’ ‘O ignis Spiritus Paracleti.’ 159 *People*.



T. HILDEGARDE was of noble parentage, and was born in 1098, in the county of Spanheim, in the Lower Palatinate of the Rhine. She received her education in the monastery of the Mount of S. Disibode. She was much occupied in spiritual contemplations, and it is claimed for her that she enjoyed heavenly visions. Having been appointed abbess, she applied herself with great diligence to her duties. Her fame drew so many to her that her community became too large for the hermitage of Mount S. Disibode, and she removed to Mount S. Rupert, or Robert Duke of Bingham. So high was her reputation that popes, kings, and emperors sought her advice, and some of her works are letters sent to them. She also wrote a Life of S. Disibode. She died September 17, 1179.

ADAM OF S. VICTOR. (DIED ABOUT 1192.)

‘The Church on earth, with answering love.’ ‘Supernæ Matris gaudia.’
215 *People.*

Dr. Mason Neale made this rendering for ‘The Hymnal Noted.’ He speaks of this sequence as ‘one of the loveliest that Adam ever wrote.’

‘The praises that the blessed know.’ Harum laudum præconia. 277 *People.*

A cento by Dr. Mason Neale, first given in ‘The Hymnal Noted,’ from a sequence for S. Augustine’s Day, ‘Interni Festi Gaudia.’



It is uncertain whether Adam was born in Great Britain or in Brittany. He left sequences on S. Thomas of Canterbury and on S. Maglorius of Brittany, showing an interest in both countries, and is called in history a Briton. About the year 1130 he entered a hermitage near Paris, named after S. Victor of Marseilles—hence his own name. The particulars of his life are unknown. He died about the year 1192. His poetical works speak for him. A modern writer claims for him the position of the greatest of all sacred poets, because, out of one hundred of his pieces, at least fifty are of the highest excellence. The late Dr. Mason Neale called attention to his works, and reprinted some of them in his ‘Hymni et Sequentiæ Medii Ævi,’ and has given renderings of some in his ‘Mediæval Hymns and Sequences.’ In 1858 Monsieur Gautier published Adam’s whole poetical works, with an essay on his life and works, in two volumes.

Archbishop Trench gives the following minute and discriminative account of Adam’s distinctive excellences:—

‘His profound acquaintance with the whole circle of the theology of his time, and eminently with its exposition of Scripture; the abundant and admirable use which he makes of it, delivering as he thus does his poems from the merely subjective cast of those, beautiful as they are, of S. Bernard; the exquisite art and variety with which, for the most part, his verse is managed and his rhymes disposed—their rich melody multiplying and ever deepening at the close; the strength which he often concentrates into a single line; his skill in conducting a narration; and, most of all, the evident nearness of the things which he celebrates to his own heart of hearts—all these, and other excellences, render him, as far as my judgment goes, the foremost among the sacred Latin poets of the Middle Ages.’

S. BONAVENTURA. (1221-1274.)

‘In the Lord’s atoning grief.’ ‘In passione Domini.’

96 *A. and M.*; 82 *Chope*; 97 *People*; 295 *Spurg.*

The rendering is by Canon Frederick Oakeley. Daniel classes the original amongst those found in the Breviaries of the fourteenth and fifteenth centuries, but it is attributed by others to Bonaventura. Another beautiful piece by the same Latin author is his ‘Praise of the Cross’ (‘Recordare sanctæ crucis’).



GIOVANNI de Fidenza was born at Bagnorea, in Tuscany, in the year 1221. His added name, Bonaventura, is said to have been from ‘O buona ventura’ (O happy event!), the utterance of rejoicing by Francis of Assisi when he found that his prayers for him, when he was an afflicted child, had been answered, and he had recovered. In his twenty-second year he became a friar of the Order of St. Francis, and went to Paris. John of Rochelle is said to have been his teacher. The Paris University having refused all honours and advantages to monks of the mendicant orders, Bonaventura and his great contemporary engaged in a contest with them, and the Pope decided in favour of the contending friars. The University still hesitated, and Bonaventura wrote his ‘Apologia Pauperum.’ At length, in 1257, they granted him his doctor’s degree; he had already been made General of his Order. He was a strong advocate for monastic discipline, and wrote ‘Epistola Encyclica ad Ministros Provinciales et Custodes,’ and ‘Determinaciones Quæstionum circa Regulam Sancti Francisci.’ He also wrote ‘Vita Sancti Francisci,’ and an ascetic work, ‘Itinerarium Mentis in Deum.’ His work ‘Sententiæ Sententiarum’ is in rhyme, and gives his views on many doctrines. His works procured him the title of the ‘Seraphic Doctor.’ He excelled in theology and philosophy. His treatise ‘De Reductione Artium ad Theologiam’ illustrates at once the mistaken mysticism of those times, and the power and grasp of his mind, though it was unhappily misdirected by a mistaken method.

Bonaventura’s personal influence was very great. It sufficed to unite the Cardinals in the choice of Gregory X., after the papal chair had remained vacant for nearly three years through their contentions. The new Pope appointed him Bishop of Albano, and took him with him to the Council of Lyons. While there he sank beneath his various labours, on July 15, 1274. He was canonised by Sextus IV. in 1482. Dante places him among the saints in his ‘Paradise,’ and Luther gives him a high place. His works have been published in nine volumes.

S. THOMAS AQUINAS. (1227-1274.)



THOMAS OF AQUINO, in Naples, was son of Landulf, Count of Aquino, who was nephew of the Emperor Frederic I. At 13, he went to study at the University of Naples, and at the age of 15, without consulting his parents, he joined the Order of Dominican preaching friars. When his mother endeavoured to prevent the completion of this arrangement, he hastened away to Rome, and then towards Paris. But on the way he was seized by his brothers and brought back. Interference and delay did not, however, prevent him from carrying out his cherished purpose; and at length, by the intercession of the Emperor and Pope Innocent IV., his parents were prevailed upon to give their consent.

At the age of 16, he went to Cologne to hear the lectures of Albertus Magnus, and was recognised by his teacher as destined to accomplish great things. In 1253 Aquinas went to Paris, where he wrote a work in defence of monastic life, and two years after he received from the University of Paris his degree of Doctor in Theology. In 1272 he returned to teach theology at Naples; and in 1274 he was about to set out for Lyons, whither he had been summoned by Pope Gregory X. to endeavour to effect a union of the Eastern and Western Churches; but before going on this journey, he visited a relative, Frances of Aquino, and while at her castle, in Campania, he was overtaken by a fever, of which he died in his forty-eighth year.

Aquinas was celebrated especially for his dialectic skill. He followed Aristotle in method, and for the most part Augustine in doctrine. He was canonised by the Romish Church, and styled the 'Angelic Doctor.' His voluminous works are favourites with Roman Catholics. They find in them the argumentative advocacy of priestly efficacy and transubstantiation. Thomas Aquinas was the founder of the Thomists, who were arrayed against the Scotists, or followers of Duns Scotus, on the question concerning the efficacy of Divine grace.

The talents of Aquinas were various as well as great. His principal prose works were, his 'Defence of the Monastic Life,' his 'Summa Theologiæ,' his 'Commentary on the Four Books of Peter Lombard,' and his 'Commentaries on the Writings of Aristotle.' He wrote in poetry as well as in prose.

‘Sing, my tongue, the Saviour’s glory.’—878 *N. Cong.* ; 394 *R.T.S.*
or,

‘Now, my tongue, the mystery telling.’—203 *A. and M.*
(the compilers’ rendering) ; 237 *Chope* ; and 123 *Sal.* (another rendering).

This hymn is translated from one of his well-known Latin hymns, ‘Pange, lingua, gloriosi.’ Dr. Mason Neale notes its high place in Latin poetry, and the difficulty of successfully translating it. Lines three and four in the first verse of the first rendering given are different from Aquinas’s original, but closely resemble two lines in a piece also commencing, ‘Pange, lingua, gloriosi,’ by Venantius Fortunatus (530—609), the celebrated poet-bishop of Poitiers.

‘Humbly I adore Thee, hidden Deity.’ ‘Adoro Te devote, latens Deitas.’
206 *A. and M.* ; 238 *Chope* ; 178 *People* ; 221 *Sal.*

Dr. Mason Neale’s rendering (1851) of a Eucharistic hymn, which, as Rambach remarks, originally intended for private devotion, has recently been introduced among church songs. The rendering in ‘A. and M.’, ‘Chope’, and the ‘Sal.’ is by Rev. J. R. Woodford.

THOMAS OF CELANO. (THIRTEENTH CENTURY.)

‘Day of wrath ! O day of mourning.’ ‘Dies iræ, dies illa.’
221 *A. and M.* ; 258 *Chope* ; 450 *Meth. N.*

Dr. W. J. Irons’s translation (1848) of the world-renowned ‘Dies iræ.’ Lord Roscommon wrote a fine rendering, beginning,—

‘The last loud trumpet’s wondrous sound.’
550 *Bick.* ; 228 *Hall* ; 36 *Mercer* (former edition).

Dean Alford, in ‘The Year of Praise’ (1867), gives his own rendering, beginning:
‘Day of anger, that dread day !’

In this translation, the form of the original, with the three-lined stanzas and the three rhymes, is carefully preserved ; but as almost all the lines of the Dean’s translation terminate with words of one syllable, they lack the processional grandeur of the original. Another rendering is No. 1 ‘*Chope*.’

Sir Walter Scott’s rendering (1805):

‘That day of wrath, that dreadful day !’

38 *A. and M.* ; 5 *Alford* ; 391 *Leeds* ; 112 *S. P. C. K.* ; 31 *Sal.*, is given from his ‘Lay of the Last Minstrel’ (vi.—xxx.).

The Rev. John Newton’s hymn, ‘Day of Judgment, day of wonders !’ (197 *S. P. C. K.* ; 116 *Hall* ; 419 *N. Cong. &c.*), may justly be regarded as an echo of the ‘Dies iræ.’ The first line of the original is believed to have been suggested by Zeph. i. 15 : ‘That day is a day of wrath, &c.’ which, in the Vulgate, reads, ‘Dies iræ, dies illa,’ &c.



OWARDS the close of the fourteenth century we find the ‘Dies iræ’ attributed to Thomas of Celano, who had flourished in the previous century. And Lucas Wadding, the author of the ‘History of the Order of S. Francis,’ ascribes to him in that work (‘Annales Minorum,’ 1625) three sequences, of which this celebrated piece

was one. The others were of similar merit. The 'Dies iræ' has been attributed to several other authors, and there has been discussion as to the age, value, and relation of the several texts—that in the Roman Missal, the Mantuan, and that found at Zürich. But Mohnicke, in his 'Hymnologische Forschungen' (1830-32), has shown the preponderance of evidence in favour of the authorship of Thomas of Celano. It is needless to write of the veneration in which this sublime hymn has been held in all Churches, of the numerous translations of it that have been made into different languages, and how it has found an adequate utterance in the grand music of Mozart. Boswell tells us that Dr. Johnson liked to quote it, and used to weep as he did so; and it was heard mingling with the dying words of the Earl of Roscommon and Sir Walter Scott. The reference to the Sibyl in the first stanza, 'Teste David cum Sibylla,' may be regarded as a repetition of the error of the Early Fathers, who, in their mistaken zeal, referred to the ancient Sibylline books for confirmation of their teachings and predictions. The translators have wisely dropped this allusion. Part of the grandeur of the whole piece is due to the verses of Scripture it incorporates. Such passages as Psalm cii. 26, Psalm l. 3, Matt. xxiv. 31, and Rev. xx. 12, were evidently in the writer's mind when he wrote: he felt their inspiration, and gave them a poetic form in harmony with the requirements of his verse.

Thomas was named 'of Celano' from a small town near the Lake Fucino, in the farther Abruzzo, and to distinguish him from another of the same name. The date of his birth is not ascertained, but it is known that he was one of the first scholars and an attached friend of S. Francis of Assisi, and that he was one of the most distinguished members of the new Order of Minorites, which was founded in 1208. Being held in honour, Thomas was appointed custos of the convents of Worms, Mentz, and Cologne, and afterwards sole custos of the Rhine district. He held this office till 1230, and then returned to Assisi. His great teacher, S. Francis, died in 1226; and Thomas, at the request of Pope Gregory IX., wrote his Life—a work held in honour by the Order, and carefully preserved in MS. in the Cistercian monastery at Languepont, in the district of Soissons. It is remarkable that even the date of Thomas's death is not known. It must have been in the latter half of the thirteenth century.

See Miscellany by Wm R. Williams 22, 77-90.

Wm R. Williams Selections from his Ser. 185

Middleton 1852, 2nd ed. by Wm R. Williams

JACOBUS DE BENEDICTIS. (DIED 1306.)

‘At the Cross her station keeping.’ ‘Stabat Mater dolorosa.’

98 *A. and M.*; 88 *Chope*; 131 *Sal.*

Of the renowned ‘Stabat Mater,’ which, from the time of its production, has taken rank with the ‘Dies iræ’ among church hymns, five only of the ten stanzas found in the original Roman Missal are given. Bishop Mant’s rendering is given; in ‘A. and M.’ it is altered by the compilers.

Of the authorship of the ‘Stabat Mater,’ F. Bässler remarks ‘that the annalist of the Franciscan order, Wadding, attributes to Jacobus the piece “De contemptu mundi,” beginning “Cur mundus militat sub vanâ gloriâ?”—assigned by others to Bernard—and especially the “Stabat Mater,” while others make a claim to this latter for Bernard or for Pope Innocent III. (1198—1216), or for John XXII. (1316—1334), or for a Gregory without naming which. Daniel, after fully investigating the opposing claims, leaves Jacobus in possession of the honour of its production.’



JACOBUS (or Jacopone) was born of a noble Italian family at Todi, in Umbria, and lived a secular life, until the sudden death of his pious and attached wife, by an accident at a theatre, produced so deep an impression on his mind, that he entered the Order of S. Francis, of which he became a lay-brother. His devoted piety and holy zeal for the cause of Christ, so greatly in contrast with the worldliness of many in his time, brought upon him the charge of madness—a charge sufficiently refuted by the surpassing talent displayed in his Latin hymns. He also wrote hymns and satires in Italian. Anecdotes illustrating his piety are on record. On one occasion, when found in tears, and asked the cause of his grief, he replied, ‘Because He who is Love is not loved.’

His zeal led him to attack the religious abuses of his time, and even brought him into collision with Pope Boniface VIII. The unsparing monk was thrown into prison, but was liberated on the death of the Pope, in 1303. His last hours were solaced with his songs, and he died, in cheerful Christian confidence, at Todi, in 1306. His epitaph, on a monument raised to him there in 1596, gives the key to his character. He became a fool that he might be wise, but his assumed folly was perhaps sometimes rather eccentric than Christian. The epitaph is as follows:—‘Ossa B. Jacoponi de Benedictis, Tudertini, qui, stultus propter, novâ mundum arte delusit et cœlum rapuit.’

JOHN TAULER. (1294–1361.)

‘There comes a galley sailing.’ ‘Es kommt ein Schiff geladen.’ *People* 37.

This is a remarkable hymn, full of deep and mystic meaning. The rendering is by Dr. Littledale.



Of the incidents of Tauler's life little is known, but his works remain, and he stands out as a prince of mystics. He was born about the year 1294, and became early in life a monk of the Dominican order at Strasburg, or Cologne. He lived principally at Strasburg, where he died, on June 16, 1361. He was very devout in his own life, and impatient of license in others. His writings not only affected the philosophy and theology of his time, but also had an elevating effect on the language and literature. His celebrated 'Sermons' were published in 1498. Another principal work by him is his '*Nachfolgung des armen Lebens Christi.*' His works have been translated into several other languages. S. Winkworth wrote his '*History and Life*' in 1857. Her work contains twenty-five of his sermons.



BIANCO DA SIENA. (DIED 1434.)

'O Jesu Christ, the loving.' 'Gesù Cristo amoroso.' 400 *People.*

The original is found at p. 175 of '*Laudi spirituali del Bianco da Siena* (Lucca, 1851), a work containing 92 pieces. This is No. 79. Dr. Littledale has been successful in his English rendering.

'Come down, O Love Divine.' 'Discendi, Amor santo.' 473 *People.*

This is piece 35, p. 93, in the same work, and has, in the original, eight stanzas.

'O Virgin! Spouse of Christ the Lamb.' 'Vergine santa, sposa dell' Agnello.' 226 *People.*

This is piece 74 in the same work, and consists, in the original, of 15 stanzas of three lines each. The last two renderings are also by Dr. Littledale.



BIANCO belonged to a good family, and was born at Anciolina, in the Val d'Arno. In 1367 he entered the Order of Jesuates—a sect not to be confounded with the Jesuits, a later order. The Order of the Jesuates was instituted, in the year just named, by John Colombinus, of Siena. It consisted of men who were not in holy orders, but who followed the rule of S. Augustine, and engaged in works of benevolence. By the year 1668 its character had so much changed, that it was abolished by Pope Clement IX. Bianco is said to have lived long at Venice, and to have died in 1434. Some of his pieces are of great beauty, and have spiritual elements, like those we value in S. Bernard.



JOHN HUSS. (1373-1415.)

'Jesus Christ, our true salvation.'

'Jesus Christus, nostra salus.'

185 *People.*

The rendering is by Dr. Littledale.



HE celebrated Bohemian Reformer was born, of parents in an humble position, at Hussinetz, a village of Bohemia, July 6, 1373. He studied philosophy and theology at the University of Prague, where he was distinguished for his diligence and success. In 1393 he became Bachelor and Master of Arts, and in 1401, Dean of the Faculty of Philosophy. In 1398 he was appointed lecturer at the University. Two years after, he was ordained and appointed confessor to Sophia, Queen of Bohemia, and preacher at the Bethlehem Chapel. Huss became a Reformer, partly through his disgust at the clerical abuses of his day, and partly through reading Wickliffe's writings, which he translated and circulated; and he possessed popular influence by his attainments, and chiefly by his vindication of the Bohemian nationality in the University and generally. In his conflict he had the assistance of Jerome of Prague. Having become rector of the University of Prague, his public position brought him into collision with the archbishop of that city, who excommunicated him, and burnt his works. After a long conflict with Rome, Huss at length yielded, in 1414, to the citation to appear before the Council of Constance. There he refused to retract what he held to be the truth, and, after suffering imprisonment, he was committed to the flames on July 6, 1415. His martyrdom and bold dying testimony gave a new impetus to his cause, and his followers were afterwards known as Hussites.



NICHOLAS DECIUS. (DIED 1529.)



ECIUS, whose German name was Von Hofe, was contemporary with Luther, and an eminent German hymn-writer. Like Luther, he was first a monk in connection with the Romish Church. He was prior of a monastery at Steterburg, in Wolfenbüttel, and afterwards joined in the Reformation. For a time, he occupied himself as a schoolmaster at Brunswick, and afterwards became a Lutheran pastor at Stettin, where he died. His name lives as that of the author of well-known hymns, and of the favourite tunes to which they are sung.

'To God on high be thanks and praise.' 'Allein Gott in der Höh', sei Ehr.'
291 A. Congr.

The original, consisting of four stanzas, is one of Decius's most celebrated hymns. It is said to be a free rendering of the old hymnus angelicus, 'Gloria in excelsis Deo,' which in its Greek version had very early come into use in the Eastern Church, and was introduced into the Latin Church, about the year A.D. 360, by S. Hilary, Bishop of Poitiers. The German version was published in 1529. It was designed to take the place of the Latin 'Gloria.' The dying Christian has made it his parting song of triumph, and it has come into general use in Germany. The chorale, probably by Kugelman, though others attribute it to Decius, has been introduced by Mendelssohn into his 'St. Paul.'

Decius is also the author of a celebrated hymn, not given in the collections:—

'O Lamb of God! most stainless.' 'O Lamm Gottes unschuldig.'

It is founded on the ancient Latin hymn, 'Agnus Dei, qui tollis peccata mundi, miserere nobis,' which is used at Mass. Luther introduced Decius's German rendering of it into the Protestant Communion Service.



MARTIN LUTHER, D.D. (1483–1546.)

THE little town of Eisleben was the honoured birth-place of this Prince of the Reformation. He was born there on November 10, 1483. A few months after his birth his parents removed to Mansfeldt, that his father, who was poor, might obtain work in the mines of that neighbourhood. There his father afterwards so far prospered as to establish smelting-furnaces, and to obtain the means for Martin's education. From his pious parents, Martin received a careful religious education; but too much severity left an unfavourable impression on the mind of the child, and his early religion was one of fear rather than of love. He learned what he could at the Latin school of Mansfeldt, and gave such promise as to awaken his father's highest expectations of his future course.

To further his education, Martin was sent, at the age of 14, to the Franciscan school at Magdeburg, where he used to sing in the streets for his bread, as his father was not yet able to support him. A year after he was removed to a celebrated school at Eisenach. He had relatives there, and hoped for their assistance, but they neglected him. It was there that

Ursula, the wife of Conrad Cotta, took compassion on the singing-boy, and not only gave him temporary relief, but received him into her house, where for some years he enjoyed one of the most pleasant and profitable periods of his life. In that hospitable home young Martin greatly extended his knowledge of literature and science, and at the same time learned to play the flute and lute to please his kind benefactress, who was passionately fond of music; and thus became confirmed in him that love to music and song which afterwards bore such good fruits.

On reaching the age of 18, Luther went to the University of Erfurth, where his father hoped he would pursue the study of the law. At Erfurth Luther made great attainments, graduated M.A. and Doctor of Philosophy, and was admired for his genius by the whole University. There, too, he was much moved by meeting for the first time with the Bible. Books were rare in those days, and he had been content with the portions of Scripture he had heard read in public worship. But in the library at Erfurth he met with the whole Scriptures, and read them with deep thought and great wonder and delight. Providence also spoke to him by severe illness, by a dangerous wound received accidentally from his own sword, by the reported assassination of his companion Alexis, and by a violent storm in which his life seemed to be threatened. The effect of all these stirring events on the mind of Luther was that, before reaching the age of 22, he disappointed the hopes of his father, and entered the monastery of S. Augustine, at Erfurth. There, during three years, Luther was passing through important spiritual conflicts, from which he at length emerged into rest and peace. In these struggles he was greatly assisted by Staupitz, the vicar-general of the Augustines, who knew and loved the doctrines of the Gospel, and was able to speak from his own experience of the way of deliverance.

In 1508, on the invitation of the Elector of Saxony, Luther undertook the office of Professor of Philosophy in Wittenberg University; and soon after he became Bachelor of Divinity, and was called to expound the Scriptures daily to the University. This work he engaged in with all his heart. Speaking, not in a cold and formal manner, but experimentally, and heeding Scripture far more than tradition, his lectures attracted crowds of hearers, and produced a great impression. He was invited to preach, and then appointed chaplain to the Council of Wittenberg. Thus he began to be the leader of the Reformation, though without as yet seeing all that was to be accomplished.

Then followed the visit to Rome, which, by what he saw, made him an enemy to the Papacy; his encounter with Tetzel's doctrine of indulgences, in the confessional in 1516; his posting of theses against indulgences at Wittenberg in 1517; his long controversy with Rome, which was brought to a crisis by the burning of the papal bull at Wittenberg, on December 10, 1520. He was then summoned to a Diet of the Empire at Worms, but on his way was seized and carried to the castle of Wartburg. This was probably the act of a friend. Luther's place of concealment was kept secret; but in it he laboured most usefully, notwithstanding his bodily afflictions and spiritual trials. There he produced powerful treatises to aid the Reformation, and especially furthered it by translating the New Testament into the vernacular German. When he had received his degree of Doctor of Divinity in 1512, he had been required to swear 'to defend the evangelical truth with all his might;' and the result showed that his subscription was more than a mere form. In all, his activity was sustained, as at other times in his life, by much communion with God. His New Testament was not completed till he had returned to Wittenberg, and availed himself of the assistance of his friend Melancthon. It was printed in 1522, and in Luther's forcible and idiomatic language was soon pouring forth by thousands from the presses of Wittenberg; for the newly-discovered power of the printing-press had come just in time to circulate Luther's stirring works throughout Germany and the world. Thus one strong hand sowed widely the fruitful seeds of the Reformation. He completed the whole Bible in 1530.

In 1524 Luther threw off his monastic dress, and in 1525 he married Catherine de Bora, a nun who had left her convent. In 1529 the Reformed princes assembled at Spire, and separated from Rome by the 'Protest' against the decree that was aimed at the Lutherans; and in 1530 the Lutherans presented their Confession of Faith at a diet at Augsburg.

Luther spent the remainder of his life in comparative quietude at Wittenberg, happy in his home, rendering important service by his writings, lectures, and letters, and cheered by seeing the Reformation extending into all parts of Europe. His internal sufferings were great during his later years, but his last illness continued only a few hours; and he was able to carry on his various labours almost till the day of his death. The calm Christian courage of his dying hour was in harmony with the confidence of his life. Along with other favourite passages, he thrice repeated the words, 'Into Thy hands I commend my spirit; Thou hast

redeemed me, O God of truth,' and so fell asleep in Jesus. He died on February 18, 1546.

Besides the works already mentioned, Luther wrote many controversial works, one of the best known of which is his reply to Henry VIII.'s 'Defence of the Sacraments.' His 'Table Talk' and his 'Commentary on the Galatians' are also prominent amongst his works. Besides these, he wrote 'Sermons on the Ten Commandments,' 'Explanation of the Lord's Prayer for Simple and Ignorant Laymen,' 'Babylonian Captivity,' 'Christian Liberty,' and commentaries on several books of the Bible; and his translation was accompanied with learned annotations. Nor should we omit his 'Treatise on Good Works,' published in 1520, in which he affirms the doctrine of 'justification by faith only.'

Luther was exceedingly fond of music and poetry. He ranked music next in place to theology. In the 'concord of sweet sounds' he found solace in trouble, and stimulus in his exhausting enterprises. He regarded it as a moral power for good, and an important element in good education. No teacher, he said, was worthy of the name who could not teach music; and he was most particular that his own son should be properly educated in it, and took care to enlist this auxiliary in the service of the Reformation. At his own house he gathered a band of men skilled in music, with whose assistance he arranged to his own heart-stirring words the old and favourite melodies of Germany, taking care to adapt them to congregational worship, so that the people might resume that place in public praise of which their Romish guides had deprived them.

To provide the people with suitable psalms and hymns in their own tongue, to be sung to these tunes, he translated some of the noblest of David's psalms. In writing to thank Eobanus Hesse for a copy of his translation of the Psalms into Latin verse, Luther says: 'I confess myself to be one of those who are more influenced and delighted by poetry, than by the most eloquent oration even of Cicero or Demosthenes. If I am thus affected by other subjects, you will believe how much more I am influenced by the Psalms. From my youth I have constantly studied them with much delight, and, blessed be God! not without considerable fruit. I will not speak of my gifts as preferable to those of others; but I glory in this, that, for all the thrones and kingdoms of the world, I would not relinquish what I have gained by meditating upon the Psalms, through the blessing of the Holy Spirit. Nor would I be guilty of such foolish humility as to dissemble the gifts of God implanted in me. For of myself there is enough,

and more than enough, which humbles me ; and teaches me I am nothing ; but in God I may glory, and rejoice and triumph in His works. I do so with respect to my German Psalter, and I will do so still more in yours, but giving the praise and glory to God, who is blessed for ever.'

Luther also translated some of the best Latin hymns, improved some of the old German popular hymns, encouraged his friends to write, and wrote some himself, including metrical versions of some parts of the Bible. Some of his hymns were printed on single sheets, with the tunes, and circulated widely. In his own preface to his 'Spiritual Songs,' published in 1527, after showing that it is a Scriptural practice to sing psalms and hymns, he says : 'Accordingly, to make a good beginning, and to encourage others who can do it better, I have myself, with some others, put together a few hymns, in order to bring into full play the blessed Gospel, which by God's grace hath again risen.'

Upon the minds of the people awakening to the new era, and already moved by reading Luther's noble translation of the New Testament, the singing of these evangelical psalms and hymns made a very deep impression. The masses sang Luther's tunes and Luther's words ; and the enemies of the Reformation said, 'Luther has done us more harm by his songs than by his sermons.' Coleridge says, 'Luther did as much for the Reformation by his hymns as by his translation of the Bible.' And another modern writer says : 'These hymns made a bond of union among men who knew little of Creeds and Articles: while theologians were disputing about niceties of doctrine, every devout man could understand the blessedness of singing God's praises in good honest German, instead of gazing idly at the Mass, or listening to a Latin litany: the children learnt Luther's hymns in the cottage, and martyrs sang them on the scaffold.'

Luther's psalms and hymns are not marked by their refined taste or their splendid imagery ; but we value in them their fullness of Scripture truth, their plainness to the comprehension of all, their simple beauty and homely strength ; and they are not without traces of the boldness and sublimity of the genius of the writer.

'God is our refuge in distress.'—66 *N. Cong.*

The two verses given as a rendering of Luther's version of Psalm xlv. are an inadequate representation of his well-known piece of four stanzas:—

'Ein feste Burg ist unser Gott.'

They do not keep close to the German original, and lack its

special force. Kübler says that D'Aubigné is in error in assigning this piece to the year 1530, because it had appeared in 1529, with the bold tune Luther had written for it in Joseph Klug's hymn-book. This Protestant hymn, affirming that God was the defence of His people, was written in the year when the Evangelical princes delivered that protest at the Diet of Spires from which 'Protestants' take their name. Luther used often to sing it in 1530, while the Diet of Augsburg was sitting. It soon became a favourite psalm with the people. It was one of the watchwords of the Reformation, cheering armies to conflict, and sustaining believers in the hour of fiery trial. After Luther's death, when Melancthon was at Weimar with his banished friends, Jonas and Creuziger, he heard a little maid sing this psalm in the street, and said, 'Sing on, my little girl; you don't know what famous people you comfort.' The first line of this psalm is inscribed on Luther's tomb at Wittenberg. It has been called the national hymn of Protestant Germany.

'Out of the depths I cry to Thee.' 'Aus tiefer Noth schrei ich zu dir.'
215 *N. Cong.*; 501 *Meth. N.*

Mercer (No. 150) is Massie's translation.

Luther's rendering of Psalm cxxx. It was composed and published by him in 1524. In the same year he altered it, and published it again. It is the second edition that is usually followed. It was used by the Lutherans at funerals on Luther's own suggestion—and with much emotion at his own.

In the year 1530, during the Diet of Augsburg, Luther's mental anxiety so overcame his bodily strength that he fainted. On recovering, he said, 'Come, let us defy the devil, and praise God by singing the hymn, "Out of the depths I cry to Thee."' This hymn has often comforted the sick and dying. It is said to have been the last Protestant hymn sung in Strasburg Cathedral.



MICHAEL WEISS. (DIED 1540.)

'Christ the Lord is risen again.' 'Christus ist erstanden.'
112 *A. and M.*; 225 *S. P. C. K.*; 186 *N. Pres.*

This is Catherine Winkworth's rendering of a piece written about the year 1531. It is No. 626 in Knapp's '*Liederschatz*' (1865). Weiss translated several hymns into German from the collection of the Bohemian Brethren, published in 1504. This is one of the original hymns he added when he published his translations in '*A New Hymn Book*' (1531), of which a new edition appeared in 1540. This hymn was probably suggested to Weiss by a similar old German Easter-song of the twelfth century.



MICHAEL WEISS was born at Neisse, in Silesia. He was a pastor of the German branch of the Bohemian Brethren at Landskron and Fulneck, in Bohemia. He was a contemporary with Luther, with whose doctrine in respect to the Lord's Supper he did not at first agree, but afterwards received and maintained. He was a pious man and a zealous Christian minister. His hymns have received this mark of commendation, that they are worthily placed with the Bohemian hymns, which are so much praised for their depth and simplicity. Knapp gives fifteen original hymns by him, and Langbecker gives seventeen. Weiss died in 1540; the date of his birth is not ascertained.

S. FRANCIS XAVIER. (1506–1552.)

'My God, I love Thee; not because.' 'O Deus, ego amo te.'
 88 *A. and M.*; 321 *Harland*; 539 *Leads*; 621 *Meth. N.*; 115 *Sal.*
 (a different rendering); 788 *Spurg.*

Edward Caswall's rendering (1849) is given. This hymn is like a countenance with a very decided expression, which, once seen, we do not easily forget; and it is self-forgetting, much-suffering, Christian love that here beams forth upon us.



FRANCIS XAVIER was born of a noble family at the castle of Xavier, near Pampeluna, in Spain. The name by which he is usually known was taken from his mother. At the age of 17 he went to study at the University of Paris, where he came under the influence of Ignatius Loyola, the founder of the Order of the Jesuits. In the year 1540 that Order was fully constituted, and Xavier became one of its most zealous and conspicuous members. One of their number, who was appointed to India, being prevented by illness, Xavier readily took his place, and set sail on April 7, 1541, but, owing to various hindrances, did not arrive till May 1542. The place chosen for the mission was Goa, the chief city of the Portuguese possessions. There he laboured with extraordinary zeal and self-devotion amongst the vicious Europeans and the ignorant natives. He also went on a mission to the pearl-fishers on the coast. The subsequent years of his life were occupied with the prosecution of Roman Catholic missions in Travancore, Ceylon, Malacca, Japan, and other heathen lands. His Christian enthusiasm seems to have risen superior to all intimidation and opposition. Cross in hand, and singing Christian hymns as he went, he used to venture amongst the most unpromising heathen, confident of success; and his zeal seems to

have awed his hearers, and in some cases to have communicated itself to them. The Romish Church claims for him 'the gift of tongues,' and the power of working miracles. Xavier fell in the missionary field. He had set his heart upon going on a mission to China. But the vessel in which he sailed met with enemies; and while he was waiting at the island of Sancian, near the port of Canton, he was taken with a fatal sickness, and died on December 2, 1552, in his forty-sixth year. He was canonised by the Romish Church.

NICHOLAS HERMANN. (DIED 1561.)

'Mine hour appointed is at hand.' 'Wann mein Stündlein vorhanden ist.'
385 *Mercer*; 67 *N. Pres.* (another rendering).

This is Richard Massie's rendering of a beautiful Christian hymn which has cheered many in their dying hours, and has been their expression of faith in Jesus. It is said to have been a favourite hymn of the late deeply-lamented Prince Consort of England, Albert the Good; and the last two verses of it were sung, in an English translation, at his funeral, in St. George's Chapel, Windsor Castle, on December 23, 1861. An old writer calls it 'the joyful summoning drum of the Holy Spirit, at whose sound many Christians have happily fallen asleep.'



IN the hymns of Nicholas Hermann we see a happy resemblance to those of his great contemporaries, Luther and Paul Eber, whom he almost equalled as a hymn-writer. The hymn referred to above, if judged by its internal evidence, might, on account of its simplicity, force, and spirituality, be supposed to be by Luther. Hermann was a schoolmaster and precentor at Joachimsthal, in Bohemia. The pastor under whom he taught was John Matthesius, to whom one favourite hymn is attributed. The sermons of his pastor, Hermann sometimes puts in verse. He also composed tunes, and his hymns and tunes were published in 1559. He suffered much from gout, and died on May 5, 1561. Knapp, in his '*Liederschatz*' (1865), gives seven of his hymns.

JOHN MARDLEY AND JOHN MARCKANT. (1562.)

'O Lord, turn not Thy face from me.'
80 *A. and M.*; 385 *Bapt.*; 256 *Bick.*; 260 *Burgess*; 70 *Chope*; 69 *Hall*;
106 *Kemble*; 478 *Leeds*; 167 *Mercer*; 25 *S. P. C. K.*; 85 *Sal.*

Some have conjectured that this favourite hymn is by John Marckant, compiler of '*Verses to divers good purposes*' (about 1580). His name is given to one of the hymns usually marked *M* in a copy of Sternhold's *Psalms*, 1565. But E. Farr, in his '*Select Poetry, chiefly Devotional, of the Reign of Queen Elizabeth*' (1845), attributes it to John Mardley. The original is entitled '*The Lamentation of a Sinner.*' Mr. Farr's note is as

follows :—‘In the early edition of the Old Version of Psalms, from which we transcribe, the 118th, 131st, 132nd, 135th, and 145th have the initial *M* affixed. In the later editions these are all ascribed to Norton; but the initial rather appears to indicate John Mardley.’ In a curious article on Sternhold’s Psalms, Sir Egerton Brydges makes these remarks :—‘*M*, unnoticed by Ritson: it might be John Mardley, who “turned twenty-four Psalms into English odes, and many religious songs:” supposing the first supplied Psalm number 132, from the last might be selected, “The Humble Sute of a Sinner,” and “The Lamentation of a Sinner.”’ The initial *M* seems to have been exchanged for that of *N* by degrees; for, in an edition published forty years later than that from which our specimen is derived, *M* is affixed only to two Psalms, the 131st and 132nd. Mr. Farr also gives the 145th in the Old Version, ‘Thee will I laud, my God and King,’ as the work of John Mardley.

PAUL EBER. (1511–1569.)

‘When in the hour of utmost need.’ ‘Wenn wir in höchster Noth und Pein.’
233 *A. and M.*

This is Miss C. Winckworth’s rendering (1858) of the whole of the original. Kübler says that this hymn was written on the prayer of Jehoshaphat (2 Chron. xx.), at the time when the Emperor Charles V., in 1547, after the defeat of the Protestants in the Battle of Mühlberg, appeared with his army before Wittenberg. Eber remained in the town, and probably had in his mind, as he wrote, the words of his former tutor, Joachim Camerarius, beginning :—

‘In tenebris nostræ et densa caligine mentis,
Cum nihil est toto pectore consilii,
Turbati erigimus, Deus, ad te lumina cordis
Nostra tuamque fides solius orat opem.’

Several instances are on record in which Eber’s hymn has been gladly used in times of great distress. Another hymn by him, beginning,

‘Lord Jesus Christ, true man and God.’
‘Herr Jesu Christ, wahr’r Mensch und Gott,’

is also a favourite. He wrote several hymns.



HIS talented author had an humble origin and a suffering life. He was born on November 8, 1511, at Kitzingen, where his father was a tailor. His parents, observing his talents, made an effort, and sent him to a good school at Ausbach. On the death of his mother his father sent for him home, but on the way he was thrown from a horse, and received lifelong injury. In 1525 his father sent him to school at Nuremberg. There he remained for seven years, till he was well prepared to enter Wittenberg University. At that time Luther and Melancthon were there, and he enjoyed their friendship and instruction. He also received the appointment of Lecturer on Philosophy, and subsequently in Languages. In the year 1557 he became Professor of Hebrew and preacher at the Castle Church of Wittenberg, and in the year following prelate of all Saxony. In those days of fierce polemical strife he was distinguished as a peacemaker, yet, at the same time,

he rendered good service alike to learning and doctrine. His end was hastened by domestic sorrow. He had lived happily for twenty-eight years with his pious wife, when (in 1569) her death, and that of two other members of his family, so affected him, that he died in the same year, on December 10.

GEORGE GASCOIGNE. (DIED 1577.)

‘We that have passed in slumber sweet.’ 907 *Bapt.*

This is part of Gascoigne’s ‘Morning Hymn,’ altered. The original, consisting of ten stanzas, begins, ‘Ye that have spent the silent night.’



THIS hymns on ‘Good Morrow’ and ‘Good Night’ resigned their place in popular favour on the appearance of Bishop Ken’s similar pieces. His productions are favourable specimens of the style of the early portion of the Elizabethan era. An able modern writer on the poets of that era says of him:—‘In Gascoigne’s hymns the tendency to invest natural objects with spiritual meanings is quite obvious; but that exaggerated love of emblems and obscure analogies, which distinguishes many of the hymn-writers of this period, and which seems to have been introduced by Donne, was a later growth. Gascoigne was one of those adventurers—half-literary, half-military—who abounded in the reign of Queen Elizabeth. After completing his education at Cambridge, he was disinherited by his father for his reckless extravagance, upon which he ran away to Holland, and obtained a commission from the Prince of Orange, in whose service he went through various vicissitudes; at one time being taken prisoner by the Spaniards, and at another receiving from his Dutch master a reward of 300 guilders for his dashing bravery at the siege of Middleburg. He reappeared in England in the character of a literary man about Court, and wrote a masque, called “The Princely Pleasures of Kenilworth,” for Queen Elizabeth, whom he accompanied on one of her progresses, and also various translations from the Greek dramatic poets.’ His ‘Steel Glass,’ written in blank verse, is said to be the earliest specimen of English satire; and a small book of ten pages, containing instruction concerning the making of verse or rhyme, is said to be the earliest specimen of English criticism.

E. Farr, in his ‘Select Poetry of the Reign of Elizabeth’ (1845), has collected a few other particulars of Gascoigne. His poems were numerous and of a miscellaneous character. In republishing his works, the poet addressed the preface thus: ‘To the

reverend divines unto whom these posies shall happen to be presented, George Gascoigne, Esq., professing arms in defence of God's truth, wisheth quiet in conscience and all consolation in Christ Jesus.' The original edition of his poems is very rare. His religious poems were evidently written in what he calls his 'middle age,' when he saw and lamented the follies of his youth. He died, 'in a religious, calm, and happy frame of mind,' at Stamford, Lincolnshire, October 7, 1577.

THOMAS STERNHOLD. (DIED 1549.)



HE writings of Sternhold and Hopkins mark an era in the history of our sacred verse. The national muse had become at the Reformation puritanical and pious, but its piety was unattended by the power and genius of true poetry.

Biographers have been content hitherto with saying that Sternhold was born in Hampshire, and educated at Oxford. But we are indebted to a local correspondent for the following interesting additional information, taken from the parish register of Awre, near Blakeney, Gloucestershire. The entry is between entries bearing date 1570 and 1580, and was probably, though it is not quite certain, entered at that time. It is as follows:—'Let it be remembered for the honour of this parish of Awre, that from it first sounded out the Psalms of David in English metre, by Thomas Sternhold and John Hopkins. The former lived in an estate near Blakeney, called the Hayfield; the latter in an estate in the tything of Awre, called the Woodend. And in the house of the said John Hopkins there is now to be seen the arms of the Tudor family, being painted upon the wall of it; and on both sides is written, in Saxon characters, the former part of the thirteenth chapter of St. Paul's Epistle to the Romans, which was done at that time. In perpetuam sic fine operis memoriam.' The Hayfield estate is still well known, and our correspondent has in his possession a deed of conveyance, dated 1639, containing the signatures of three persons named Sternhold. A 'History of Gloucestershire' affirms that Sternhold the psalm-writer was a native of Awre. Hopkins's house, called the Woodend, has been washed away by the Severn; but the estate was purchased by the present occupiers from his descendants of the same name, who were of good position, and held other property in the neighbourhood.

Sternhold was Groom of the Robes to Henry VIII. and Edward VI. Along with John Hopkins, he produced the first

English metrical version of the Psalms attached to the 'Book of Common Prayer.' He completed only the first fifty-one; Hopkins and others composed the remainder. Thirty-seven of Sternhold's psalms were edited, and published immediately after his death, by his friend John Hopkins. Sternhold died in August 1549. The work was entitled, 'All such Psalms of David as Thomas Sternholde, late Groome of the King's Majestye's Robes, did in his Lyfetime drawe into Englyshe Metre.' The complete version annexed to the 'Book of Common Prayer' did not appear till 1562. Of this version Montgomery says: 'The merit of faithful adherence to the original has been claimed for this version, and need not to be denied, but it is the resemblance which the dead bear to the living.' Wood, in his *'Athenæ Oxonienses'* (1691, vol. i. p. 62), has the following account of the origin of Sternhold's psalms: 'Being a most zealous reformer, and a very strict liver, he became so scandalised at the amorous and obscene songs used in the Court, that he, forsooth, turned into English metre fifty-one of David's psalms, and caused musical notes to be set to them, thinking thereby that the courtiers would sing them instead of their sonnets; but they did not, some few excepted. However, the poetry and music being admirable, and the best that was made and composed in these times, they were thought fit to be sung in all parochial churches.'

The melodies to which the psalms were to be sung, many of them adopted from the German and French, were also given in the edition of 1562. Sternhold was also the author of 'Certain Chapters of the Proverbs of Solomon, drawn into Metre.' Of Sternhold and Hopkins, old Thomas Fuller says, 'They were men whose piety was better than their poetry, and they had drunk more of Jordan than of Helicon:;' and Thomas Campbell says, 'With the best intentions and the worst taste, they degraded the spirit of Hebrew psalmody by flat and homely phraseology, and, mistaking vulgarity for simplicity, turned into bathos what they found sublime.' Sternhold usually makes only the second and fourth lines rhyme, and not always those. But Keble, and other competent judges, have valued the old version for its accuracy in representing the Hebrew original. Sternhold and Hopkins may be taken as the representatives of the strong tendency to versify Scripture that came with the Reformation into England—a work men eagerly entered on without the talent requisite for its successful accomplishment. The tendency went so far that even the 'Acts of the Apostles' was put into rhyme, and set to music by Dr. Christopher Tye.

'O God ! my strength and fortitude.'

15 *Leads* ; 16 *N. Cong.* ; 515 *N. Pres.* ; 18 *Spurg.*

This is part of Sternhold's rendering of Psalm xviii. ; it possesses poetic excellence, and is above his average style. His piece extends to 49 stanzas.

JOHN HOPKINS AND WILLIAM KETHE.



FEW of the incidents in the life of Hopkins are on record. He graduated B.A. at Oxford in 1544, and is said to have been afterwards a clergyman in Suffolk. Evidence is given, under 'Sternhold,' that Hopkins resided at one time at Awre, near Blakey, Gloucestershire. His name is preserved as that of a coadjutor of Sternhold in the production of the first Psalter attached to the 'Book of Common Prayer.' It appeared in 1562. Other writers supplied a few psalms. Amongst these were Whittingham, a friend of Calvin ; Norton, the translator of 'Calvin's Institutes ;' and Wisdome, Archdeacon of Ely.

Hopkins was editor of the Psalms, 1551. At first he translated fifty-eight of the psalms, forming the old version, but published only seven. He is thought to be somewhat superior as a poet to his coadjutor Sternhold. Some Latin stanzas prefixed to 'Foxe's Martyrology' are attributed to him, and Bayle says of him that he was 'Britannicorum poetarum sui temporis non infimus.'

'All people that on earth do dwell.'

136 *A. and M.* ; 790 *Bapt.* ; 8 *Bick.* ; 151 *Chope* ; 28 *Mercer* ; 153 *N. Cong.* ; 249 *Sal.*, &c. 100th Psalm in *Hall*, *Kemble*, *S. P. C. K.*, *Spurg.*, &c.

It has been customary to attribute this psalm to Hopkins, but not on good grounds. It is superior to his productions. Some have supposed that this psalm was by William Kethe, who was an exile with Knox, at Geneva, in 1555. He was chaplain to the English forces in Havre, in 1563, and also had the parish of Okeford, in Dorset. The old Psalter, of which a copy exists in the Library of St. Paul's Cathedral, London, had twenty-five psalms added to it in 1561, all of which, except the above 100th, had Kethe's initials, 'W. K.' That psalm had the initials 'T. S.' for Thomas Sternhold ; but as those initials were not afterwards repeated, it is supposed that that psalm was also by William Kethe ; and it is said that in another edition of the same year, 'W. K.' was put to this rendering, and in the 'Scottish Psalter' of 1564 this psalm has the initials 'W. K.' Internal evidence is also thought to support this view. In Dr. Williams's Library

there is a sermon, printed in black letter, preached at Blandford, Dorset, January 17, 1571, at the session held there, 'By William Kethe, minister and preacher of God's Word.'

'The whole Booke of Psalmes collected into Englyshe Meter, by Thomas Sternhold, J. Hopkins, and Others' (1564), of which there is a copy in the British Museum, contains sixty-two psalms by Hopkins; but the psalm given as the 100th is not that given as his in the above-named collections, but an inferior production. In a later Psalter (1606), which gives the initials of the writers to the psalms, there are two renderings of the psalm, and each without initials. The latter of these is the rendering in the collections. In this Psalter, 'J. H.' is put to Hopkins's psalms, and 'W. K.' to Kethe's; and as there is no name to this rendering, we conclude that the author cannot be ascertained. Perhaps we may venture to say that the rendering is not Hopkins's, but may be Kethe's.



JOHN WALTHER. (DIED ABOUT 1564.)

'Now fain my joyous heart would sing.' 'Herzlich thut mich erfreuen.'

325 *N. Pres.*

The original has 14 stanzas. It is the only hymn of his extant; the first two lines were from a secular song. This rendering is by Miss Winkworth, in the 'Lyra Germanica.'



THE year of Walther's birth is unknown. He was one of Luther's intimate friends. As a composer of tunes, he was able to assist the Great Reformer in improving Church psalmody. He was one of those who used to go to Luther's house in Wittenberg, in 1524, for this purpose. In the same year he published, with Luther's assistance, the first 'Lutheran Chorale Book,' containing some of his own tunes. He filled the office of precentor at Torgau, and was afterwards director of the choir to Prince John Frederick and to Prince Maurice of Saxony. In 1530 he removed to Wittenberg, received the degree of M.A., and was appointed a lecturer in the university. In 1547 he removed to Dresden. He lived to a good old age, but the date of his death is uncertain.



BARTHOLOMEW RINGWALDT. (1530-1598.)



RINGWALDT was born at Frankfort-on-the-Oder, in 1530, and was a faithful Lutheran pastor at Langfeld, in Prussia, where he died, 1598. His hymns are of great excellence, and much resemble Luther's in their simplicity and power. Several of them were written to comfort himself and others in the sufferings they endured from famine, pestilence, fire, and floods. In 1581, he published 'Hymns for the Sundays and Festivals of the Whole Year.' He also wrote two other works.

'Great God! what do I see and hear?'

37 *A. and M.*; 13 *Alford*; 187 *Bapt.*; 421 *E. H. Bick.*; 555 *Bick.*; 8 *Chope*; 55 *Hall*; 92 *Mercer*; 420 *N. Cong.*; 202 *S. P. C. K.*; 23 *Sal.*, &c.

This hymn, often erroneously attributed to Luther, was written in imitation of the well-known, oft-translated, ancient Latin hymn, 'Dies iræ, dies illa,' which was composed by the Franciscan, Thomas Celano, who died in 1253. Ringwaldt's hymn appeared in 1585.

The hymn in the collections is altered from that by Dr. Collyer (1812), who saw a rendering of only the first stanza, which he supposed to be by Luther, and added three stanzas to it. The hymn, as it is usually given, resembles only slightly Ringwaldt's German original of seven stanzas, and beginning,—

'Es ist gewisslich an der Zeit.'



CONRAD HOJER. (SIXTEENTH CENTURY.)

'Jesus, my only God and Lord.' 215 *Meth. N.*

This is part of a hymn of 12 stanzas, beginning:

'Ah, God! my days are dark indeed.' 'Ach, Gott! wie manches Herzeleid.'

Given as No. 338 in Bunsen's 'Allgemeines evangelisches Gesang- und Gebetbuch' (1846). Catherine Winkworth's translation (1858) is given. The original is found in a hymn-book by Martin Möller (1547—1606), pastor at Görlitz; and Knapp attributes the hymn to him, but Kübler assigns it to Conrad Hojer, who lived in the latter half of the sixteenth century, and was subprior at Mottenbeck. Like several other favourite hymns, it seems to be an echo of Bernard's 'Jesu dulcis memoria.'



DR. PHILIP NICOLAI. (1556-1608.)



THAT there have been writers who have produced only a few hymns, and those very good, is a curious fact for the psychologist. How such writers should arrive at great excellence without practice in their art, and why, having written so well, they should not write more, we must leave to him to determine. Nicolai is one of the class of writers referred to. He wrote three hymns, two of which are deservedly famous.

Dr. Philip Nicolai was born on August 10, 1556, at Mengerlinghausen, in the principality of Waldeck, where his father was a Lutheran pastor. Philip followed his father in his profession, and commenced his ministry in 1576, as assistant to him in his native village. Thence he removed to Hardeck, whence he was expelled by the Papists. Afterwards he was in other places, and from 1596 at Unna, in Westphalia. In 1601 he became pastor of S. Catherine's Church, Hamburg, where he died, on October 26, 1608.

'Wake, ye holy maidens, fearing.' 'Wachet auf, ruft uns die Stimme.'
24 *Sal.* ; 71 *N. Pres.* (Miss Winkworth's rendering).

'How bright appears the morning star!'

'Wie schön leucht't uns der Morgenstern!'

121 *Mercer* ; 9 *Sal.* (another rendering).

The renderings given in the 'Sal.' are by Philip Pusey, Esq., and his brother-in-law, Algernon Herbert, Esq. The present Bishop of Salisbury, having received the German originals from Baron Bunsen, entrusted them for translation to those gentlemen, who gave them the form in which they appear in that collection.

These two chorale hymns were written in 1597, at Unna, during the raging of a dreadful pestilence, which carried off more than 1,400 persons. Nicolai could see their burials from his window ; and his mind becoming much affected by the appalling events happening around him, he was led to think much of death, heaven, and eternity. His meditations cheered his own heart, and, in 1599, he published them for the benefit of others. The work is entitled, 'Freudenspiegel des ewigen Lebens,' or 'Reflections of the Joys of Eternal Life.' To this work he appended the first-mentioned hymn, and entitled it, 'Of the Voice at Midnight, and the Wise Virgins who met their Heavenly Bridegroom.' This hymn has been translated into several foreign languages. The tune, introduced by Mendelssohn into his 'Elijah,' is said to have been composed by Nicolai, and harmonised by Jacob Pretorius,

his organist, at Hamburg. The other hymn was given in the Appendix to his 'Freudenspiegel,' and entitled, 'A spiritual Bridal Song of the Believing Soul concerning Jesus Christ, her Heavenly Bridegroom, from Psalm xlv. of the Prophet David.' The splendid chorale used for it was taken by Nicolai himself from a secular song. Nicolai wrote his third known hymn shortly before his death. His hymns found many imitators, and gave a new impetus to German religious poetry. Nicolai also wrote polemical works.

'Behold, how glorious is yon sky!' (749 *N. Cong.*)

is a translation of a piece attributed to Nicolai.

GEORGE SANDYS. (1577-1643.)



POPE said that English poetry owed much to the translations of Sandys; Dryden styled him 'the best versifier of the former age;' and Addison is believed to have benefited by the study of his style.

He was born at Bishopsthorpe, at the palace of his father, Dr. Edwin Sandys, then Archbishop of York; and he was brother of Sir Edwin Sandys, author of 'Speculum Europæ.' The young poet studied at Oxford, at S. Mary's Hall, and afterwards, it is believed, at Corpus Christi College. At the age of 33, he went on an extensive tour in Greece, Egypt, and the Holy Land. Of these travels he gave a poetic description in his piece entitled, 'The Traveller's Thanksgiving.' And he published, in 1615, a prose account entitled, 'A Relation of a Journey begun in 1610, in 44 Books, containing a Description of the Turkish Empire, of Egypt, of the Holy Land, and of the Remote Parts of Italy, and the Islands adjoining.' At the temple of Christ's Sepulchre, at Jerusalem, he had dedicated to the Redeemer his hymn, beginning, 'Saviour of Mankind, Man, Emmanuel.' After his travels in the East, he became treasurer of the English colony of Virginia, in America. During his residence there, he completed his translation of the 'Metamorphoses of Ovid.' This is claimed as one of the earliest American books. On returning to England, he was appointed one of the gentlemen of the Privy Chamber to King Charles I. In 1636, he published a 'Paraphrase upon the Psalms of David, and upon the Hymns dispersed throughout the Old and New Testaments.' Sir Thomas Herbert, in his 'Memoirs of King Charles I.,' says that this paraphrase was one of the books the King often read

while confined at Carisbrook Castle. At a later period he published paraphrases of several parts of the Old Testament. In 1639, he made a translation of Grotius's tragedy of 'Christ's Passion.' His last work was a poetical version of the 'Song of Solomon,' published in 1642. He died, unmarried, March 1643, at Bexley Abbey, Kent.

In the preface to his 'Poetical Fragments' (1681), Baxter says: 'It did me good, when Mrs. Wyat invited me to see Bexley Abbey, in Kent, to see upon the old stone wall in the garden a summer-house, with this inscription in great golden letters, that,—In that place, Mr. G. Sandys, after his travels over the world, retired himself for his poetry and contemplations.'

The two following psalms show his power of harmonious expression, and especially his skill in producing striking couplets—a gift of great value in translating the brief parallelisms of Hebrew poetry, and in providing psalms sometimes sung in portions of two or four lines.

'Sing the great Jehovah's praise.'—91 *N. Cong.*

This is a small portion of his rendering of Psalm lxvi. It is given in 'A Paraphrase upon the Divine Poems,' by George Sandys (1648), and begins in the original—

'Happy sons of Israel!'

This work is dedicated by Sandys to King Charles. The first portion is a paraphrase on the Book of Job, and a brief preface to the Psalms explains that they were written before the paraphrase on Job—*i. e.* before 1648.

'Thou who art enthroned above.'

225 *Alford* ; 237 *Bick.* ; 782 *Leeds* ; 763 *N. Cong.*

Verse 1 of this hymn, as it is given in the collections, is the first portion of Sandys's rendering of Psalm xcii., in the work just referred to, given with slight alterations; but the other two stanzas bear no resemblance to the remaining portion as he has given it.



MARTIN RINKART. (1586–1649.)



ILENBURG, in Saxony, was the birthplace of this German poet and pastor. His father was a cooper, and as he was unable to provide his son with the means of education, Martin supported himself by his musical skill while studying theology at Leipsic. In course of time he became pastor in his native town, for whose good he laboured all through the Thirty Years' War, and long after.

During the pestilence in 1637, and the famine in the following year, Rinkart was indefatigable in ministering to the necessities of his suffering congregation and neighbours. And in the year 1639, when the Swedish Lieutenant-Colonel Dörfling demanded of Eilenburg no less a sum than 30,000 thalers, Rinkart first went out to intercede for his townsmen. And, failing in that, on his return, he invited them to assemble for prayer; which God so answered that their seemingly overwhelming difficulty was removed, and the Swedish officer consented to terms which they were able to meet. Sometimes persecuted by those who were without, Rinkart always found a refuge of peace in his family, and happiness in his home, and through good and evil report persevered in living a most pious and useful life.

‘Now thank we all our God.’ ‘Nun danket alle Gott.’

238 *A. and M.*; 280 *Alford*; 275 *Chope*; 214 *Harland*; 304 *N. Pres.*; 192 *Sal.*

This is Miss Winkworth’s close and excellent rendering (1858) of the original, which consists of three stanzas. The first two are a metrical version of a passage in the Apocryphal Book of Ecclesiasticus (l. 22—24):—

Now therefore bless ye the God of all, which only doeth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy. He grant us joyfulness of heart, and that peace may be in our days in Israel for ever: that He would confirm his mercy with us, and deliver us at His time!

This hymn was written, it is believed, about the year 1644, in the prospect of the re-establishment of peace. Kübler gives that date on the ground of a MS. in Rinkart’s own handwriting; others have given 1636 as the date of the hymn.

An inferior rendering is—

‘Let all men praise the Lord.’ 226 *Leeds*; 182 *Meth. N.*; 449 *N. Cong.*

This noble hymn of praise has been called the popular German ‘Te Deum.’ It has sometimes been used by Christians to express their gratitude for special mercies; and it has often been sung in Germany when great national blessings have been received.

GEORGE WITHER. (1588–1667.)



HIS much-suffering poet was born at Bentworth, near Alton, in Hampshire. After studying at Oxford, he was sent to pursue his studies in law at the Inns of Court in London. But his genius leading him to poetry rather than to law, he gave himself to the muses, and became known as a poet. During his long life his pen

was seldom idle. The list of his works fills about thirteen columns in Dr. Bliss's edition of the 'Fasti Oxonienses!' Some of his pieces were political in their character, and brought him into serious troubles in the extended and eventful period during which he wrote—reaching as it did from the reign of James I. to that of Charles II.

In his twenty-fifth year, Wither published a poetical satire on the abuses of the times, entitled 'Abuses Stript and Whipt.' For this James's Government threw him into the Marshalsea, where his sufferings and privations were very great. During his imprisonment, he wrote his 'Satire to the King.' This production is believed to have assisted in obtaining his release. In 1619 he published 'A Preparation to the Psalter,' and in 1622, he had so far advanced in King James the First's favour that he gave him a patent for his 'Hymns and Songs of the Church,' authorising their insertion in the Psalter, during a period of fifty-one years. But his monopoly was resisted by those interested in the work of Sternhold and Hopkins. In 1632, he had his work 'imprinted in the Netherlands,' with the title, 'The Psalms of David translated into Lyric Verse, according to the Scope of the Original, and illustrated with a Short Argument, and a Brief Prayer or Meditation before and after Sermon.' And the same contest was resumed when Charles I. granted him an exclusive licence.

In 1639, Wither was captain of horse in the expedition against the Scots. But on the rise of the Commonwealth, the poet, who had already shown a leaning to the Puritans, sold his estate, and raised a troop of horse for the Parliament. 'He was,' says Wood, 'made a captain, and soon after a major, having this motto on his colours, "Pro Rege, Lege, Grege;"' but being taken prisoner by the cavaliers, Sir John Denham, the poet (some of whose land at Egham, in Surrey, Wither had got into his clutches), desired his Majesty not to hang him, "because that so long as Wither lived, Denham would not be accounted the worst poet in England:"' and under Cromwell Wither held several offices.

At the Restoration he was thrown into prison, on the ground of a political pamphlet which was found amongst his papers. His imprisonment was again with severity. Being denied proper writing materials, he was reduced to the necessity of scrawling his verses with an 'oker pencil' upon the trenchers. Some of his poems bear traces both of his sufferings and of his Divine consolation. One suggestive piece is devoted to the spiritual lessons an imprisonment may teach. It is entitled, 'Meditations in Prison.'

Wither's works are too numerous to mention, but there is one of too great historical interest to be overlooked. It is called 'Britain's Remembrancer' (1628), and it was written to commemorate the Plague in London. To bear solemn testimony of this terrible calamity, he remained bravely at his residence on the bank of the Thames, while some were fleeing, and many were falling around him. He wrote in prison one of the best of his pieces, 'The Shepherd's Hunting.' In 1622, he published a collection of his poems, with the title, 'Mistress of Philarete;' in 1635, his collection of 'Emblems, Ancient and Modern;' and in 1638, eight separate poetical pieces, afterwards published together, under the title of 'Juvenilia.' As a poet, he is classed with his contemporary, Francis Quarles (1592—1644); and it has been truly said of his poetry, 'The vice of Wither, as it was generally of the literature of his age, was a passion for ingenious turns and unexpected conceits, which bear the same relation to really beautiful thoughts, that plays upon words do to true wit.'

Wither's poetry was for a long period undervalued. It became usual to sneer at him. Pope, in the 'Dunciad,' calls him 'wretched Wither;' but impartial critics of later times—Hallam, Charles Lamb, Southey, and others—while acknowledging that he wrote too much to write always carefully, have found scattered in his writings many gems of poesy. Along with the warmth of a polemic, we find in his works the fervour of a pious Puritan, and sometimes the fire of true poetry.

Of his domestic union, he was able to say—

'Now sing we will Thy praise,
For that Thou dost as well prolong,
Our loving as our days.'

His political troubles appear to have arisen from his thoroughness, in word and deed, in favour of what he thought the right cause. It is consoling to know that, though he had again and again lived in prison, he did not die there, but was released four years before his death; and that, notwithstanding his various troubles, he was able to sing on nearly fourscore years in this suffering world.

'The Lord is King, and weareth.'—137 *N. Cong.*

This is his rendering of the brief 93rd Psalm. It will be seen to keep close to the original, and to possess much poetic force.

'Come, O come, with sacred lays.'—255 *N. Cong.*; 59 *S. P. C. K.*

This is extracted from his paraphrastic version of Psalm cxlviii.

GEORGE WEISSEL. (1590-1635.)

'The mighty gates of earth unbar.' 'Macht hoch das Thor, die Thüren weit.'
372 *Bapt.*; 71 *Mercer*.

Kübler attributes this hymn to the period, between 1623 and 1635, when the Thirty Years' War was raging. It is a beautiful Advent hymn, in the form of a rendering of Psalm xxiv. Miss Winkworth's rendering (1855) is given, altered in the second collection referred to by Mercer.



GEORGE WEISSEL was born at Domnau, in Prussia, in 1590. He was, at first, for three years rector at Friedland, and in 1623 became minister of the newly-erected Rosegarten Church, at Königsberg. He is said to have quickened the poetic powers of others, and especially of Simon Dach, his junior contemporary. He died at Königsberg, at the early age of 45, on August 1, 1635.

ROBERT HERRICK. (Born 1591.)

'In the hour of my distress.'—125 *Alford*; 159 *Sal*.

This is found in the former part of his 'Noble Numbers: or, his pious pieces, wherein (amongst other things) he sings the birth of his Christ, and sighs for his Saviour's suffering on the cross' (1647). The original has twelve stanzas, and is entitled 'His Litany to the Holy Spirit.'



HIS eccentric and talented poet was born in Cheapside, London, in 1591. His uncle, Sir William Herrick, provided him with a university education, which he pursued, first at St. John's College, Cambridge, from 1615 to 1618, and then at Trinity Hall, where he studied law. Afterwards he abandoned the study of the law, and entering holy orders in 1629, obtained from Charles I., through the patronage of the Earl of Exeter, the vicarage of Dean Prior, in Devonshire. This position he continued for many years to occupy, notwithstanding the lack of appreciation of his talent on the part of his parishioners, and his own want of moral fitness. In the year 1648, in the era of the Commonwealth, he was ejected from his benefice, and is said to have given full licence to the libertine tendencies of his writings and life. At the Restoration he recovered his preferment. The date of his death is not known.

In 1647 he published his 'Noble Numbers,' and in 1648 his 'Hesperides; or Works both Humane and Divine.' Without the special talent of George Herbert, his quaintness sometimes reminds us of him. His muse discoursed of the most various

subjects, and sometimes without the scrupulous chastity of modern verse ; but some of his pieces show a deep religious experience. And, notwithstanding the paradoxical combinations in his life, we may charitably hope with him, when he says :—

‘I sing, and ever shall,
Of heaven, and hope to have it after all.’

GEORGE HERBERT, M.A. (1593–1632.)

‘Teach me, my God and King.’—480 *Bapt.* ; 279 *Mercer.*

The original has six stanzas, and is entitled ‘The Elixir.’ It is found in ‘The Temple,’ published posthumously, in 1635.

‘The God of love my Shepherd is.’—116 *Alford* ; 52 *Bapt.* ; 26 *Leeds.*

In Alford’s ‘Year of Praise’ it is given as in the original, with the omission of one verse. In the other collections named, it is much altered from the original, by George Rawson, himself one of the hymn-writers. *Vide* under his name. The original is Herbert’s rendering of Psalm xxiii., and is given in ‘The Temple’ under that title.

‘Let all the world in every corner sing.’—184 *Sal.*

This short piece of two stanzas is also taken from ‘The Temple.’

‘Throw away thy rod.’—573 *People.*

Part of a piece of eight stanzas in ‘The Temple,’ entitled ‘Discipline.’



GEORGE HERBERT, of Bemerton, the prince and model of all country parsons, was born in the castle that had long been held by his illustrious ancestors, near Montgomery, on April 3, A.D. 1593. On the father’s side he belonged to the family of the Earl of Pembroke, and his eldest brother was the eminent philosophical writer, Lord Herbert of Cherbury. His mother, to whom he was much indebted, and the more because of the early death of his father, was the youngest daughter of Sir Richard Newport. George was the fifth son in a family of ten children. After receiving some home education, he studied at Westminster School, and at the age of 15 was elected therefrom to Trinity College, Cambridge, whither he went. Soon after his arrival he sent his mother a sonnet, which gave promise of the peculiarities and excellences of his later style. It was sent as a testimony that his ‘poor abilities in poetry should be all and ever consecrated to God’s glory.’

He was B.A. in the year 1611, Major Fellow of the College, March 15, 1615, and M.A. the same year. And, along with severer studies, he gave much attention to music, of which he was very fond. In 1619 he was chosen Orator for the University, an office he filled with honour for eight years. During this period the University was visited by King James I., the great philosopher

Sir Francis Bacon, Bishop Andrews, and other eminent personages, from whom he received marks of favour when the duties of his office brought him under their notice. This kept alive his hope of being appointed a Secretary of State, and he learned some modern languages to qualify himself for that position. But the death of the King, and of some other powerful friends, put an end to his hopes of Court-favour, and he retired to live with a friend in Kent.

In his retirement he meditated upon his position and prospects; and, after much conflict of mind, he resolved to give up the more attractive pleasures of the Court, and to devote himself to the work of the ministry. In July, 1626, he was made prebend of Layton Ecclesia, a village in the county of Huntingdon. There he found the church in ruins, and, by the assistance of his rich kinsmen and friends, rebuilt and beautified it. About the year 1629, his health began to fail by the inroads of disease, which first attacked him in the form of quotidian ague. Change of air and attention to diet for a time afforded him relief. He is said to have removed to Woodford, in Essex. His mother died in 1627. He then resigned the Oratorship at Cambridge, and in 1630 was very happily married to Jane, daughter of Charles Danvers, Esq., of Bainton, Wilts, a kinsman of the Earl of Danby.

In the same year he received from King Charles I. the living of Bemerton, near Salisbury. On his induction, when left alone in the church to toll the bell (as the law required him), he remained so long that his friends went to seek him, and found him prostrate before the altar. He was making some of those holy resolutions which he has recorded so admirably in his 'Country Parson,' but which were still better embodied in his short but exemplary pastoral life. He was very devoted to the services of the Church, and carefully explained their character and meaning to his parishioners. And, in addition to the services in the Church, he daily assembled his household, and as many as possible of his parishioners, for service at 10 and 4, in the chapel adjoining his parsonage house. Of his love to music, Izaak Walton says, in his *Life of him*: 'His chiefest recreation was music, in which heavenly art he was a most excellent master, and did himself compose many divine hymns and anthems, which he set and sung to his lute or viol: and though he was a lover of retiredness, yet his love to music was such, that he went usually twice every week, on certain appointed days, to the cathedral church in Salisbury; and at his return would say, "That his time spent in prayer and cathedral-music elevated his soul, and was his heaven upon earth."'

But his course of holy enjoyment and active benevolence was soon brought to an end. His disease took the form of consumption; and his failing strength being no longer sufficient for his duties, he laid them aside one by one, and at length peacefully sank in the arms of death, in 1632, in the thirty-ninth year of his age. The poet left no family, but his widow afterwards married Sir Robert Cook. She lived till 1663, and left one daughter.

It was about three weeks before his death that Herbert sent his poems, entitled 'The Temple,' and from which the hymns by him are taken, to his friend Nicholas Ferrar, with this message: 'I pray deliver this little book to my dear brother Ferrar, and tell him he shall find in it a picture of the many spiritual conflicts that have passed betwixt God and my soul, before I could subject mine to the will of Jesus, my Master; in whose service I have now found perfect freedom. Desire him to read it; and then, if he can think it may turn to the advantage of any dejected poor soul, let it be made public; if not, let him burn it, for I and it are less than the least of God's mercies.' Mr. N. Ferrar, anticipating the favourable verdict of posterity, published 'The Temple' in 1633, and it met with a large sale then, as it now maintains an undying reputation. His prose work, 'A Priest to the Temple: or the Country Parson, his Character and Rule of Holy Life,' to which we have already referred, is dated, in the author's preface, A.D. 1632. It appeared in 'Herbert's Remains,' edited by Mr. Barnabas Oley (1652).

Izaak Walton relates that 'The Sunday before his death the poet rose suddenly from his couch, called for one of his instruments, took it in his hand, and said,—

"My God, My God,
My music shall find Thee,
And every string
Shall have his attribute to sing."

And having tuned it, he played and sung the fifth stanza of his piece on Sunday—"The Sundays of man's life," &c. Thus he sang on earth such hymns and anthems as the angels and he and Mr. Ferrar now sing in heaven.'

Herbert's poems are sometimes difficult, because of the depth and variety of meaning they contain, and because of the quaintness of their manner, though the language is invariably clear and bold; but to the patient seeker they supply many pearls. Baxter said, of all the poems written up to his time, that 'next to Scripture poems there were none so savoury to him as Herbert's,' and that 'heart-work and heaven-work made up his books.'

In 'The Temple,' there is a piece entitled 'A True Hymn,' in which Herbert, who had a claim to be heard on this subject, says truly :—

The fineness, which a hymn or psalm affords,
Is when the soul unto the lines accords.

He who craves all the mind,
And all the soul, and strength, and time ;
If the words only rhyme,
Justly complains, that somewhat is behind
To make his verse, or write a hymn in kind.

MATTHEW APELLES VON LÖWENSTERN.

(1594-1648.)

'O Christ ! the Leader of that war-worn host.'

'Christe, du Beistand deiner Kreuzgemeinde.'

391 *Mercer* ; 268 *Windle*.

This war-cry to the Great Captain of Salvation is part of the poetical outcome of a life passed during the Thirty Years' War. Several of Löwenstern's other hymns also bear traces of the agitated times in which he lived.



HIS hymn-writer was the son of a saddler, and was born, on April 20, 1594, in Neustadt, in the principality of Oppeln. In early life he showed the possession of great talents, and especially in music. He was appointed, in 1625, director of the choir at Bernstadt, and councillor to the Duke. Subsequently he held office under the Emperors Ferdinand II. and III., and the latter gave him noble rank. After suffering from the gout he died at Breslau, on April 11, 1648. Thirty hymns, with their tunes, are attributed to him.

BISHOP COSIN. (1594-1672.)

'Come, Holy Ghost, our souls inspire.' 'Veni, Creator Spiritus.'

272 *Alford* ; 127 *A. and M.* ; 373 *Bick* ; 125 *Chope* ; 147 *Hall* ; 109 *Harland* ; 516 *Kemble* ; 433 *Mercer* ; 241 *Sal.* ; 124 *S. P. C. K.* ; 61 *Windle*.

This translation is found under 'Prayers for the Third Hour,' in the 'Collection of Private Devotions' (1627, ninth edition, 1693), a work founded on an earlier work, having date 1560. This rendering is supposed to be the Bishop's. The original is given in 'Hymni et Collectæ' (1585), but without an author's name. It is probably of the Ambrosian era. *Vide* under John Dryden. Mone attributes it to Gregory the Great, others assign it to Rabanus Maurus.



JOHN COSIN was a son of Giles Cosin, a citizen of Norwich, and was born there November 30, 1594. Till the age of 14 he was educated at a free school there, and then removed to Caius College, Cambridge, where he became a scholar and took degrees in arts, and was also a fellow. For a time he was librarian

to Dr. Overall, Bishop of Lichfield and Coventry. This patron died in 1619. Afterwards Dr. Richard Neile, Bishop of Durham, made him his domestic chaplain, and also in 1624 appointed him a prebend of Durham Cathedral. In 1625 he became Archdeacon of the East Riding of York. He had married the daughter of the former archdeacon, Marmaduke Blakeston. In 1626 he became rector of Branspeth, in the diocese of Durham, and B.D. In the following year the Puritans took offence at the alleged Popish leaning of his 'Collection of Private Devotions.' About the year 1628 he received his degree of D.D. In 1634 he was elected Master of Peter House, Cambridge, and in 1640 became Vice-Chancellor of the University. The same year Charles I., to whom he was a chaplain, made him Dean of Peterborough.

But, being obnoxious to the Puritans, the Dean was not allowed to retain his offices undisturbed. In January 1641 his living was sequestered, and in 1642 he was ejected from his mastership at Cambridge. He was charged with having rendered assistance to Charles I. Soon after he withdrew to Paris, and became chaplain to the Protestant members of the household of Queen Henrietta Maria, and received a small pension. There he is considered to have disproved the charge of leaning to Popery by his adherence to Protestantism, and the controversies he carried on in its favour. At the Restoration he returned to his former positions of honour in England. In July 1660 he resumed his deanery at Peterborough; he was soon after made Dean of Durham, and in the same year Bishop of Durham. His new emoluments were liberally expended on large gifts for benevolent and religious purposes, including the founding of eight scholarships at Cambridge. He had one son and four daughters. He died, after much suffering, at Westminster, on January 15, 1672.

Amongst his principal works were, besides the 'Private Devotions' already mentioned, 'A Scholastical History of the Canon of the Holy Scripture' (1657); and posthumously published, written in 1652, in Latin, 'Regni Angliæ Religio Catholica, &c., a Short Scheme of the Ancient and Pure Doctrine and Discipline of the Church of England;' 'Notes on the Book of Common Prayer' (1636); 'Historia Transubstantiationis Papalis.' &c., written in Paris, published in London, 1675; and several sermons. The Bishop also wrote several shorter pieces, which were never published.

JUSTUS GESENIUS. (1601-1671.)

‘O Lord, when condemnation.’ ‘Wenn mich die Sünden kränken.’
149 *Mercer.*

This translation is from a piece of eight stanzas, written by Gesenius about the year 1646.



E was born at Essbeck, in Hanover, July 6, 1601. His father was a Christian pastor, and after studying at Helmstädt and Jena, he also became a pastor of the Lutheran Church at Brunswick, in 1629. From 1636 he was chaplain at Hildesheim to Duke George of Brunswick, and afterwards he was appointed Court chaplain and councillor of the Consistory in Hanover. In 1647 he and his friend David Denicke, who was also a Lutheran pastor, published the Hanoverian Hymn Book. It contains older hymns translated, and there are some hymns in it of which it is uncertain whether they are by Denicke or Gesenius. He was a devout earnest minister. There is a work by him on Purgatory, dated 1643, and a ‘Bible History of the Old and New Testaments,’ 1684. He died at Hanover on September 18, 1671.



HENRY ALBERTI. (1604-1668.)

‘God, who madest earth and heaven.’ ‘Gott des Himmels und der Erden.’
7 *Mercer.*

This is a popular morning hymn in Germany. It bears date 1644. It is No. 2303 in Knapp’s ‘Liederschatz’ (1865). Its author, who was best known as a musician and composer, wrote for it the cheerful tune to which it is usually sung. Kübler relates that, in 1685, a tailor at work in the house of a Jew in Hamburg, through singing this hymn, and especially the third verse, was the means of leading the daughter of the Jew to make enquiries about Christ, which resulted in her believing in Him.



ALBERTI was born at Lobenstein in Boigtlande, Prussia, on June 28, 1604. He was intended for the legal profession, and was to have studied for this purpose at Leipsic; but he gave the preference to music, to which he devoted the energies of his life. At Dresden and Königsberg he cultivated the chosen art, and at the latter place became, in 1631, organist of the cathedral. • One of his principal friends was Simon Dach (1605-1659), the eminent musician and hymn-writer. Alberti composed many beautiful tunes for Dach’s hymns, as well as for his own and others. The piety that shines forth in his hymns shed its sunlight first on his own heart. He died at Königsberg on October 6,

1668. Knapp calls him 'an excellent musician for the times in which he lived, and a good poet.' As a musician he introduced to his country some of the improvements of the Italian school, and rendered other service to his chosen art.

ERNEST CHRISTOPHER HOMBURG.

(1605-1681.)



ERNEST CHRISTOPHER HOMBURG was born at Mühla, near Eisenach, in 1605. He practised as a lawyer at Naumburg, where he died on June 21, 1681. In his youth he composed secular songs, but affliction having come upon him, he turned his thoughts to sacred themes, and wrote many beautiful hymns. Some, like many by Zinzendorf, speak much of Christ's sufferings, and in warm impassioned words of Christ, such as we find in Madame Guyon's hymns—as, for example, his hymn,

'Of my life the Life, O Jesus.' 'Jesu, meines Lebens Leben.'
185 *Mercer*; 267 *Meth. N. Massie's* rendering, 1856.

SIR THOMAS BROWNE. (1605-1682.)

'The night is come; like to the day.'—884 *Leads*.



THE talented author of the 'Religio Medici' was born in S. Michael's, Cheapside, October 19, 1605. His father, a merchant at Upton, in Cheshire, having died and left him a competency, he received a liberal education—first at Winchester, and afterwards at the hall now called Pembroke College, Oxford. After graduating B.A. 1626, and M.A. 1629, he entered on the study of medicine, and practised for a short time in Oxfordshire. Subsequently he travelled in Ireland, and in Italy and France, and took the degree of Doctor of Medicine at Leyden in 1633. He is believed to have practised for a time at Shipden Hall, near Halifax, and there (between 1633 and 1635) to have thought out his 'Religio Medici.' In 1636 he commenced his practice at Norwich, and received in the following year the degree of Doctor of Physic at Oxford. It was there that, in the year 1642, his well-known work, 'Religio Medici,' was first printed (it had been in MS. in the hands of his admiring friends several years)—a work full of suggestion on some of the most important questions of life, showing its author to be a philosopher as well as a physician,

and remarkable, in connection with the history of the English tongue, as marking the era of euphuistic enrichment, when many classic and some scientific words were imported into our language, and laboured paradoxes and quaint conceits startled and sometimes pleased the reader. Dr. Browne was very successful as an author. This first work was well received, took its place as an English classic, and was translated into several foreign languages.

Readers of Dr. Browne's disparaging remarks upon marriage will be surprised to find that, in 1641, he ventured into the marriage state. His wife, Mrs. Mileham, of a good family in Norfolk, became the mother of ten children. Dr. Browne had the honour and advantage of having as his biographer Dr. Samuel Johnson, who is thought to have imitated his latinised and periodic style. The chief events of his life were of a literary character.

In December 1664, Dr. Browne was chosen honorary member of the College of Physicians, and was knighted by Charles II., at Norwich, in 1671. There, after a short illness, he died, expressing submission to God and without fear, on his birthday in 1682. He was buried in the churchyard of St. Peter, Mancroft, in that city. His wife and four members of his family survived him.

Sir T. Browne's works were upon a variety of subjects, and of great scientific value. Besides that already mentioned, the following were some of the principal :—‘Inquiries into Vulgar and Common Errors’ (1646, sixth edition, 1672). This valuable work served as a kind of encyclopædia of the scientific knowledge of that day. It passed through six editions in twenty-seven years, and was translated into several foreign languages. ‘Hydriotaphia, Urnburial, or a Discourse on Sepulchral Urns’ (1658), an antiquarian work ; ‘The Garden of Cyrus, or the Quincunxial Lozenge, or Network Plantations of the Ancients, Artificially, Naturally, and Mystically Considered,’ the title of which sufficiently suggests its fanciful character ; ‘Christian Morals’ (1716), brief essays. This was the work to which Dr. Johnson added the biography, in a later edition. His tracts were on many subjects—scriptural, antiquarian, and scientific—including one ‘Of the Cymbals of the Hebrews,’ and another ‘Of Ropalic or Gradual Verses,’—that is, of verses beginning with a word of one syllable, and proceeding by words of which each has a syllable more than the former.

PAUL GERHARD. (1606-1676.)



HIS poet, whom the German people regard as emphatically their own, was born at Gräfenhänichen, in Saxony, of which town his father was burgo-master, or chief magistrate. Studying during the time of the Thirty Years' War, he entered upon life in a period of suffering and distraction, and did not become a Christian pastor till the war was at an end. We have no record of his early course; but about the year 1650 we find him a private tutor at Berlin, in the family of the Chancery Advocate, Andreas Bertholdt. His first pastorate was in a small village, Mittenwalde, whither he went in 1651. He married in 1655 his attached wife, a daughter of Bertholdt, who died on March 5, 1668. In 1657 he removed to S. Nicholas' Church, Berlin. There he became known as a hymn-writer, and published his first collection in 1666. The Berlin citizens held him in high honour as a powerful preacher and an earnest Christian pastor; but notwithstanding he was, in 1666, deposed from his spiritual office, because of his uncompromising adherence to the Lutheran doctrine. When he was informed of his deprivation, he said, 'This is only a small Berlin affliction; but I am also willing and ready to seal with my blood the Evangelical truth, and, like my namesake S. Paul, to offer my neck to the sword.' The following year he was reinstated in his position; but on finding that it was with the understanding that he should give up that course of conduct in reference to the Reformed faith which he thought he ought to pursue, his tender conscience would not allow him to occupy a false position, and he was again superseded.

Deprived of his office, he was also afflicted with family bereavements. He had lost three children in their infancy, and in 1668 his affectionate wife, to whom he was devotedly attached, and who had proved a true helpmeet for him, was, after much weakness and affliction, taken from him by death.

In the same year (1668) he was appointed to Lübben, in Saxony, where he became archdeacon. His portrait in the church there bears the inscription, 'Theologus in cribro Satanæ versatus,' *i. e.* 'A divine sifted in Satan's sieve'—probably in reference to the detraction and unkindness he experienced at Lübben during the last seven years of his life. While thus maturing both by age and affliction, he wrote some of his most valued hymns.

Having charged his only remaining son to abide in the faith, he died on June 7, 1676, repeating one of his own hymns—

‘Wherefore should I grieve and pine?’

And in the very act of repeating the words—

‘Him no
Death has power to kill,
But from many a dreaded ill
Bears his spirit safe away, &c.’

Wackernagel, in his preface to his edition of ‘Gerhard’s Spiritual Songs’ (1855), thus explains his standpoint:—‘Gerhard may be regarded as the last and the most perfect of those poets who were grounded in the ecclesiastico-confessional faith, and with him the line of the strict ecclesiastical poets closes. He may also be regarded as beginning the line of those in whose songs praise and adoration of the revealed God recede before the expression of the feelings that master the soul in contemplating its relation to God revealing Himself to it as its salvation. The true view is, that Gerhard stood in the forefront of his age, and united in himself, in the most lively manner, both tendencies.’

In German sacred poetry of the older school, Gerhard ranks next to Luther, whom he in some respects resembles, and from whom he was separated by about a century. His hymns happily combine simplicity with depth and force. They are the heart-utterances of one who had a simple but sublime faith in God, and who recognised His fatherly presence in the operations of nature, the superintendence of Providence, and the daily bestowment of the surpassing gifts of redemption. They have reasonably been favourites with the German people, and are justly taking their place in our modern collections. Schiller’s mother was one of many who taught their sons Gerhard’s hymns; and the genius of the young poet was at once purified and nourished by these spiritual effusions, of which he became very fond.

‘Jesus, Thy boundless love to me.’ ‘O Jesu Christ, mein schönstes Licht.’
562 *G. Bapt.*; 756 *Meth. N.*; 363 *N. Cong.*; 239 *N. Pres.*; 193 *R. T. S.*;
373 *Wes. and Wes. Ref.*

John Wesley’s translation (1739) is given. The original consists of sixteen stanzas.

‘O sacred Head, once wounded.’ ‘O Haupt, voll Blut und Wunden.’
742 *Bapt.*; 718 *Leeds*; 103 *People*; 252 *Meth. N.*; 374 *N. Cong.*;
98 *R. T. S.*; 275 *Spurg.*

The German original consists of ten stanzas. This was first published in 1659. It is an imitation of a Latin hymn, ‘Salve, caput cruentatum,’ ascribed to Bernard of Clairvaux (1091–1153). The translation given is that of Dr. James Waddell

Alexander (1849), altered. Dr. J. W. Alexander was an American clergyman and professor. He was born in 1804, and died in 1854. Several instances are on record of the comfort this hymn has been to Christians in death; especially interesting is the case of the missionary Schwartz, whom the native Christians in India comforted by singing this hymn in their own Tamil, into which it had been translated.

‘Holy Lamb, who Thee receive.’

610 *G. Bapt.*; 373 *Mercer*; 572 *N. Cong.*, &c.

This hymn is erroneously attributed to Gerhard. It is by Anna Dober (1735)—*vide* under her name.

‘Give to the winds thy fears.’

103 *Burgess*; 704 *Meth. N.*; 606 *N. Cong.*; 674 *Wes.*; 85 *S. P. C. K.*
(altered).

This is John Wesley’s translation (1739) of part of Gerhard’s most popular hymn—

‘Commit thou all thy griefs

And ways into His hands.’

‘Befiehl du deine Wege, &c.’

204 *Alford*; 519 *Bapt.*; 280 *Mercer*; 673 *Wes.*; 703 *Meth. N.*; 139 *N. Pres.*;
266 *R. T. S.*; 565 *Leeds*; 209 *Sal.*

It is said to have been written at the time when, owing to his views differing from those of the King, he was ordered to quit the country. He went, in reduced circumstances, with his wife on foot. One night, on seeking a refuge in a village inn, his wife, affected by their altered condition, burst into tears. Then the poet reminded her of the verse, ‘Commit thy way unto the Lord’ (Psalm xxxvii. 5), and, retiring to an arbour, wrote this hymn upon those words. The same night two gentlemen arrived, who had come by order of Duke Christian, of Merseburg, to invite the poet to that city; and to inform him that the Duke had settled a considerable pension on him, as a compensation for the injustice of which he was a victim. Gerhard then gave his wife the hymn he had written in trouble but in faith, and said, ‘See how God provides! Did I not bid you to trust in God, and all would be well?’

John Kelly, in his recent translation of Gerhard’s ‘Spiritual Songs’ (1867), by which the English public may become familiar with a large number of the sacred poet’s productions, has objected to this story on the ground of its lack of historical foundation, the hymn having been published in 1666, and the event it is connected with having happened in 1668. We follow his example, and retain it with this explanation.

JOHN MILTON. (1608-1674.)



OF the life of the celebrated author of the 'Paradise Lost,' Montgomery truly says, 'His youth and his old age he devoted to himself and his fame, his middle life to his country.' That Milton thus appropriated the different parts of his life will appear as we briefly recount his history.

His father, of the same name, was a man of good family, who had enjoyed educational advantages, and was especially skilled in music—a talent inherited by his greater son. The poet was born on December 9, 1608, at a house in Bread Street, London, where his father carried on the profession of scrivener, or preparer of legal contracts. There was also a younger brother, who became a judge, Sir Christopher Milton; and a sister, whose children the poet afterwards educated. The young poet was educated at St. Paul's School, and afterwards at Cambridge, where he distinguished himself for the excellence of his Latin verses. There also he graduated M.A. in his twenty-fourth year. His father had intended to make him a minister of the State Church; but this was impossible with the views he already held, and especially at a time when Archbishop Laud was the ruling spirit of that Church. 'If Milton had become a preacher,' says Thomas Campbell, 'he must have founded a Church of his own.'

After leaving Cambridge, Milton spent five years with his father, who had gone to live on an estate he had purchased at Horton, near Windsor. This was a delightful and productive period of the poet's life. As a boy he had written some poetical versions of the Psalms. In his twenty-first year he had composed his 'Hymn on the Nativity.' He now wrote, in 1634, 'Comus,' a mask; 'Lycidas,' an elegy on the death of Sir John King (1637); and about the same time he produced his 'Arcades.' In 1638 he set out on a tour in France and Italy. During this journey he visited Grotius, Galileo, Manso (Tasso's patron), and many others, whose expressions of homage for his genius strengthened within him the inward prompting that he 'might perhaps leave something so written to after-times as they should not willingly let die.' On his return he supplemented his scanty resources by the proceeds of a school, in which he instructed his nephews and a few other scholars. This school was carried on at a house in Aldersgate Street, London. At the same time he began to write important prose works, demanded by the political

circumstances of the times, for the defence of Puritanism and the exposure of what he regarded as prelatical presumption.

At the age of 34 Milton married his first wife, Mary Powell, the daughter of a magistrate in Oxfordshire. But soon after, owing to uncongeniality of disposition, as it is supposed, she withdrew from her new home; and persisting in her absence, Milton published his views on divorce, and appeared to be about to act on them. This was prevented by the reconciliation which in a short time took place. This first wife was the mother of the poet's three daughters. She died nine years after the reconciliation.

In the year 1644 Milton published his noble 'Speech for the Liberty of Unlicensed Printing.' In this and some other of his prose writings, the writer, leaving the ordinary level, seems to rise to the high place of a prophet and lawgiver; and the impulse of this master-spirit of Puritanism did for freedom and every good cause what Bacon and his 'Novum Organum' had done in the narrower field of science. In the same year appeared his tractate 'On Education.' About the same time a collection of his Latin and English poems appeared, including the 'L' Allegro' and the 'Il Penseroso.' In 1649 he was appointed Latin Secretary to the Council of State, an office he held for ten years, till the time of the brief Protectorate of Richard Cromwell. In his new office it devolved on him to reply to 'Icon Basilike; or a Portraiture of his Sacred Majesty in his Solitude and his Sufferings'—a work that was being generally read, and was lending some support to the royal cause. His reply was entitled 'Iconoclastes, or the Image-breaker.' Soon after he was appointed to rebut the 'Defensio Regis' of Salmasius of Leyden, published in 1649. This he successfully accomplished in his 'Defensio Populi Anglicani.' This work was much read; and, besides applause, he received as his payment the substantial sum of one thousand pounds. Excessive literary labour at length quite quenched his dim sight, which from his boyhood had been injured by unremitting application to studious pursuits; and, as he says, so touchingly—

'his light was spent
Ere half his days, in this dark world and wide.'

Milton's second wife, whom he married in 1656, the daughter of Captain Woodcock, of Hackney, was spared to him but one year. He has immortalized her memory in an unsurpassed sonnet, in which he calls her his 'late espoused saint.'

At the age of 47 Milton found himself free from official and political engagements, and able to turn his attention to

his great literary projects. He made some preparation for a Latin Dictionary, and his manuscripts were afterwards used at Cambridge in the production of a similar work. And he wrote part of a History of his country. But his blindness interfered with the progress of these works, and they were only commenced. His historical fragment was published in 1670, entitled 'Six Books of the History of England, reaching to the Norman Conquest.' Now was the favoured time when he began seriously to set about his greatest poem, the 'Paradise Lost;' for which his varied learning, and his native and acquired poetical skill, were suitable preparatives, and the plan of which had long been in his mind. He resided at that time at a house in the Artillery Walk, leading to Bunhill Fields. There he gave himself heartily to this work, seizing the intervals of his suffering from gout to compose his sublime epic, and availing himself of the assistance of friends, who wrote down what he had produced.

In 1663 Milton married his third wife, Elizabeth Minshul, daughter of a gentleman in Cheshire. He had not suffered at the Restoration in 1660, as we might have feared he would. This fact Dr. Johnson thus explains—"He was now poor and blind, and who would pursue with violence an illustrious enemy, depressed by fortune, and disarmed by nature?"

During the Plague, in 1665, Milton took refuge at Chalfont, in Bucks, at a house still standing, which was taken for him by one Thomas Ellwood (1640-1713), an eminent member of the Society of Friends—a sufferer for his religion, and the author of several prose and poetical works, and of an epitaph on Milton, to whom he used to read Latin daily when the poet lived at Jewin Street, London, in 1662. It was Ellwood who, when visiting Milton at Chalfont in 1665, first saw a complete copy of 'Paradise Lost;' and having read it, said, on returning it, 'Thou hast said much here of "Paradise Lost"—what hast thou to say of "Paradise Found?"' This question led to the production of the 'Paradise Regained,' a work which, contrary to the general judgment, Milton himself preferred to the 'Paradise Lost.'

Ellwood says that, visiting the poet in London afterwards, 'he showed me his second poem, "Paradise Regained;" and in a pleasant tone said to me, "This is owing to you, for you put it into my head by the question you put to me at Chalfont, which before I had not thought of."'

In the year 1667 the poet, having returned to London, obtained a licence to publish his great poem, 'Paradise Lost,' and sold his copyright to Samuel Simmons for five pounds, with further pay-

ments according to the sale. Thus humble in the manner of its first appearance was that work of which Johnson says, 'It is not the greatest of heroic poems only because it was not the first.' The sale was slow at first, for readers were few in those times, and the work was too learned in style for the majority of them. But Andrew Marvel and John Dryden welcomed it with generous but deserved praise; and, later, Addison's papers on it, in the 'Spectator,' opened the way for it to take its lofty place of pre-eminence in our literature.

The 'Paradise Regained' was published in 1667, and in the same year his 'Samson Agonistes.' Milton was also the author of several political works, besides those already mentioned, and of works on 'Logic' and 'Grammar.' His 'Treatise on True Religion' was printed in 1673. He wrote also a 'Treatise on Theology,' the manuscript of which was discovered in the State Paper Office, in 1823. This work shows that late in life Milton had adopted Arian views of the Person of Christ, though he still believed in His atoning sacrifice. A modern writer speaks of 'the music, the opulence, and the sublimity of Milton's strains.' Like his father, the poet loved music, and was skilled in its practice; and we hear its sweet echoes in his verse. But all will agree with Dr. Johnson that Milton's 'element is the grand,' and that 'his natural part is gigantic loftiness.' Joseph Warton styles him 'the most learned of our poets.' His learning in various tongues and in almost all branches of knowledge was scarcely second to his incomparable genius, and his nobility of soul not inferior to either. His sonnets include some of universal celebrity. One of the most affecting and beautiful is that already referred to on his own blindness. Returning again to the subject of the loss of the use of his eyes, he speaks in another sonnet thus nobly:—

'What supports me, dost thou ask?
The conscience, friend, to have lost them overplied
In Liberty's defence, my noble task,
Of which all Europe rings from side to side.
This thought might lead me through the world's vain mask,
Content, though blind, had I no better guide.'

For translations of some of his Latin poems we are indebted to Cowper. In addition to the painful privation of sight, the illustrious poet suffered much bodily affliction towards the end; but at length, at the age of 66, he sank peacefully in death, on Sunday, November 8, 1674. He was buried in St. Giles's, Cripplegate.

Milton did not write many pieces suitable for use in ordinary public worship, but he made poetical translations of some of the Psalms—

‘The Lord will come and not be slow.’

392 *Leeds*; 123 *N. Cong.*; 115 *N. Pres.*

is made up of verses taken from his version of Psalms lxxxii., lxxxv., and lxxxvi. His renderings of the Psalms, from which these verses are taken, are remarkable for their closeness to the original. They are thus headed: ‘Nine Psalms done in metre; wherein all but what is in a different character, are the very words of the text, translated from the original.’ And in some verses there is not a word which is not found in the original.

‘How lovely are thy dwellings fair!’—97 *Leeds*.

This is part of one of the nine (Psalm lxxxiv.). Milton’s original has twelve stanzas. These Psalms were written in the year 1648, Milton’s fortieth year. He paraphrased the first eight of the Psalms in 1653, and added the date to each.

‘Let us with a gladsome mind.’

49 *Bapt.*; 341 *Bick.*; 191 *Chope*; 309 *Harland*; 600 *Kemble*; 229 *N. Cong.*; 56 *S. P. C. K.*; 136 *Spurg. &c.*

is a part of his version of Psalm cxxxvi., and was written, with a paraphrase of Psalm cxiv., at the age of 15. The complete rendering consists of twenty-four verses. Those omitted here show the richness of his youthful imagination, as those retained reveal its promise of future poetic power. The whole is worthy of study as the production of one who, more than thirty years after, and not till then, wrote the ‘Paradise Lost,’ and showed himself our greatest epic poet—the equal of Dante and Homer.



JEREMY TAYLOR. (1613–1667.)

‘Draw nigh to Thy Jerusalem, O Lord!’—286 *Leeds*; 33 *Sal.*

This is the second of the eminent Bishop’s ‘Festival Hymns.’ It is entitled ‘The Second Hymn for Advent; or, Christ’s Coming to Jerusalem in Triumph.’ It is given in an altered form. The original begins, ‘Lord, come away.’ His ‘Festival Hymns,’ 22 in number, are given at the end of vol. vii. of his ‘Collected Works,’ revised and corrected by Rev. C. Page Eden, M.A. (1854). His poetical pieces are quaint and striking, but it has been truly said that ‘Taylor, although the most poetical prose-writer in the language, lost all his sweetness and power when he attempted verse. He is like Samson shorn of his strength. He imitates the quaint conceits of Herbert Vaughan and of other poetical contemporaries, but he has none of the beauty which redeems their verses from oblivion.’



E was born at Cambridge, in 1613. His father, Nathaniel Taylor, was a barber, but the family had been in better circumstances. Having himself enjoyed the benefit of some education, his father was careful to educate his children. At the age of 13 young Jeremy entered Caius College as a sizer. There he graduated

B.A. in 1631, and was made a Fellow. In 1633 he graduated M.A., and was ordained. His talents having become known to Laud, the Archbishop encouraged him to continue his studies at Oxford, and in 1636 he was nominated to the fellowship at All Souls.

In 1637 he was appointed rector of Uppingham, Rutlandshire; and two years after he married his first wife, Phœbe Langsdale. She died three years after, leaving two sons. In 1642 we find him with Charles I., whose chaplain he was at Oxford. There he wrote his 'Episcopacy Asserted,' and the King obtained for him the degree of D.D. He was present at the battle of Newbury, and at the siege of the castle of Cardigan was taken prisoner, but was soon after liberated. His second wife was Joanna Bridges, a natural daughter of Charles I., who possessed a large estate in Wales. But he does not appear to have received much benefit from it, as he thought it necessary to provide for his own support. For this purpose he kept a school at Llanvihangel in Carmarthen-shire, where he lived and wrote some of his greatest works. The death of two of his sons, in 1656, cast a dark shadow upon his life, as he was much attached to his children.

In 1657 he removed to London, where he preached to some Episcopalians, who met there for worship; and in the following year he was appointed to Portmore, in Ireland, and lecturer at Lisburn, eight miles from Belfast. In 1660 he went to London, to prepare for publication his 'Ductor Dubitantium, or the Rule of Conscience.' There he signed the declaration of the Royalists, and, as the author of so remarkable a work, came favourably under the notice of the restored King, Charles II. The work was dedicated to the King, and the author received as his reward the bishopric of Down and Connor, to which Dromore was afterwards added. He was also made Vice-Chancellor of the University of Dublin. He devoted himself assiduously to his new and difficult duties, but did not live long to fulfil them, as he was taken ill with a fever on August 3, 1667, and died ten days after, at Lisburn, in his fifty-fifth year.

Jeremy Taylor has been styled the 'Spenser of theological literature.' For affluence of pleasing verbiage, learning, quaint allusions, beautiful similes, and happy turns of expression, his long processional sentences are unapproachable. But his style is quite his own. The attempt to imitate it would be a fatal mistake. We can neither excuse nor remove its defects, and for the sake of its commanding excellences and striking idiosyncrasy, we cannot help retaining and commending it.

Besides the works already mentioned, he wrote 'Treatises on the Liberty of Prophesying' (1647); 'The Great Exemplar of Sanctity

and Holy Life'—his Life of Christ (1649); 'The Rule and Exercise of Holy Living' (1650); 'The Rule and Exercise of Holy Dying' (1651); 'The Real Presence' (1654); 'A Moral Demonstration that the Religion of Jesus is from God' (1658); 'The Marriage Ring'; 'The Golden Grove'—a Manual of Daily Prayers, 1655 (of this there have been numerous editions); 'A Dissuasive from Popery' (1664); and several volumes of sermons. A Psalter, now believed to be by Lord Hatton, was in 1672 attributed to Jeremy Taylor. Bishop Heber wrote his Life, and published it, with his Works, in 1822.

JOHN AUSTIN. (DIED 1669.)

'Blest be Thy love, dear Lord!'—789 *Spurg.*

This is four verses of a piece of eight verses beginning, 'Lord, now the time returns.' Hymn 32, p. 285 of 'Devotions in the Ancient Way of Offices,' reprinted (1856) from the fifth edition, published (1717) by George Hickes, D.D. The original appeared in 1668; in the fourth edition (1685) it was increased. It is a book of prayers and devout meditations for private or family use. In style it is plain and quaint, and in spirit devout. The full title is 'Devotions in the Ancient Way of Offices, containing Exercises for every Day in the Week, and every Holiday in the Year.' It was a Roman Catholic manual, but was adapted for members of the Church of England—first by Theophilus Dorrington, and afterwards by the nonjuring Bishop Hickes, who is said to have altered some of the 43 hymns it contains. Two or three of them are by Richard Crashaw.



JOHN AUSTIN was born of a good family, at Walpole, in the county of Norfolk. He studied at S. John's College, Cambridge, about the year 1640. Changing his religion, he became a Roman Catholic. He entered at Lincoln's Inn, to follow the study of the law; then we find him acting as tutor to a gentleman, and subsequently he spent his time in literary pursuits in London. In religion he was very devout, and it is on record that he died a triumphant death at Bow Street, Covent Garden, in the year 1669. Besides the work already mentioned and some pamphlets, we find attributed to him 'The Christian Moderator, or Persecution for Religion Condemned,' and 'Reflections upon the Oaths of Supremacy and Allegiance.'

HENRY MORE. (1614-1687.)

'Father, if justly still we claim.'—437 *Mercer*; 456 *Wes. and Wes. Ref.*;
59 *Meth. N.*

'On all the earth Thy Spirit shower.'—457 *Wes. and Wes. Ref.*; 60 *Meth. N.*

These are two parts of a poem of which the first five stanzas are omitted. It was altered by John Wesley, and published, with his and Charles Wesley's 'Hymns and Sacred Poems,' in 1739.



HENRY MORE, a prince among modern Platonist philosophers, was born at Grantham, in Lincolnshire, in the year 1614. He studied at Eton, and afterwards, at the age of 17, entered Christ's College, Cambridge. There he devoted himself to the study of philosophy. He says, 'I immersed myself over head and ears in the study of philosophy, promising a most wonderful happiness to myself in it.' Plato became his favourite, and he was influenced by the opinion of his contemporaries, that the wisdom of the Hebrews had been transmitted to Pythagoras, and from him to Plato. He also believed that the ancient Cabalistic philosophy had sprung from the same source.

He graduated B.A. in 1635, and M.A. in 1639, when he was made a fellow of his college. In 1640 he published his '*Psychozoia, or the First Part of the Song of the Soul, containing a Christiano-Platonic Display of Life.*' This was reprinted in 1647, with additions, under the title of '*Philosophical Poems.*' More professes to have followed Spenser, but it was with 'unequal steps.' His poems are a strange blending of classic philosophy and Gothic romance, and are written with great earnestness and solemnity. He spent much of his life in philosophical meditation, and in fulfilling his duties as private tutor of his college. In 1654 he refused the mastership, and his friend Cudworth was appointed. To leave himself free for his chosen course, he also refused Church preferment. He was one of the first fellows of the Royal Society. He died in 1687, in the seventy-third year of his age. Besides having the friendship of Cudworth, More corresponded with Descartes, whose system he greatly approved, and one of his works was '*An Apology for Descartes.*' His sedentary, meditative manner of life produced in him an element of mysticism and fanaticism, and his mind sometimes strayed into strange vagaries—such as, for instance, the belief that, like Socrates, he had an angel-guide directing his thought and life; but his works in theology and philosophy remain as a substantial monument of the breadth, force, and originality of his sanctified powers, and he did good service by exposing the sensational and materialistic philosophy of Thomas Hobbes. Besides the works already mentioned, he was the author of '*Conjectura Cabalistica,*' '*The Mystery of Iniquity,*' '*A Key to the Revelations,*' '*Enchiridion Ethicum*' (a Manual of Ethics), '*Enchiridion Metaphysicum,*' and '*The Immortality of the Soul.*'

RICHARD BAXTER. (1615-1691.)



HE eminent author of the 'Call to the Unconverted' and the 'Saints' Everlasting Rest' was born at Rowton, in Shropshire, where he lived with his maternal grandfather, till at ten years of age he was taken home to his parents at Eaton Constantine, in the same county. His father had but recently become a Christian, and chiefly through the reading of the Scriptures. Hence he especially enjoined this duty upon his son, for whose religious welfare he laboured and prayed. The petty persecutions his father was exposed to on account of his Christian profession, and the way he met them, opened the eyes of young Baxter to the true character of the Christian religion; and at about the age of 15, several books that he read, including 'Bunny's Resolutions,' and 'Sibbs' Bruised Reed,' were of much spiritual benefit to him. 'Thus,' he says, 'without any means but books, was God pleased to resolve me for Himself.' Baxter's education was carried on by tutors, from whose neglect he sometimes suffered, and he did not enter either of the Universities; yet he gave early promise of future eminence.

When he was in his nineteenth year he was induced to try his success as an attendant at Court. But the Court of Charles I. was no place for a man of Baxter's religious training and tendencies, and he soon left it. At the age of 23 he became head-master of the grammar-school at Dudley, Worcestershire. He had previously occupied for a short time a similar position at Wroxeter. He also received a theological training, and, having at that time no scruples about conformity, was episcopally ordained. When he had been three-quarters of a year at Dudley, he went to be assistant-minister at Bridgnorth, in Shropshire. There he remained one year and nine months, and then removed to Kidderminster, in Worcestershire. This town had petitioned the Long Parliament against its minister, who, knowing the weakness of his case, compromised it by receiving Baxter as his curate. It was in 1640 that, after one day's preaching, Baxter was unanimously chosen. When the civil war broke out he withdrew for a time to Gloucester, and then to Coventry; but at length, for purposes of Christian usefulness, he accepted the appointment of chaplain to one of Cromwell's regiments. In this capacity his labours were unremitting.

After a time, the sickness from which he had sometimes suffered

increased upon him so much that he was obliged to desist from his duties as a military chaplain, and remain for months resting at the houses of his friends. During this period he wrote his world-renowned work, 'The Saints' Everlasting Rest.' The design was formed at the house of Sir John Cook, Melbourne, Derbyshire, and a great part of it was executed at the seat of Sir Thomas Rous, at Rous Lench, in Worcestershire. The author was very ill, and had few books at hand ; but he found 'that the transcript of the heart hath the greatest force on the hearts of others,' and he says, 'It pleased God so far to bless this book to the profit of many, that it encouraged me to be guilty of all those writings which afterwards followed.'

After his illness, Baxter returned to Kidderminster, and then followed one of the most active and successful periods of ministerial service the world has ever seen. Baxter's preaching was intensely earnest, and as practical as it was spiritual ; and his own prayerful and self-denying life bore witness to what he preached. To his preaching he added private catechetical meetings for the instruction and moral benefit of his people, and he exercised a special care over the young. Now and again he prepared for his people heart-stirring tracts and addresses ; and having himself experienced the great value of good books, he took care to circulate such amongst them. During his long pastorate at Kidderminster he himself wrote about sixty works. Of these the most extensively known was his 'Call to the Unconverted.' This book was written in consequence of a conversation with Bishop Usher, in which he urged Baxter to the production of such works. Some of the great spiritual blessings that have attended the reading of this book are known ; others, we may safely predict, will be revealed in eternity. The effect of such labours upon Baxter's congregation, and upon the inhabitants of Kidderminster generally, was surprising and delightful. Ceasing to be a people notorious for their impiety and profanity, they became known for their sobriety and godliness.

At the end of nearly twenty years of ministerial labour at Kidderminster, Baxter went in 1660 to London, where, on the Restoration, he was appointed one of the chaplains to Charles II. Afterwards, being offered a bishopric, he declined it, only asking to be allowed to return to his flock at Kidderminster. But arrangements could not be made with the old vicar, who, though incompetent, retained his place.

Previously to the Act of Uniformity, passed in 1662, Baxter had preached in several parts of London, part of the time at S.

Dunstan's and S. Bride's, Fleet Street. But after that Act came into operation he retired to Acton, near London, where he held service in his house, and continued to produce his voluminous works. His preaching at Acton led to his suffering six months' imprisonment at Clerkenwell. It grieved him to be thus prevented from any longer ministering to the people who came to him at Acton, and also to be separated from his neighbour and companion, Lord Chief-Justice Hale. But his imprisonment was not accompanied with hardship, and it was cheered by the society of his wife, whom he had married a few months before. She proved to be then and always a help meet for him.

Afterwards, having taken a licence as a Nonconformist minister, Baxter began, in 1673, to give lectures on Tuesdays and Fridays in London; and he continued to produce useful books for different classes. He had written his 'Reformed Pastor' for ministers. He now wrote, for the labouring-classes, 'The Poor Man's Family Book.' Subsequently Baxter built a chapel in Bloomsbury, but not being permitted to occupy it, preached in Swallow Street. Baxter was often harassed by threats and fines, and at length, in 1685, he was brought to trial before the notorious Jefferies for his 'Paraphrase on the New Testament;' and after much browbeating, and the mere form of a trial, without justice, he was condemned to pay 500 marks. Being unable to pay this sum, he remained in prison, but no longer solaced by the society of his beloved wife, for she had died four years before. Yet he was not without human sympathy. Matthew Henry and other eminent friends, Onesiphorus-like, sought out and found this 'prisoner of the Lord.' After this imprisonment, Baxter assisted Mr. Sylvester in the ministry for four years and a half, and when he could no longer preach he still laboured with his pen. Nearly all his life he suffered from a complication of disorders, yet his written works form a library, and his other labours were most abundant and successful.

Baxter held a conspicuous and honourable position in the age in which he lived. In his intercourse with Cromwell and Charles II., he showed himself superior to the undue influence of office and name; and by his calm courage in the presence of Jefferies, he proved that he possessed the martyr-spirit; and he was as zealous for union as he was ready to suffer for what he believed to be the truth. In the 'Savoy Conference' he laboured, though unsuccessfully, to accomplish a plan of 'Comprehension,' which was to include the ministers of all denominations. He was also an earnest advocate of the missionary cause at a time when few

had begun to favour it, and he pleaded successfully for the North-American Indians when their missionary society would otherwise have been broken up. His end was calm and triumphant. In the year 1691 he 'fell asleep in Jesus.' When asked, during his last illness, 'How he did?' his reply was, 'Almost well.'

Baxter gave their name to those who hold the doctrines called Baxterian. Their views, though usually stated in other words, differ but little from those of the moderate Calvinists of the present day.

He was the author of a metrical version of the Psalms. It was left ready at his death, and his friend Sylvester published it in 1692. Baxter also published two volumes of poetry. His poetic compositions sometimes lack finish, as he begrudged them the time necessary for their perfection, but they contain some fine passages.

One characteristic hymn of Baxter's is given in many collections :

'Lord, it belongs not to my care.'

234 *Alford* ; 511 *Bapt.* ; 248 *Hall* ; 362 *Kemble* ; 642 *Leeds* ; 267 *Mercer* ;
816 *Meth. N.* ; 594 *N. Cong.* ; 360 *N. Pres.* ; 518 *People* ; 262 *R. T. S.* ;
700 *Spurg.* ; 93 *Sal.*

It is part of a piece found at page 81 of his 'Poetical Fragments' (1681), and beginning—

'My whole, though broken heart, O Lord !
From henceforth shall be thine.'

The original consists of eight eight-line stanzas. It is entitled, 'The Covenant and Confidence of Faith,' and there is the following note at the end :—'This covenant my dear wife, in her former sickness, subscribed with a cheerful will.' The piece is evidently the composition of an afflicted, persecuted man, uncertain of life, yet leaning on God, and hoping for heaven. This is seen especially in verse 5 :

'Then I shall end my sad complaints,
And weary sinful days ;
And join with the triumphant saints,
Who sing Jehovah's praise.'

And the last words of the hymn declare his strength and his hope :

'But 'tis enough that Christ knows all,
And I shall be with Him.'

'Ye holy angels bright.'—178 *Chope*.

'A Psalm of Praise.' It is given in 'Chope' with alterations.

Baxter's 'Poetical Fragments' consist of accounts of his religious experiences in verse, and are entitled, 'The Complaint,'

'The Resolution,' &c. They were sent forth on the death of his wife, after nineteen years' marriage, and contain some references to her. They are dated, 'London, at the Door of Eternity: Richard Baxter, August 7, 1681.' The second edition appeared in 1689, and there was a new edition in 1822. The work bears the quaint title, 'Poetical Fragments: Heart Imployment with God and Itself: The Concordant Discord of a Broken-healed Heart.' Baxter had a plan of making certain words in his lines capable of being omitted or retained, so that the hymn might be sung as long or common metre, and he claimed to be the inventor of that plan.

F. B. P. (BEFORE 1616.)

'Jerusalem my happy home.'

180 *A. and M.*; 112 *Alford*; 624 *Bapt.*; 174 *Chope*; 53 *Hall*; 395 *Mercer*; 743 *N. Cong.*; 276 *S. P. C. K.*; 318 *Sal.* (and most collections).



HIS hymn of hymns is not (in the form in which it appears in the collections) the work of the Rev. David Dickson (1583-1662), to whom it is erroneously attributed. He is but one of the numerous poets who have found in the ancient Latin hymn, probably of the eighth century, a fount of Christian song. This form of the poem has not been traced back further than the collection of Dr. Williams and Mr. Boden (1801). It is there stated to be from 'Eckington Collection.' The author's name and the original text of this rendering have not yet been discovered.

The early Latin hymn, as given by Daniel in his 'Thesaurus Hymnologicus,' consists of forty-eight lines, and begins—

'Urbs beata Hierusalem,
Dicta pacis visio.'

The Latin writer, whose date and name have not been discovered, favoured by the language in which he wrote, has written with a compression and a force which we miss in the more diffuse productions of later times. Dr. Mason Neale, referring to the Latin form this hymn had taken in the beginning of the seventeenth century, says: 'This grand hymn of the eighth century was modernised in the reform of Pope Urban VIII. into the "Cœlestis urbs Jerusalem," and lost half of its beauty in the process.'

Archbishop Trench, in his 'Sacred Latin Poetry' (at p. 313), says of the original Latin hymn: 'It is most truly a hymn of degrees, ascending from things earthly to things heavenly, and making the first to be interpreters of the last. The prevailing intention in

the building and the dedication of a church, with the rites thereto appertaining, was to carry up men's thoughts from that temple built with hands which they saw, to that other built of living stones in heaven, of which this was but a weak shadow.'

It used to be customary to regard the English hymn in use as an altered form of the rendering by Rev. David Dickson, because his biographer, Robert Wodrow, in his '*Life of Dickson*' (1726), speaks of having 'seen in print' some short poems on 'pious and serious subjects,' published by Dickson, 'such as the "Christian Sacrifice," "O Mother, Dear Jerusalem," and, on somewhat larger octavo (1649), "True Christian Love," to be sung with the common tunes of the Psalms.' Dickson was the author of '*A Brief Explanation of the Psalms*.' This was done in fifties, in the years 1653-4-5. Dickson's piece, taken from a broadside without date, but probably of the beginning of the last century, consists of 248 lines; it begins, 'O Mother, dear Jerusalem.' But the discovery of an earlier work in MS. containing this hymn has destroyed Dickson's claim. This work is a book of religious songs, in the British Museum (No. 15,225). Dr. Bonar, who has treated this subject very fully in his valuable contribution to hymnology, '*The New Jerusalem*' (1852), shows, from internal evidence, that this book was probably not prepared prior to 1616, when Dickson had attained to manhood, so that the date does not destroy his claim. But the work consists of poems of a much earlier date; and the hymn is ascribed, not to Dickson, but it is entitled, 'A Song made by F. B. P., to the Tune of Diana.' It differs from Dickson's piece, and consists of only 104 lines, beginning, 'Hierusalem, my happy home!' (Vide 502 and 503 'People,' and 867 'Spurg.') It has traces of a Popish origin, while Dickson's appears to be an expansion of it with Presbyterian modifications. 'Our Ladie singes Magnificat,' in the original, becomes, in Dickson's piece, 'There Mary sings Magnificat.' It has been suggested that the initials 'F. B. P.' stand for 'Francis Baker,'—'Pater,' or priest. The Rev. W. Burkitt, the expositor, in a work dated 1693, gives this hymn in eight verses, in a form resembling that in which it is given in the collections. The rendering he has given seems to be drawn from 'F. B. P.,' and the hymns of Daniel Burgess and John Mason.



ANTOINETTE BOURIGNON. (1616-1680.)

'Come, Saviour Jesus, from above.' 'Venés Jesus, mon salutaire.'

347 *Mercer*; 648 *Meth. N.*; 285 *Wes. and Wes. Ref.*; 70 *Windle*.

This is John Wesley's rendering (1739) of a piece of five eight-line stanzas, written by Madame Bourignon about the year 1640, at a time when she was

suffering from her father's anger, on account of her rejection of the mercenary suitors who solicited her hand. It expresses her determination to live for Christ alone. Her admirers believe she carried out this determination, and her enthusiastic biographer calls her 'la plus divinisée et la plus pure âme qui ait été sur la terre depuis Jésus-Christ.'



HER romantic story, told in part by herself, is prefixed to her works, published at Amsterdam in 19 volumes (1686). Her natural defects at birth were allowed by her parents to produce in them an aversion to her, and she suffered from their coldness. But outward trials led her to reflection and piety; and being left much in solitude, she found time to read those mystic books that guided the current of her thoughts and life. When she had grown up to womanhood her father urged her to marry, and threatened her with his anger if she refused. To avoid what was almost forced upon her, she left her home, and wandered forth in uncertainty of her course. While journeying in ignorance of her way, she found herself on a sudden surrounded by soldiers, who arrested her as a spy; and while under arrest, at a village called Bassec, she was exposed to the insults of the commanding-officer, who sought to take advantage of her helpless condition. From her painful position she was rescued by the intervention of the venerable priest of the place, who gave her his fatherly protection. She afterwards returned to her parents. Her life was one of suffering, patience, and diligent toil. She laboured at Ghent, Amsterdam, and other places, in her benevolent and religious works, and in 1653 undertook the care of a hospital at Lisle. She was exposed to much persecution and misrepresentation, but her enthusiastic piety and holy zeal sustained her. She was often afflicted, and is said to have been in suffering and neglect at the time of her death, on October 30, 1680. Her works are chiefly prose, but contain one long poetical piece, entitled 'Des Châtiments universels, du Rétablissement de l'Église, et du Royaume de Jésus-Christ,' and some shorter pieces.

She believed herself to have received a Divine commission to revive the spirit of Christianity. Passing by all sects, and the outward machinery of religion as being in part the cause of spiritual stagnation, she aimed to restore religious life in individuals. Like Swedenborg, she professed to possess a special power of discerning the meaning of Scripture; and like Madame Guyon, whom she in some respects anticipated, she attended to the inward life, almost to the neglect of outward conduct. Her self-denying industry and devotion must awaken the admiration of all, and her works show that she held many of the great doctrines of the Gospel, though

in conjunction with the extravagances of her own mystic theories. Her writings extend to twenty volumes, including 'Light in Darkness,' 'The Testimony of Truth,' and 'The Renovation of the Gospel Spirit.' Her disregard of sects awakened the opposition of all religious denominations, and exposed her name to an exaggerated aversion; but her influence was great, and remained. She did not desire to found a sect, but her followers were called Bourignonists, and the most celebrated was Peter Boiret (1646-1719), a Calvinistic minister who gave up his office to advocate her doctrines, and also wrote for their explanation and defence a book entitled 'The Divine Economy.' This work advocates extreme mysticism, and makes religion consist in the passive receptivity of the individual soul.

JOHN FRANK. (1618-1677.)

'Source of good, whose power controls.' 'Brunnquell aller Güter.'

141 *Alford*; 20 *Mercer*.

This rendering is by Richard Massie, in 'Luther's Spiritual Songs,' page 89.

'Jesus, my chief pleasure.' 'Jesu, meine Freude.'—339 *Mercer*.

This rendering is also by Richard Massie, in 'Lyra Domestica,' vol. ii. p. 132.



JOHN FRANK, a contemporary of Paul Gerhard, and in hymn-writing almost his equal, was born at Guben, in Saxony, on June 1, 1618. His father, who was a lawyer, died during the infancy of his son; but a relative adopted and educated him, and enabled him to follow his father's profession. He studied at Stettin and Thorn, and entered the University of Königsberg in 1637. There his poetical tendencies were encouraged by Simon Dach, who was appointed Professor of Poetry in the University in 1639. After leaving the university he settled as a lawyer at Guben. He was chosen a common-councillor in 1648, and burgo-master in 1661. He was a friend of several poets of his time, and composed 110 hymns—some during the Thirty Years' War, and others between 1650 and 1660. His hymns are profound and massive—full of that mystic longing of the soul for inward union with Christ which also found expression in the hymns of Angelus Silesius, and other German writers. Several of his pieces were set to music by his celebrated musical contemporary, John Crüger, of S. Nicholas's Church, Berlin.

TOBIAH CLAUSNITZER. (1619-1684.)


‘Gracious Jesu ! in Thy name.’ ‘Liebster Jesu, wir sind hier.’
56 *Mercer* ; 494 *N. Pres.*

Miss Winkworth's rendering, altered in Mercer.

HE was born in 1619, at Thum, near Annaberg. After studying at Leipsic, he was, from 1644 till the close of the Thirty Years' War, chaplain to the Swedish forces. Afterwards he was ecclesiastical counsellor and pastor at Pargstein and Weyden, in the Palatinate. Three of his hymns are extant. He died on May 7, 1684.



JOHN MASON, M.A. (DIED 1694.)

HE name 'John Mason' is best known as that of the author of 'A Treatise on Self-Knowledge,' and of other popular works. He was an eminent Dissenting minister, and son of a Dissenting minister. John Mason the hymn-writer, the subject of this sketch, was the grandfather of the first-mentioned John Mason. He attended school at Strixton, in Northamptonshire, and removed thence to Clare Hall, Cambridge. He was at first curate to the Rev. Mr. Sawyer, at Isham, in Northamptonshire. Afterwards, on October 31, 1668, he was presented to the vicarage of Stantonbury, and on January 28, 1674, to the rectory of Water-Stratford, Buckingham, where he remained till his death in 1694. During this twenty years of faithful service he was much beloved by his parishioners. He spent much time in prayer. In the pulpit his words were with power, and in the pastorate his labours were useful and acceptable. Mr. Baxter calls him 'the glory of the Church of England,' and says: 'The frame of his spirit was so heavenly, his deportment so humble and obliging, his discourse of spiritual things—and little else could we hear from him—so weighty, with such apt words and delightful air, that it charmed all that had any spiritual relish, and was not burdensome to others, as discourses of that nature have been from other ministers.' As Mr. Mason approached his end, his views on the personal reign of Christ on earth and the resurrection of the dead were tinged with an exaggerated enthusiasm. He professed that he had seen the Lord; and so spoke in a discourse delivered at Water-Stratford, in 1694, and entitled 'The Midnight Cry,' as to lead some there to expect the imme-

diate coming of Christ. Mr. Mason's last words were, 'I am full of the lovingkindness of the Lord.'

Mr. Mason was the author of 'Spiritual Songs, or Songs of Praise to Almighty God, upon several Occasions, together with the Song of Songs, which is Solomon's' (first edition, 1683); also of 'Dives and Lazarus, a Sacred Poem,' incorporated with the former in 1685. To the later editions, from the year 1692, the 'Penitential Cries' were added. They were written chiefly by the Rev. Thomas Shepherd, of Braintree (1665-1739), a Congregational minister; but Mr. Mason wrote six of them. Mr. Daniel Sedgwick has published (1859) a reprint of the 'Songs of Praise' and 'Penitential Cries.' There are by Mason thirty-four songs of praise, six penitential hymns, and a rendering of the 86th Psalm, consisting of twenty-one verses.

Mr. Mason was also the author of 'A Little Catechism, with Verses and Sayings for Little Children.' Two sermons of his were published by the Rev. T. Shepherd, and entitled, 'Mr. Mason's Remains;' and his letters and sayings were published with the title, 'Select Remains of the Rev. John Mason, M.A.' The letters were much commended by Dr. Watts. An account of Mr. Mason's life was written by John Dunton in 1694, and another, in 1695, by the Rev. Henry Maurice, Rector of Tyingham, Bucks.

Of Mason's hymns, which were used in congregational worship before Watts had written, Montgomery says: 'The style is a middle tint between the raw colouring of Quarles, and the daylight clearness of Watts. His talent is equally poised between both, having more vigour but less versatility than those of either his forerunner or his successor.' Quarles (1624-1665) was his contemporary, but Mason's poetry seems to have been more influenced by George Herbert of Bemerton (1593-1632), who had flourished just before. Without reaching the unique depth and beauty of Herbert, there are yet verses which might have been written by the elder poet; and we notice similar expressions, as if Mason were intentionally following the great master—as, for instance, in his Sunday piece, beginning,—

'Blest day of God, most calm, most bright.'
826 *Bapt.*; 282 *Bick.*; 35 *Burgess*; 774 *Leeds*; 43 *Windle*.

resembling Herbert's well-known piece, which begins—

'O day most calm, most bright.'

It has been justly remarked of Mason's hymns, that they 'are often quaint and harsh in diction, but compact with thought, and

luminous with imagery.' And it has been justly said of him, that 'his name is amongst the honoured few who wrote good hymns prior to the time when Watts made an era in the history of the hymn-writing art.'

'Now, from the altar of our hearts.'

908 *Bapt.*; 92 *G. Bapt.*; 754 *Leeds*; 986 *N. Cong.*; 705 *Reed*; 1032 *Spurg.*

This is one of Mason's 'Songs of Praise.' It is entitled 'A Song of Praise for the Evening.' An omitted stanza of eight lines is the quaintest and most Herbert-like, beginning—

'Man's life's a book of history,
The leaves thereof are days,
The letters mercies closely joined,
The title is Thy praise.'

David Creamer, in his 'Methodist Hymnology' (1848), says of this hymn :—

'Excepting the third verse, this certainly is one of the best specimens of sacred devotional poetry in the English language, whether regard be had to the thoughts contained in it, or to the manner of their expression. The poem has not the polish of a Pope, nor the elegance of a Wesley, both of whom our author preceded : but its diction is far before the prevailing style of the age ; its sentiments are lofty, original, and uncommon ; and the poem ends with a perfect epigram. The volume from which it was taken evidently furnished Watts and Wesley with some of their best thoughts ; while in the third stanza of the above hymn is found the germ from which Dr. Franklin extracted the conception of his well-known epitaph upon himself, wherein he compares his body to 'the cover of an old book, the contents torn out, and stripped of its lettering and gilding,' &c.

An instance of Dr. Watts's indebtedness is found in the lines—

'What shall I render to my God
For all his gifts to me?'

found in one of Watts's divine songs. They are taken without alteration from one of Mason's 'Songs of Praise,' which begins with the same words.

'And dost Thou come, O blessed Lord?'—535 and 536 *Bick.*

These hymns are part of Mason's 'Song of Praise for the Hope of Glory altered.' The original is in nine stanzas, and begins—

'I sojourn in a vale of tears.'

'The world can neither give nor take.'—72 *Bick.*; 56 *E. H. Bick.*; 237 *Kemble.*

The third verse of this is part of Mason's 'Song of Praise for Peace of Conscience,' beginning :—

'My God, my reconciled God.'

'How blest the feet which bring the news !'—429 *Bick.* ; 117 *Hall* ; 242 *Sal.*

This is part of a piece of five stanzas, entitled 'A Song of Praise for a Gospel Ministry.' It is altered from the original, which begins—

'Fair are the feet which bring the news.'


'A living stream, as crystal clear.'—155 *A. and M.*

This is part of Mason's Song of Praise (1683), entitled 'A Song of Praise for Joy in the Holy Ghost,' and beginning :—

'My soul doth magnify the Lord.'

The part used begins with the third stanza of the original, and is much altered, probably by Keble, for the former edition of the 'Sal.' 1857.

GEORGE NEUMARK. (1621-1681.)

 F it puts honour upon human nature when the hard struggle with poverty is not allowed to subdue the nobler exercises and aspirations of the soul, then we must give this praise to George Neumark. He was born of poor parents at Thüringen, on March 16, 1621. He studied law at the University of Königsberg, where Simon Dach (1605-1659), the centre of the Königsberg school of poetry, was Professor of Poetry and Poet Laureate. Dach was also a great musician. Under his influence the young law-student became, like his Professor, a musician and a poet. As a student he had to suffer privations, and he continued to be a sufferer when he went to obtain a precarious living at Dantzic and at Thorn. In 1651 he went to live at Hamburg. There his poverty was so great that he was obliged to part with his viol-digamba, a six-stringed instrument then in use, and upon which he played very skilfully. Notwithstanding his sufferings, he refused every unworthy method of seeking a livelihood, and preserved his simplicity of life and his trust in God.

Just at the time of his greatest distress he found an unexpected friend in need in an attendant of the Swedish Ambassador, Bawn von Rosenkranz. This servant made bold to relate to his master Neumark's romantic story of suffering genius. The story was well received, and the young poet was appointed secretary to the Ambassador. His first act on receiving the joyful news of his appointment was to purchase back his viol, which he had parted

with most unwillingly. And then, as expressive of the way in which his faith had been justified by the issue, he composed his most famous hymn (1653)—

‘Leave God to order all thy ways.’ ‘Wer nur den lieben Gott lässt walten.’
503 *Bapt.*

which he played on his viol with tears of gratitude. The tune also is said to be by him, as it is now given in Mendelssohn’s ‘S. Paul.’ Soon after, he was appointed, by Duke William IV., Librarian of the Archives of Weimar. He made Weimar the place of his permanent residence, living a life of cheerful confidence in God, and often giving expression to his pious sentiments in Christian hymns. But it has been noticed that the hymns made in his earlier years of trial are better than those he wrote in his later years of prosperity. The war of life revealed the brave soldier; his arms, if they did not rust, yet lost their keen edge in the time of peace. He died at Weimar, on July 8, 1681.

‘To Thee, O Lord, I yield my spirit.’—652 *Leeds* ; 720 *N. Cong.*

This has been taken as part of a translation of the above celebrated hymn, but it bears no resemblance to that German original. The verse might better be taken as a free rendering of part of his—

‘Ich bin müde mehr zu leben,’

a piece of ten stanzas (1655).

HENRY VAUGHAN. (1621–1695.)

‘My soul, there is a country.’—526 *People.*

This piece, with four more lines, is found in the second part of his ‘Silex Scintillans’ (1655).



HENRY VAUGHAN, commonly called ‘the Silurist,’ from his connection with Wales, was one of twin brothers, and was born, of a titled and illustrious family, in 1621, at Newton, in Llansaintffraid. He studied with his brother under the Rev. Matthew Herbert, rector of Llangattock. They entered Jesus College, Oxford, in 1638, but their course of study was interrupted by the troubles of those disturbed times. His brother, to whom he was much attached, gave himself to the study of alchemy, and wrote some curious books. He died in 1665. Henry visited London, associated with men of genius, and especially admired Ben Jonson. In 1646 he published a small volume of verses, entitled ‘Poems with the Tenth Satire of Juvenal Englished.’ His profession was the medical, and he received the degree of M.D., practised at

Brecon, and afterwards returned to Newton. Later, he prepared a small volume of pieces, entitled 'Olor Iscanus,' which was not sent out till 1651. He was a great admirer of the productions of George Herbert, whom he has followed in his peculiarities and excellences. Severe affliction proved, in his as in many other cases, the time of soul-culture—the ploughing for future harvests; and he then learned to value Herbert's substance as well as his manner, and to find consolation and healing in the crucified Christ he holds up to view. Then he wrote at intervals the pious poems forming his 'Silex Scintillans,' the first part of which appeared in 1650, and the second part in 1655. He also wrote some prose devotional works, 'The Mount of Olives' (1652), and soon after 'Flores Solitudinis,' and 'The Life of Paulinus, Bishop of Nola,' and several translations from the Fathers. Some of his poetical pieces appeared in 'Thalia Rediviva,' published, in 1678, by one of his friends. His poetry was not appreciated during his life, and Campbell and later critics have censured it severely for its conceits, which should be excused on the ground of the taste of those times. More recently, he is receiving his fair share of approval as a pious, quaint, suggestive, and sometimes profound and striking poet. He was twice married. His family consisted of six children. He died April 23, 1695.



ANGELUS SILESIUS. (1624–1677.)

'O Love, who formedst me to wear.' 'Liebe, die du mich zum Bilde.'
171 *A. and M.*; 539 *People*.

The original bears date 1657; Miss Winkworth's rendering is given. Schultze, a German missionary in Madras, in 1722, translated this beautiful hymn into Tamil for his pupils; and it so delighted them that he translated more than one hundred of the best German hymns for their use, and they are still sung in South India.

'Most high and holy Trinity.' 'Hochheilige Dreieinigkeit.'—247 *Mercer*.
This is F. E. Cox's translation (1841), the original bears date 1657.

'Thee will I love, my strength, my tower.'
'Ich will dich lieben, meine Stärke.'

188 *Bick.*; 592 *Leeds*; 340 *Mercer*; 606 *Meth. N.*; 207 *Sal.*; 210 *Wes. and Wes. Ref.*; 374 *Windle*.

This is John Wesley's successful rendering of the original.

'Wilt thou not, my Shepherd true?' 'Guter Hirte, willst du nicht.'
588 *People*; 461 *Mercer* (former edition).

This is F. E. Cox's translation.

'In Thine image Thou didst make us.' 'Liebe, die du mich zum Bilde.'
217 *Sal.*

The original has seven stanzas, each beginning with 'Liebe.'



JUST before the time of this writer flourished Jacob Boehme, the shoemaker and popular mystic author, and his school. Influenced by him, Angelus exchanged the outspoken force of Luther and Gerhard for the sentimental introspective manner of the Silesian mysticism. In some of his pieces we might suppose ourselves reading the warm effusions of Madame Guyon ; but on examination we shall find more strength and less extravagance of expression than we find in her hymns. Angelus was the son of a Polish nobleman, and his true name was John Scheffler ; but he adopted the name Angelus, from a Spanish mystic of the sixteenth century—John ab Angelis, author of a poem on the ‘Triumph of Love’—and added the name Silesius, because of his own country. He was born at Breslau, in Silesia, in 1624. In early life he drank deeply into the sentiments of Jacob Boehme. Having studied medicine in the university of his native town, and at Strasburg, he went to Holland, and became acquainted with the religious working of different denominations there. Knapp says he obtained his degree of M.D. at Padua. From 1649 to 1652 he was physician to the Duke Sylvius Nimrod, of Würtemberg-Oels, and while in that position had contention with the clergy of the Lutheran orthodox Church. In 1653 he entered the Roman Catholic Church, probably being influenced in this change by his love to the eminent mystics who belonged to that Church. Subsequently, he became physician to the Emperor Ferdinand III. ; but at length took priest’s orders, and retired to the Jesuit monastery of S. Matthias, in Breslau, where he died on July 9, 1677.

Most of his hymns were written before he entered the Roman Catholic Church, and they are not used in their collections. They first appeared in 1657, with the title ‘Holy Delight of the Soul, or Spiritual Pastoral Songs of a Soul enraptured by Love to Jesus.’ The second edition (1668) contained 206 hymns. His hymns were not written for public worship, but for private devotion ; but some of them have been gladly adopted for public use. After his secession, Angelus wrote in prose against the Lutheran Church.



SAMUEL CROSSMAN. (1624–1683.)

‘Sweet place ! sweet place alone !’—598 *Kemble* ; 316 *Sal.*

‘Jerusalem on high.’—237 *Alford* ; 172 *Burgess* ; 599 *Kemble* ; 326 *R. T. S.* ; 316 *Sal.* ; 865 *Spurg.*

These are the two ‘Parts’ of a piece of fourteen stanzas on ‘Heaven,’ given in ‘The Young Man’s Meditation, or some few Sacred Poems upon Select Sub-

jects and Scriptures' (1664). This work consists of nine hymns, and was reprinted by Mr. Daniel Sedgwick in 1863.

'My life's a shade, my days.'—843 *Spurg.*

This is a hymn on 'The Resurrection,' in the same work. The hymns are full of Christ and Heaven, but as works of poetic art they are little to be commended. The piece on Heaven is the best.



ANTHONY WOOD gives the following account of this hymn-writer, in his 'Athenæ Oxonienses' (1721, vol. ii. p. 730): 'Samuel Crossman, Bachelor of Divinity of Cambridge, and Prebendary of Bristol, son of Samuel Crossman, of Bradfield Monachorum, in Suffolk. He hath written and published several things, as "The Young Man's Monitor," &c. (London, 1664, 8vo); and several sermons, among which are "Two Sermons preached in the Cathedral of Bristol, January 30, 1679, and January 30, 1680, being the Days of Public Humiliation for the Execrable Murder of King Charles I." (printed at London, 1681, 4to); also a Sermon preached April 23, 1680, in the Cathedral Church at Bristol, before the Gentlemen of the Artillery Company newly raised in that City (printed at London, 1680, 4to); and "An Humble Plea for the Quiet Rest of God's Ark, preached before Sir John Moore, Lord Mayor of London, at St. Mildred's Church, in the Poultry, February 5, 1681" (London, 1682, 4to), &c. He died February 4, 1683, aged 59 years, and was buried in the south aisle of the Cathedral Church in Bristol.'



LOUISA HENRIETTA, ELECTRESS OF BRANDENBURG. (1627–1667.)

'Jesus my Redeemer lives.' 'Jesus, meine Zuversicht.'

179 *Bapt.*; 274 *Meth. N.*

This is Catherine Winkworth's translation (1855) of part of the original. Another rendering of five of the nine stanzas of the original is given in 'Mercer' 199, beginning,

'Christ, the Rock on which I build,
And my Saviour ever liveth.'

This hymn was written by the Electress in 1649, after the death of her first-born; and in 1850, the late King of Prussia had the first two lines inscribed on a bell he gave to the town of Oranienburg, where, in 1654, the second child was born.



HIS pious and illustrious lady was born November 17, 1627, at the Hague, in Holland, and was the eldest daughter of Frederic Henry, Prince of Orange. She received a pious education, and was married, in 1646, to Frederic William, Elector of Brandenburg. The death of her firstborn son was a great grief to her, and the

more because for some years she had no family, and there seemed no prospect of an heir to the House of Hohenzollern. She felt this so much that she proposed a divorce to her noble husband, who was devotedly attached to her; but he honourably observed the obligation of his marriage-vow. In 1654 God gave them an heir. To express her gratitude, she founded an orphan-house in Oranienburg, where she was staying, and it was still called after that town when it was removed to Berlin. Her third child was afterwards Frederic I., King of Prussia. The Electress accompanied her husband in his travels, and even in the time of war. And she was devoted to the various interests of the people. She introduced the cultivation of the potato into Brandenburg, and obtained farmers from her native country (Holland) to establish model farms. She also founded schools—published in 1653 a hymn-book, containing four hymns of her own—in time of war had each soldier supplied with the Scriptures, and sought peace between the Lutheran and Reformed Churches. The above hymn is very popular in Germany, and is often used at funerals. In the faith and hope she there expresses, she died on June 18, 1667.

EARL OF ROSCOMMON. (DIED 1684.)

‘The last loud trumpet’s wondrous sound.’

550 *Bick.*; 228 *Hall*; 36 *Mercer* (former edition).

It is also given in Dr. Collyer’s ‘Supplement’ (1812). This is part of Lord Roscommon’s rendering of the ‘Dies Iræ.’ Of it Dr. Johnson relates, in his ‘Life of Roscommon:’ ‘At the moment in which he expired, he uttered, with an energy of voice that expressed the most fervent devotion, two lines of his own version of “Dies Iræ:”—

‘My God, my Father, and my Friend,
Do not forsake me in my end.’

These and other lines are altered in ‘Mercer.’



ENTWORTH DILLON, Earl of Roscommon, was born in Ireland during the lieutenancy of his uncle, the Earl of Strafford. His uncle began his instruction at his own seat in Yorkshire; but when his own fortunes failed, the young poet was sent to study at the Protestant University of Caen, in Normandy. Afterwards he travelled in Italy, and extended his circle of knowledge. At the Restoration he returned to England, and was made captain of the Band of Pensioners. He was afterwards captain of the Guards in Ireland. Subsequently he returned to London, and married, in April 1662, Lady Frances Boyle, daughter of the Earl of Burlington.

Literary projects occupied much of his attention, and he planned a society for refining our language and fixing its standard. He also wrote an 'Essay on Translated Verse' (1680), and translated an 'Eclogue' of Virgil and Horace's 'Art of Poetry' (1680). He was also the author of some minor pieces and hymns. It is to his lasting credit that, writing in a corrupt age, he kept his verse pure, so that Pope says of him—

'In all Charles's days
Roscommon only boasts unspotted lays.'

And the language of verse owes something to one who, writing so early, wrote so carefully and well.

Dr. Johnson says of him as a writer :—'His versification is smooth, but rarely vigorous, and his rhymes are remarkably exact. He improved taste, if he did not enlarge knowledge, and may be numbered among the benefactors to English literature.'

Roscommon's second wife was Isabella, daughter of Matthew Boynton, of Barmston, in Yorkshire. They were married on November 10, 1674. The poet died in 1684, and was buried with great pomp in Westminster Abbey.

SANTOLIUS MAGLORIANUS. (1628–1684.)

'Now, my soul, thy voice upraising.' 'Prome vocem, mens, canoram.'
94 *A. and M.*; 100 *People*; 107 *Sal.*

The original is given in the 'Paris Breviary.' The rendering is by John Chandler and Sir H. W. Baker.



SANTOLIUS MAGLORIANUS, or Claude de Santeuil, was the elder brother of Santolius Victorinus, and was born at Paris, on February 3, 1628. He was a secular ecclesiastic at the College of S. Magloire, Paris, and was distinguished for his knowledge and judgment in reference to matters of Church history. There are some beautiful hymns by him in the 'Paris Breviary.' He died on September 29, 1684.

SANTOLIUS VICTORINUS. (1630–1697.)

'Disposer Supreme.' 'Supreme, quales, Arbitrer.'
258 *A. and M.*; 200 *People*; 300 *Sal.*

The rendering is by Isaac Williams (1839).

'Christ's everlasting messengers.' 'Christi perennes nuntii.'
260 *A. and M. (a)*; 203 *People* (another rendering.)

The rendering is by Isaac Williams. In the 'People's' (a) the originals of Hymns 249, 253, and 281 are also by this author.

'The heavenly Child in stature grows.' 'Divine crescebas, Puer.'
62 *A. and M.*; 46 *Chope*; 50 *People*; 65 *Sal.*

The rendering is by Rev. John Chandler (1837) (*a*).

'Not by the martyr's death alone.' 'Non parta solo sanguine.'
267 *A. and M.*; 216 *People* (another rendering).

'First of martyrs, thou whose name.' 'O qui tuo, dux martyrum.'
50 *A. and M.*; 228 *People*.

'O Sion, open wide thy gates.' 'Templi sacratas pande, Syon, fores.'
247 *A. and M.*; 239 *People*; 306 *Sal.*

The rendering is by Edward Caswall.



SANTOLIUS VICTORINUS, whose French name was Jean Baptiste de Santeuil, was born in Paris, of a good family, on May 12, 1630. He was a distinguished author and hymn-writer, and received marks of favour from Louis XIV. Many of his pieces are in the Paris and Cluny Breviaries. He must be distinguished from his brother, Santolius Maglorianus, who was two years his senior. The subject of this sketch was a regular canon of S. Victor, at Paris. He died at Dijon, August 5, 1697. His works, in 12 volumes, were published at Amsterdam in 1695.

Chas. Remondet 1872 2x. 295.

JOHN DRYDEN. (1632-1700.)



THE principal incidents recorded of the life of Dryden are of a literary nature, illustrating his position as a writer rather than his character as a man. He was the grandson of Sir Erasmus Dryden, Bart., of Canons Ashby, Northamptonshire, in which county the poet is said to have been born. His education was carried on at first at Westminster School, where he was instructed as one of the King's Scholars by Dr. Busby; and in 1650 he was elected to one of the Westminster scholarships at Cambridge, where he graduated M.A. in 1657. At school he wrote poems, but at college he appears to have confined his attention to his studies. While at Cambridge he received a small fortune at the death of his father, and on leaving there he entered upon a subordinate public office.

On the death of Cromwell, in 1658, he published 'Heroic Stanzas on the late Lord Protector.' But two years after, when the King was restored, Dryden had so far changed his political views as to be able to write 'Astrea Redux, a Poem on the Happy Restoration and Return of his most Sacred Majesty King Charles the Second.' A still greater change took place when, on the accession of James II., Dryden declared himself a convert to Popery.

From 1663 to the end of his life, Dryden was occupied, with occasional intervals, in writing for the stage. Several of his pieces were of a character against which fundamental objections lie. They were heroic dramas in rhyme, after the style of the French school. It is justly objected to this class of dramas that the heroic element removes from our sympathies those characters that, according to the requirements of the drama, should enlist those sympathies. After the celebrated attack on heroic dramas made in the 'Rehearsal,' in 1671, Dryden exchanged tragedy for comedy, though he afterwards returned to tragedy; and a few years after he gave up his preference for rhyme, in which he had greatly excelled, and wrote in blank verse. His 'Annus Mirabilis' had appeared in 1667.

Some of his plays were alterations and expansions of Shakspeare's, and others were taken from the classics. And he did not take any pains to meet the charge of plagiarism, which was often brought against him; but showed himself a master in using the materials of others, and in uniting with them his own. Some of his pieces had a political meaning. 'Absalom and Ahitophel,' produced in 1681, was of this class. This satire, written against the faction which, by Lord Shaftesbury's incitement, set the Duke of Monmouth at his head, met with a large and ready sale. In it Monmouth, Shaftesbury, and Buckingham are held up to ridicule and scorn. And when a medal was struck to celebrate the refusal of the jury to find a true bill for high treason against Shaftesbury, Dryden wrote another severe satire on Shaftesbury, entitled, 'The Medal.' 'The satirical powers of Dryden,' says Sir Walter Scott, 'were of the highest order. He draws his arrow to the head, and dismisses it straight upon his object of aim.'

One of Dryden's pieces is of a religious nature, 'The Hind and the Panther,' in which 'The Hind' represents the Church of Rome, and 'The Panther' the Church of England. Of this production Dr. Johnson justly says, 'A fable which exhibits two beasts talking theology appears at once full of absurdity.' Dryden's plays are too numerous to mention, and some flowed from his productive pen with extraordinary rapidity. In 1668 Dryden was made poet-laureate, an office he retained till 1688, when, on account of the accession of William, it was not possible for a Papist any longer to hold the position. The appointment in his place of his old enemy, Thomas Shadwell, was so offensive to Dryden, that he celebrated his inauguration by a satirical poem, entitled 'Mac Flecknoe'—a work imitated by Pope, as he acknowledges, in his celebrated 'Dunciad.'

At the age of 31, Dryden married Lady Elizabeth Howard, daughter of the Earl of Berkshire. Of their sons, Charles and John assisted their father in his translation of 'Juvenal.' Dryden's private fortune and his official income were not together sufficient to meet his expenses, so that he sometimes wrote under the pressure of pecuniary necessity.

Several prose works were written by Dryden. His 'Essay on Dramatic Poetry,' an elegant and instructive dialogue, is valued as the earliest work of the kind in the English language, and as marking an era in the history of our poetry. Of this essay, Dr. Johnson says: 'It will not be easy to find, in all the opulence of our language, a treatise so artfully variegated with successive representations of opposite probabilities, so enlivened with imagery, so brightened with illustrations.' He also published a translation of Maimbourg's 'History of the League,' a work undertaken to promote Popery; and by his various works in prose and poetry, he at length came to possess so high a position amongst writers, that his assistance was eagerly sought in all important literary enterprises.

But it is as a translator of the classics that Dryden's fame stands highest. He seized the true ideal of the work of a translator, and had genius enough to carry out his own correct estimate of his chosen work. In his capacity as a translator he wrote Lives of Polybius, Lucian, and Plutarch, to be prefixed to versions of their works, and he supplied a treatise on translation in a preface to the 'Epistles of Ovid.' He also wrote poetical translations of Persius, and of part of Juvenal and Tacitus; and he was the author of a complete translation of the Poems of Virgil, his most laborious work.

Other poems of Dryden were his 'Religio Laici,' his 'Ode for S. Cecilia's Day,' and his 'Poem on the Death of Mrs. Killigrew'—'the noblest ode,' says Dr. Johnson, 'that our language ever has produced.' He also reproduced part of Chaucer, but not with perfect success; better success attended his rendering of Boccaccio. His last work was his 'Fables,' including the first 'Iliad' of Homer in English, intended as a specimen of the whole.

Dryden was not a learned poet, yet in the rich and varied imagery employed in his poems we trace an acquaintance with almost every branch of knowledge. In this he resembled his great predecessor, Shakspeare, whom he was one of the first to hail as the Prince of Poets, and to welcome to the high place that men have since learned by common consent to assign to him. Of Dryden's works Pope said, 'he could select from them better

specimens of every mode of poetry than any other English writer could supply.' And Johnson adds, 'What was said of Rome, adorned by Augustus, may be applied by an easy metaphor to English poetry embellished by Dryden—*lateritiam invenit, marmoream reliquit*—he found it brick, and left it marble.' But Dr. Johnson must have forgotten Milton, Shakspeare, and others, and their prior poetical achievements, when he spoke of English poetry not relapsing after the time of Dryden into 'its former savageness.' He is, however, correct in attributing to Dryden the praise of having made the rhyming couplet what it has become, and says truly : 'Dryden knew how to choose the flowing and the sonorous words; to vary the pauses, and adjust the accents; to diversify the cadence, and yet preserve the smoothness of his metre.'

The tendency to immorality, which is a blemish in some of Dryden's poems, was a matter of regret to him in his later years, and he gave expression to that regret. The excessive adulation of his dedications to titled patrons, and the bitterness and scurrility of his attacks on Settle and other rival poets, needed, though they did not obtain, a similar acknowledgment of regret. 'Dryden,' says Wordsworth, 'had neither a tender heart nor a lofty sense of moral dignity,' and the same poet speaks in not less disparaging terms of his powers of imagination. Sir Walter Scott, who wrote a Life of Dryden, says : 'The distinguishing characteristic of Dryden's genius seems to have been the power of reasoning, and of expressing the result in appropriate language.' And Thomas Campbell considers that Dryden is justly deserving of commendation for his course of improvement carried on persistently to the end. None can deny to this poet the praise of those gems of poesy that adorn his works, nor the grateful acknowledgments due to one who revealed in the art of poetry a capacity of cultivation before almost unknown.

'Waller was smooth ; but Dryden taught to join
The varying verse, the full resounding line,
The long majestic march, and energy divine.'—POPE.

'Creator Spirit ! by whose aid.'

140 *Alford*; 355 *G. Bapt.*; 30 *Bick.*; 145 *Hall*; 110 *Harland*; 221 *Kemble*;
394 *Leeds*; 433 *N. Cong.*; 477 *People*; 177 *Sal.*; 74 *S. P. C. K.*; 654
Wes., &c.

This is part of Dryden's rendering of an ancient Latin hymn, which dates earlier than Charlemagne, though sometimes erroneously attributed to him. It is believed to have been written by Dryden, late in life, when he had become a Romanist. Of the old Latin hymn, the 'Veni, Creator Spiritus,' Archbishop Trench says : 'This hymn, of which the authorship is popularly ascribed to

Charlemagne, but which is certainly older, has had always attributed to it more than ordinary worth and dignity. Such our Church has recognised and allowed, when, dismissing every other hymn, she has yet retained this in the Offices for the Ordering of Priests and the Consecrating of Bishops. It was in old time habitually used, and the use in great part still survives, on all other occasions of a more than common solemnity—as at the coronation of kings, the celebration of synods, and (in the Romish Church) at the creation of Popes, and the translation of the relics of saints.' A modern writer has sufficiently vindicated Charlemagne from the charge of being unable to write this piece because of his ignorance of Latin. He could have been the author, but internal evidence may prove it to have been written before his time. Others have thought it was the work of Ambrose of Milan, and others attribute it to Rabanus Maurus. And it is said that in primitive times, the day being divided into eight parts of three hours each, and a service being held at the end of each period, this hymn was sung at 9 o'clock in the morning, at which hour the Holy Spirit descended on the Day of Pentecost, according to the words of Peter, who said, 'It is but the third hour of the day.' The Rev. J. Chandler, in his 'Hymns of the Primitive Church,' maintains this view.

Dryden also wrote a paraphrase of the 'Te Deum,' beginning—
'Thee, sovereign God, our grateful accents praise.'

CHRISTIAN KNORR VON ROSENROTH.

(1636–1689).

'Come, thou bright and morning star.' 'Morgenglanz der Ewigkeit.'
I Mercer.

This is the rendering given by Richard Massie in his 'Lyra Domestica' (vol. ii. p. 136). It is a morning hymn, and seems to have been composed in the open air at sunrise.



HIS eminent scholar was born at Altranden, a village in the Silesian principality of Wohlau, where his father was the pastor. He studied chemistry and Oriental languages at Stettin, Leipsic, and Wittenberg. He also travelled through Holland, France, and England. The Emperor Leopold I. raised him to the honours of noble rank. In 1668 he was appointed privy-councillor and prime minister to Count Christian Augustus, of the Palatinate at Salzbach, where he died, on May 8, 1689. Besides the subjects already mentioned, he excelled in philosophy, theology, and cabalistic lore, and published works on these subjects. Knapp attri-

butes to him 75 hymns. They are spiritual and subjective, and enthusiastic in devotion to Christ, like those of his contemporaries, Angelus Silesius and John Frank.

BISHOP THOMAS KEN, D.D. (1637-1711.)



ISHOP KEN was born at Berkhamstead, in Hertfordshire. His eldest sister, Ann, was the wife of the celebrated Izaak Walton. His father was Thomas Ken, an attorney of Furnival's Inn. He had the great misfortune to lose his mother when he was five years of age, and his father before he was fourteen. J. L. Anderdon, who has carefully collected and verified every particular of interest, in his 'Life of Ken' (1851), informs us that he was in part indebted to his sister for his education at home. After being trained in piety there, he went, at the age of 13, to Winchester School, and, after five years, to Oxford—to Hart Hall, where Magdalen Hall now is. He graduated B.A. on May 3, 1661, and M.A. in January 1664. He was ordained, and became chaplain to Lord Maynard, in 1661; in 1663 he became rector of Little Easton, Essex; and in 1666 he was elected to a vacant fellowship in the College at Winchester, where he went to reside. There he became domestic chaplain to the bishop. In 1667 he was appointed rector of Brightstone, in the Isle of Wight. Two years after he was recalled, and made prebendary in the cathedral church in Winton, and rector of East Woodhay. This position he resigned in 1672, and undertook to minister gratuitously in the neglected district of S. John-in-the-Soke, Winchester. It was for the benefit of the Winchester scholars that he produced his 'Manual of Prayers' (1674; second edition, 1675; fourth edition, 1681), the work to which were afterwards added, the 'Morning,' 'Evening,' and 'Midnight Hymns'—a book that was useful to Whitefield in the early period of his college life, and of which there have been many editions since. The edition of 1700 names these hymns in the title, with the words, 'not in the former editions by the same author.' The 'Morning Hymn,' 'Awake my soul, and with the sun.'—(1 *A. and M.*, and in all the collections), so generally a favourite now, was very dear to its author, who used often to sing it in the early morning to the accompaniment of his lute. He used also to play on the organ; the instrument was long preserved.

In 1675 Ken travelled in Italy, and in 1679 he was chaplain to

*See the Life of Ken, 1851, p. 16.
'Bay of Rest' 1672, p. 101.*

the Princess Mary of Orange at the Hague, where he resided for a year. On his return, he became one of the King's chaplains. In 1683 he was appointed chaplain to the fleet, and accompanied the expedition of Lord Dartmouth against Tangier, and on the voyage wrote a poem entitled 'Edmond.' He graduated B.D. in 1678, and D.D. in 1679. After being chaplain to Charles II., Ken was raised, in 1684, to the see of Bath and Wells. In his new capacity he attended his royal master in his last illness, but his pious words are said by some to have been unheeded by the dying monarch. Anderdon, however, thinks there is evidence that the King died penitent. As we might suppose from his hymns, Ken was a pious, earnest, and laborious bishop. His 'Exposition of the Church Catechism' was intended to lessen the prevailing darkness of those times.

Ken was a political sufferer. His inflexibility in maintaining what he believed to be right, and his courage in reproving kings where it was necessary, made him many and powerful enemies. In May 1688 he was committed to the Tower for refusing to read the 'Declaration of Indulgence'—a declaration introduced by James II. to favour his Roman Catholic friends. For this refusal he suffered two months' imprisonment, and in 1691, as a non-juror, he was deprived of his episcopal emoluments. Having made his protest, he retired to Longleat, the seat of Viscount Weymouth, where, after years of suffering, he died on March 19, 1711. It is said that, after burying him, his attendants saluted the opening day with the strains of his 'Morning Hymn.'

Longleat proved a suitable retreat for him in his later years. He lived there a few years, to enjoy its generous hospitality, and the pension of 200*l.* a year which he received from Queen Anne, in 1704. There his matured piety and learning received their latest development from severe bodily affliction; and there he wrote his 'Anodynes of Pain,' and his 'Preparatives for Death.' He was also the author of 'Hymns for all the Festivals of the Year,' and of 'Songs on Jesus.' Another of his poems is called 'Hymnotheo, or the Penitent.' It is a piece founded on a story of apostolic times, given in Eusebius's 'Ecclesiastical History.' His other poetical productions do not equal his three great hymns. He was also the author of some prose works. His Works were published (in 4 volumes) in 1721.

It is said that Dryden was drawing a portrait of Ken, in his picture of the 'Good Parson,' introduced into Chaucer's 'Pilgrims.' He says:—

'Letting down the golden chain from high,
He drew his audience upward to the sky.

And oft with holy hymns he charmed the ears,
A music more melodious than the spheres ;
For David left him, when he went to rest,
His lyre, and after him he sang the best.'

'Bishop Ken,' says Montgomery, 'has laid the Church of Christ under abiding obligations by his three hymns, "Morning," "Evening," and "Midnight." Had he endowed three hospitals he might have been less a benefactor to posterity.'

Sir Roundell Palmer, who has written an introduction to a reprint of the hymns (D. Sedgwick, 1864), has in his possession an edition of Ken's work (1709), with the Bishop's latest corrections, which proves the genuineness of the present text.

The 'Evening Hymn,'

'Glory to Thee, my God, this night,'

is usually given with the omission of five verses. The Rev. W. H. Havergal, the eminent authority on psalmody, has shown that the original tune sung to the 'Evening Hymn' is by Tallis, in Archbishop Parker's Psalter.

The Doxology,

'Praise God from whom all blessings flow,'

is also the last verse of the Morning and Evening Hymns. The author at first wrote the third line—

'Praise Him above, ye angelic host.'

Of this verse Montgomery says: 'The well-known Doxology—

"Praise God from whom all blessings flow, &c."

is a masterpiece at once of amplification and compression: amplification, on the burthen, "Praise God," repeated in each line; compression, by exhibiting God as the object of praise in every view in which we can imagine praise due to Him;—praise, for all His blessings, yea, for "*all* blessings," none coming from any other source; praise, by every creature, specifically invoked, "here below," and in heaven "above;" praise to Him in each of the characters wherein He has revealed Himself in His Word—"Father, Son, and Holy Ghost." Probably there is no other verse in existence that is so often sung by Christians of all denominations. With this glad utterance of praise to the Triune Jehovah, they have, times without number, brought to a conclusion their most solemn and most delightful assemblies.

JOACHIM NEANDER. (1640–1680.)

'Behold me here, in grief draw near.' 'Sieh, hier bin ich Ehren-König.'
514 *Meth. N.*

The translation is given in 'Hymns from the Land of Luther' (1854). The

original is found in 'Geistreiche Bundes-Lieder und Danck-Psalmen' (1758), a collection containing many by Joachim Neander. It is Hymn 149 in Bunsen's 'Gesangbuch' (1846).



So in so many other instances we have recorded, this author's hymns were the expression of his pious earnest life. He was a friend and follower of Spener, and wrote many beautiful hymns, and composed tunes for them. As a boy at Bremen, where he was born in 1640 (Knapp gives the date as 1650), he was careless, and associated with thoughtless companions. But on one occasion, having gone with his companions to S. Martin's Church for amusement, the sermon came home to his heart; so that he shed tears, and leaving his associates went to converse with the clergyman. From that time he began to seek the salvation of his soul; but he did not then know that he was one day to be the colleague of the minister, whose name was Undereyk, and from whom he had thus received the Gospel. As in the early life of Luther alarming outward events impressed his mind, so it was with Neander. On one occasion, it is recorded, he was alarmed by losing his way at night, but after prayer was delivered from his peril and distress.

After finishing his studies he became a tutor at Frankfort, and in 1674 he was nominated headmaster of the grammar-school at Düsseldorf. But, not confining himself to his pupils, he cared for the spiritual good of his fellow-townsmen, and preached to them. His zeal provoked opposition, and he was obliged to leave Düsseldorf. He then lived for some months in a cave near Mettman, on the Rhine, where he composed some of his hymns; it is still called Neander's Cave. In 1679 he became second preacher, with his father in the Gospel, at S. Martin's Church, Bremen. Braving all opposition, he continued to preach with great faithfulness. But his useful life was early brought to an end. He died in faith, bearing a delightful Christian testimony, on May 31, 1680.

NICOLAS LE TOURNEAUX. (1640-1686.)

'Angels, to our jubilee.' 'Adeste, cœlitum chori.'—119 *People*.

The rendering is by Rev. W. J. Blew, M.A.



NICOLAS LE TOURNEAUX was born, of poor parents, on April 30, 1640, at Rouen. Having shown a strong desire for knowledge, he was sent to the College of the Jesuits, in Paris. There he obtained a knowledge of the classics, and he also studied philosophy at the College of Grassins, and afterwards spent much time

in religious exercises at Tourenne. On returning to Rouen, he entered the priesthood, at the age of 22, and soon after became vicar of the parish of S. Étienne des Tonneliers, where he was distinguished as a preacher. In 1675 he came again to Paris, where he received the prize of the French Academy. He was appointed canon of the Sainte-Chapelle, and was at the head of the priory of Villiers-sur-Fère. He received a pension from the King, and in 1685 became a member of the Academy. He passed his last years at the priory. His works consist of a 'Life of Christ' and several other religious treatises, and he contributed to the 'Breviaries' of Paris and Cluny. He died at Paris, on November 28, 1686.

JOHN JACOB SCHÜTZ. (1640-1690.)

'All praise and thanks to God most high.'

'Sei Lob und Ehr dem höchsten Gut.'

274 *Chope* (a different rendering) ; III *Meth. N.*

Miss Catherine Winkworth's translation of a piece added to a devotional work published by the author in 1673. Although this hymn was popular, and instances are on record in which it encouraged faith, and expressed grateful joy, yet its author is not known to have written other hymns.



E was born at Frankfort-on-the-Maine, in 1640.

There he held a distinguished position as a lawyer, and there he died on May 22, 1690, leaving one daughter. He was a religious man, and enjoyed the friendship of Spener (1635-1705), the eminent

Pietist minister, who was at that time labouring with great success at Frankfort. Schütz so far modified his views, in his later years, as to withdraw from outward church-fellowship.

PATRICK.

'O God, we praise Thee, and confess.'

31 *Bapt.*; 253 *N. Cong.*; 371 *N. Pres.*

This hymn has been erroneously attributed to Dr. John Patrick, author of the 'Century of Select Psalms' (1679). It resembles his rendering, but is not the same. It is the first portion of the Prayer Book version given in 'Tate and Brady's Supplement' (1703) of the 'Te Deum Laudamus,' whose date and author are as yet undetermined, but to which a very high antiquity is by common consent assigned.

JEANNE BOUVIER DE LA MOTTE GUYON.

(1648-1717.)



HIS eminent Quietist poetess was born at Montargis, and educated at two of the convents of her native city. At the early age of 16 she entered upon an uncongenial marriage with M. Guyon, a man of wealth, twenty-two years her senior. Twelve years after her husband died, leaving her with a family. Previous to this time she had met with severe trials. Her mother-in-law treated her with unkindness; her favourite son was snatched away at the engaging age of 4; and she herself was prostrated by illness at a time when the state of her husband's health prevented him from ministering to her wants. In this illness, which happened to her at the age of 22, her beauty was taken away by smallpox, and she was left disfigured.

These trials brought with them those deep religious experiences, which resulted in her becoming a prominent advocate of Quietism—a mystic system, characterised by the importance it attaches to the peaceful prosperity of the personal spiritual life, and by the meditative means it takes to promote that prosperity. In order to propagate her views, Madame Guyon travelled for some years, and to aid in her missionary work she wrote books explanatory of her new doctrines and new methods. One of her works was entitled, 'A Short and Easy Method of Prayer.' It contains her account of the 'Prayer of Silence,' in which not only is there no utterance by the voice, but even the mind, instead of turning from one request to another, willingly concentrates its whole energy in the one desire, 'Thy will be done.' This work was feared by the Romanists, who collected it by hundreds, and burnt it. Another of her principal works was, 'The Song of Songs, interpreted according to the Mystic Meaning.' She treats the Scripture Book as a conversation between the truly sanctified soul and Christ, and uses it for the unfolding of her own peculiar religious views. Words in the French Bible describing the torrents rising in the hills, suggested to her the title of one of her most characteristic works. She called it, 'The Torrents.' It is believed to be partly autobiographical, and describes the long and devious course of the soul in its progress towards God.

On her return to Paris, in 1686, Madame Guyon's views excited the opposition of the dignitaries of the Romish Church. She was put into a convent, and her confessor, La Combe, was sent to the

Handwritten note: "Guyon's 'Prayer of Silence' 1713, p. 318."

Bastille. Bossuet especially opposed the new doctrine, seeing in it only a revival of Gnostic heresy. Professor Upham, in his invaluable memoir of Madame Guyon, has preserved a detailed record of the intensely interesting controversial interviews of the pious enthusiast and the powerful logician.

But the Abbé de Fénelon, instead of opposing the new doctrine, became a convert to it, and spoke and wrote in defence of it, and of his new friend; and thus brought upon himself banishment, and upon his book Papal censure.

Madame Guyon's first imprisonment was in 1688, on the ground of her Protestant tendencies. It was in a convent, in Paris, and was continued for eight months. Her second imprisonment was in the Castle of Vincennes, in 1695, after Bossuet had failed alike by argument, persuasion, and threatening to turn her from her new doctrine and life. Thence she was removed to Vaugirard, and in 1698 to the Bastille, where she was imprisoned for four years. From this gloomy dungeon she was taken, in 1702, to be banished to Blois. During the remainder of her life she resided with her son at Diziers, near Blois. Her constitution was too much wasted by protracted imprisonment to allow of her still engaging in active effort, but she continued to enjoy to the end that happy 'fixed' state which she had prescribed for others—the state in which the soul, under all circumstances and in all places, is satisfied in God. She departed in peaceful triumph on June 9, 1717, in her seventieth year.

Madame Guyon's works were numerous and extensive. In addition to those already mentioned, she was the author of 'Commentaries on the Old and New Testament,' in twenty volumes; and her Memoir, published soon after her death, is believed to have been taken chiefly from her own testimony. She was also the author of a work entitled, 'Spiritual Songs, or Emblems upon Divine Love.' New editions of several of her works had appeared in 1704. Her 'Poésies et Cantiques Spirituels' appeared at Cologne, in four volumes, 1722. They are the expression of her religious belief, and of the varied phases of her interior life. They are intensely spiritual, and sometimes mystic. Their sentiment is warm and impassioned, their diction elegant, and their flights of fancy sometimes bold and striking; but the expressions made use of in reference to the Divine Being appear in some instances extravagant, presumptuous, and almost profane. She seldom refers in her hymns to the outward events of her life; but the following verses possess a peculiar interest, when taken with the remembrance of her protracted imprisonment:—

‘Nor exile I, nor prison fear;
Love makes my courage great;
I find a Saviour everywhere,
His grace in ev’ry state.

‘Nor castle walls, nor dungeons deep,
Exclude His quick’ning beams;
There I can sit, and sing, and weep,
And dwell on heavenly themes.’

They are found in a piece entitled, ‘Love increased by Suffering.’ To Cowper, who found some resemblance between the tried life of Madame Guyon and his own, we are indebted for admirable translations of some of the best of her hymns and religious poems.

‘O Thou, by long experience tried.’
480 *Bick.*; 681 *N. Cong.*; 183 *N. Pres.*; 778 and 779 *Spurg.*

This is part of Cowper’s translation of a piece entitled, ‘The Soul that loves God finds Him everywhere.’ Upham thinks it highly probable that this hymn was written when, at the age of 34, she was leaving Paris, not knowing what was in store for her of toil or persecution, but bent on Evangelical work, experienced in the Christian life, and determined to see God everywhere. In this characteristic hymn we see her mysticism and extravagance, and the traces of the habit she carried so far—that of applying the warm expressions of human love to the Divine affection; at the same time, we admire in it the marks of her spiritual life, her almost angelic piety, her unreserved acquiescence in the Divine will, and her peaceful resting in the love of God.

‘Long plunged in sorrow I resign.’—777 *Spurg.*
‘Ah! reign wherever man is found.’—781 *Spurg.*

These also are Cowper’s renderings.

ERNEST LANGE. (1650–1727.)

‘O God! Thou bottomless abyss.’ ‘O Gott, du Tiefe sonder Grund.’
98 *Meth. N.*; 240 *Wes. and Wes. Ref.*
‘Thou, true and only God, lead’st forth.’ ‘Du einiger und wahrer Gott.’
99 *Meth. N.*; 241 *Wes. and Wes. Ref.*

These two hymns are John Wesley’s translation (1739), in two parts, of Lange’s piece. The original is the first hymn in Knapp’s ‘*Liederschatz*’ (1865).



ANGE is a noble example of a man adorning a civil office with the graces of the Christian life. He was born at Dantzic in 1650, and became burgomaster or chief magistrate of his native town. In the year 1710, when he was sixty years of age, the town suffered from the pestilence, but received proofs of the Divine

mercy in its time of trial. In February of the following year, Lange published sixty-one of his hymns, partly to commemorate the Divine goodness.

Freylinghausen, in the second part of his 'Hymn Book' (1714), introduced twenty-four of Lange's hymns. He died at Dantzic, in the year 1727.

NAHUM TATE. (1652-1715.)



HIS psalm-writer was born in Dublin, and educated there at Trinity College. His father, Faithful Teate, D.D.—one of the most voluminous producers of sacred poetry in the Elizabethan era, and the author of 'Ter Triæ'—was at one time a clergyman in a country parish in Suffolk. After completing his education, Nahum Tate (his name having taken an English form), came to live in London. Intemperance, and improvidence, its frequent companion, were blemishes in his life.

Tate was the author of several pieces for the stage, and of 'Memorials for the Learned, collected out of Eminent Authors in History' (1686). In his capacity as poet-laureate, which position he held from 1696 to his death, he wrote several odes, and an 'Elegy on the Death of Queen Mary.' He also wrote 'Characters of Virtue and Vice, &c., in verse' (1691); 'Miscellanea Sacra, or Poems on Divine and Moral Subjects' (1696); 'Panacea, a Poem on Tea' (1700); 'The Triumph' (1705), and some other short poems.

But it is chiefly by his metrical version of the Psalms, which he executed in conjunction with Dr. Nicholas Brady, that Tate is known. He was associated with several eminent literary men of the day in the production of 'The Athenian Gazette, or Casuistical Mercury, resolving the Nice and Curious Questions proposed by the Ingenious' (1691-97). This version has taken the place of the earlier Psalter, by Sternhold and Hopkins, and is now commonly printed in the 'Book of Common Prayer.' Sternhold's version was published in 1562, Tate's was authorised by King William in 1696.¹²³ Of this later version, Montgomery truly says, 'It is nearly as inanimate as the former, though a little more refined.' Twenty Psalms were published in 1695. The whole Psalter was authorised in 1696. The whole of the Psalms, fitted to the tunes, appeared in 1698, and a Supplement of Church Hymns in 1703.

A few of the best of their renderings of the Psalms are given,

* See *Ann. Remembrances*, for 1821, p. 211.

generally reduced in length, in several collections. With little claim to be called poetry, they have the merit of being simple, and suitable for public worship, and often keep close to the words of Scripture. It is shown, under 'Anonymous Hymns,' that the first-known rendering into English verse of the ancient hymn,

'To God be glory, peace on earth.'

is found in 'Tate and Brady's Appendix' (1703). It is not known which Psalms are by Tate and which by Brady.

'While shepherds watched their flocks by night.'

20 *Alford*; 44 *A. and M.*; 294 *Bick.*; 376 *Burgess*; 19 *Chope*; 17 *Hall*; 55 *Harland*; 547 *Kemble*; 61 *Mercer*; 43 *Sal.*; 12 *S. P. C. K.*; 432 *Windle*.

This also is in 'Tate and Brady's Appendix.'

'Have mercy, Lord, on me.'

81 *A. and M.*; 143 *Burgess*; 68 *Chope*; 145 *Mercer*; and it is the 51st Psalm in *Hall, Harland, Kemble, and Windle*.

This also is from 'Tate and Brady.'

'Through all the changing scenes of life.'

In 'Hall,' 'Spurg.,' 'N. Cong.,' and 'S. P. C. K.,' this occupies its proper place as the rendering of Psalm xxxiv., but it is inserted as a hymn in the following:—153 'A. & M.;' 238 'Bick.;' 421 'Bapt.;' 272 'Mercer;' &c. It is dated 1696.

'O God of hosts, the mighty Lord.'

161 *A. and M.*; 385 *Bick.*; 245 *Burgess*; 143 *Chope*; and as the 84th Psalm in *Hall, Harland, Kemble, and S. P. C. K.*

This also bears date 1696.

FREDERIC R. LOUIS, BARON VON CANITZ.

(1654-1699.)

'Come, my soul, thou must be waking.' 'Seele, du musst munter werden.'
7 *Sal.*

The original of this beautiful Morning Hymn has thirteen stanzas. The rendering appeared in the 'British Magazine' (July 1838).



FREDERIC RUDOLPH LOUIS, Baron von Canitz, was born in Berlin, on November 27, 1654, after the death of his father. In early life he received good influences from the training of his pious grandmother. From 1671 to 1675, he was prosecuting his studies in Leyden and Leipsic; and he afterwards had the advantage of a tour in England, Holland, Italy, and France. In 1681 he married a relative of the philanthropic Baron von Canstein. Like many of the godly, he received his spiritual discipline by suffering. Six of his children died; in 1695, his residence was destroyed by fire; and in the same year his beloved wife was

removed by death. His own health failed in 1699, and, having given up his offices, he died of dropsy on August 11, in that year. He had married again, was still in the prime of life, enjoying many state honours, and everywhere beloved. He had been chamberlain to the Prince Elector Frederic William, and had accompanied him in his campaigns ; he had also visited several courts on diplomatic missions, and had been made a privy-councillor. The friendship of Spener and other eminent Christians cheered and consoled his life, and he was exemplary alike for his statesmanship and piety. He was the author of some pious poems, which he would not publish during his life ; but they were published, by Johann Ulrich, in 1727.

SOLOMON FRANK. (1659-1725.)

‘So rest, my Rest!’ ‘So ruhest du, O meine Ruh’.’

97 *Chope* ; 184 *Mercer*.

This is a rendering of a hymn of seven stanzas, addressed to ‘Jesus in the grave,’ one of seven Passion hymns given in the second volume of ‘Frank’s Poems,’ published in 1716.



SOLOMON FRANK was born at Weimar, on March 6, 1659, and filled the office of Secretary to the Consistory. In the same town he died, on June 11, 1725. He is said to have followed, in his hymn-writing, John Rist (1607-1667)—a pious sufferer, who spoke of his hymns being ‘pressed out of him by the dear cross’—and some of the 300 hymns attributed to him are very good. Several of them are on Death and Heaven.

NICHOLAS BRADY, D.D. (1659-1726.)



BRADY, the co-worker with Tate, was the son of an officer in the Royalist army, and was born at Břandon, a town in Ireland. He studied at Westminster School, and at Christchurch College, Oxford, and graduated at Trinity College, Dublin, whence he subsequently received his degree of Doctor of Divinity. He was chaplain to a bishop, and prebend of the cathedral of Cork. As a zealous partisan of the Prince of Orange, he saved his native place, Břandon, several times from the destruction threatened by King James ; and on the accession of William and Mary, he was sent to London with a petition claiming redress of grievances. During his stay, he became minister of the Church of S. Catherine Cree, and lecturer of S. Michael’s, Wood Street.

Afterwards he became chaplain to the King, and received other appointments.

But being—like Tate, his companion in labour—a bad economist, he found it necessary to commence a school at Richmond, Surrey. Here, in one of the pleasant retreats of that charming neighbourhood (where he held a living), he translated some of the Psalms. He published several volumes of his sermons, and some smaller works; and, in the year of his death, a ‘Translation of the *Æneid* of Virgil,’ a work now little known. His name remains as the fellow-labourer with Tate in the production of the Version of the Psalms authorised by William III., and used in the Church of England, a work of little poetic merit, and of which more is said under the name of Tate. The Right Hon. Maziere Brady, formerly Lord Chancellor of Ireland, was a descendant of the above writer.



WOLFGANG CHRISTOPHER DESSLER.

(1660—1722.)

‘Jesus, whose glory’s streaming rays.’ ‘Mein Jesu, dem die Seraphinen.’
525 *Meth. N.*; 133 *Wes. and Wes. Ref.*

This rendering is by John Wesley (1739). A different rendering was No. 135 in the former edition of ‘Mercer,’ beginning:

‘My Saviour, whom the seraph host.’



HIS learned and pious hymn-writer was a son of Nicholas Dessler, a jeweller at Nuremberg, and at first followed his father’s trade. Finding his health unequal to the requirements of his business, and having a taste for learning, he devoted himself to the study of languages, and made great attainments in that department of knowledge. Following his father in piety, he went to the University of Altdorf to study theology, and hoped to go to Strasburg; but want of health and means cut short his course of study, and he returned to his native place, and became translator to Erasmus Finx (Francisci). Skilled in translating, and familiar with philology, he made some valuable translations of foreign works. He was a man of a very devout spirit, and spent much time in prayer. He opposed the special teachings of the Pietists, but had their spirit. Fifty-six of his hymns are known. He was a great sufferer, and ended life with a long illness; but his faith in Christ sustained him, and in patient sorrow he cheered his heart by composing hymns. He was born on February 11, 1660, and departed in peace March 11, 1722.

LAURENTIUS LAURENTI. (1660–1722.)

‘Rejoice, rejoice, believers.’ ‘Ermuntert euch, ihr Frommen.’—*11 Alford.*
The rendering is from ‘Hymns from the Land of Luther’ (1853).



LAURENTI'S father was a respectable citizen at Husum, in the duchy of Holstein, where Laurentius was born on June 8, 1660. Father and son being fond of music, the son was devoted to the musical profession. He studied at Kiel; and, in 1684, became precentor and director of the choir at the cathedral in Bremen. His hymns, of which he wrote more than a hundred, were written chiefly on the passages of Scripture appointed for Sundays and Festivals; some of them are of great excellence, and they are all characterised by spiritual unction and simplicity.



SAMUEL WESLEY, M.A. (1662–1735.)



THE appearance of the able and exhaustive work of the Rev. Luke Tyerman, on the ‘Life and Times of the Rev. Samuel Wesley’ (1866), has provided the material for a more complete sketch of this author than could be given before. He was born in November 1662; and in the year of his birth his father, John Wesley, became a Nonconformist minister, and was ejected from the living of Winterbourne Whitchurch, near Blandford, Dorset, by the Act of Uniformity.

Young Samuel was at first designed for the ministry amongst Dissenters, and received some training with that view; but after consideration, he determined to enter the Established Church. His early education was received first at Dorchester Free School, and afterwards in London, till the year 1683, when he entered Exeter College, Oxford. There he remained five years, maintaining himself by his own industry, and graduated B.A. in 1688. He was ordained in 1689, but did not graduate M.A. till 1694. After having held a curacy, and a chaplaincy on board a man-of-war, he received, about the year 1691, the living of South Ormsby, Lincolnshire. About the year 1689 he was married to the youngest daughter of the Rev. Dr. Samuel Annesley, an eminent Nonconformist minister. Their family consisted of nineteen children, of whom Samuel, John, and Charles rose to eminence. In the year 1696, Mr. Wesley entered upon his life-work, by being

appointed rector of Epworth, Lincolnshire ; to which Wroot, five miles distant, was added in 1726. It was at Epworth that he produced his laborious literary works, and there he continued till his death, on April 25, 1735.

He was the author of several works in prose, including the 'Pious Communicant' (1700) ; and, the same year, 'An Epistle to a Friend concerning Poetry.' His principal production was a Latin Commentary on the Book of Job—'Dissertationes in Librum Jobi.' This was a work of great learning, in which he was assisted by others. After many years of preparation, it was published in 1736, after his death. He was also a contributor to 'The Athenian Gazette,' a journal that was carried on from 1691 to 1697, and enlisted the talent of the most eminent men of that day. Some of his works in verse were the following :—'The Life of Christ,' an heroic poem (1693) ; 'Elegies on Queen Mary and Archbishop Tillotson' (1695) ; 'The History of the New Testament, attempted in Verse (1701) ;' 'The History of the Old Testament in Verse (1704) ;' and in 1705, a Poem on the Battle of Blenheim, for which the Duke of Marlborough made him chaplain to a regiment. His translation of the 'Hymn to the Creator,' by Eupolis (who flourished B.C. 420), is justly praised ; and he was the composer of the famous speech delivered before the House of Lords by Dr. Sacheverel in the reign of Queen Anne. In writing to Swift, Pope says of this Wesley—'I call him what he is, a learned man, and I engage you will approve his prose more than you formerly did his poetry.'

The dying words of this worthy father of greater sons were remarkably fulfilled in the time, and by the Christian labours of his family. 'He often laid his hand upon my head,' said Charles, 'and said, "Be steady! The Christian faith will surely revive in this kingdom ; you shall see it, though I shall not."' And to his daughter Emily he said, 'Do not be concerned at my death. God will then begin to manifest Himself to my family.'

'Behold the Saviour of mankind.'

223 *G. Bapt.* ; 86 *Chope* ; 387 *Meth. N.* ; 373 *N. Cong.* ; 22 *Wes. and Wes. Ref.*

This admirable hymn was found upon a piece of music which was saved, though not without bearing marks of the flames, when its author's parsonage was consumed by fire, February 9, 1709, when John, his son, was saved from death almost by miracle. It is stated on the music that 'the words are by the Rev. Samuel Wesley, rector of Epworth.' Two additional verses (Nos. 2 and 6) were given. John Wesley gave this hymn in 'A Collection of Moral and Sacred Poems from the most celebrated English Authors' (1744).

JOSEPH STENNETT, D.D. (1663-1713.)



BORN of pious parents at Abingdon, Berks, Mr. Joseph Stennett profited by his religious training, and under his father's ministry was early converted to Christ, and became the most eminent member of a family remarkable for their talent and piety. After receiving some education at the public grammar-school at Wallingford, young Mr. Stennett pursued his studies in almost every branch, including philosophy, divinity, and the Oriental languages.

At the age of 22 he went to London, where for five years he was engaged in the work of tuition. During this period he increased his store of knowledge, and made the acquaintance of some persons of eminence, to whom he commended himself by his clever productions in prose and verse, as well as by his brilliant conversation. In the year 1688 he was married to Susanna, daughter of George Gill, Esq., a French merchant, his wife's elder sister being married to the celebrated Dr. Daniel Williams. About this time he began to preach, and he gave an evening lecture in Devonshire Square, which brought him into notice. On March 4, 1690, he was ordained the pastor of the congregation there. They were Baptists, and observed the seventh day, and afterwards held their meetings at Pinner's Hall. He continued to be their pastor till his death, and he preached to other congregations on the first day. His family was large, and his remuneration small, but he refused all offers of lucrative preferment in the Church. During his later years he received a few young men into his house to be trained for the ministry. Dr. Stennett died on July 11, 1713, in his forty-ninth year. At the last he was calm and confident, giving his children his counsel and his blessing. Amongst his last words were, 'I rejoice in the God of my salvation, who is my strength and God.'

Dr. Joseph Stennett was the author of a reply to Mr. David Russen's work, 'Fundamentals without a Foundation; or, a True Picture of the Anabaptists;' and of several sermons, and of some useful translations of works from the French. He was also the author of a poetical piece of some pretension—a commendatory poem on the Rev. Samuel Wesley's 'Ingenious Poem, entitled the Life of Christ, &c., published Anno 1693.' His 'Hymns for the Lord's Supper' appeared in 1697. In the first edition they were thirty-seven in number; in the third (1709), they

had been increased to fifty. His 'Version of Solomon's Song with the 47th Psalm' was published in 1700, and the second edition in 1709. His twelve hymns on 'Believers' Baptism' were sent forth in 1712. The whole of his hymns, poems, sermons, and letters, with an account of his life, were published in four volumes, in 1732, several years after his death.

'Another six days' work is done.'

819 *Bapt.*; 280 *Bick*; 13 *Burgess*; 22 *Harland*; 432 *Kemble*; 767 *Leeds*; 753 *N. Cong.*; 651 *Res.*; 906 *Spurg.*; 583 *Wes., &c.*

The original is a Sabbath hymn, of fourteen verses, given in his collected works. Some other hand has added the verse beginning—

'Come, bless the Lord, whose love assigns.'

THOMAS SHEPHERD. (1665-1739.)

'When wilt Thou come unto me, Lord?'—766 *Spurg.*

This is part of a piece of six eight-line stanzas forming one, the 'Penitential Series' (1692). This piece is the cry for communion with God, and begins,

'Alas! my God, that we should be
Such strangers to each other!'

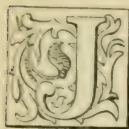


THOMAS SHEPHERD was the son of the Rev. William Shepherd, and was born in 1665. After being educated in one of the Universities, he took orders, and officiated at S. Neots, Huntingdonshire, whence he removed to a living in Buckinghamshire. There he seceded from the Church of England, and in 1694 was chosen pastor of the Congregational Church assembling at Castle Hill Meetinghouse, Northampton. In 1698 he left Northampton, and in 1700 commenced his ministry at Bocking, Essex, where, in 1707, he erected a large chapel. There he carried on a successful ministry till his death, on January 29, 1739. He published several sermons on 'Separation,' 'Angels,' &c., which, in 1726, he sent forth in one volume, entitled 'Discourses on Various Subjects.' He also published several other sermons, 'The Life of Shadows,' and the work already quoted, 'Penitential Cries,' begun by the author of the 'Songs of Praise,' and carried on by another hand. The author referred to was the Rev. John Mason, M.A. Mr. Daniel Sedgwick published, in 1859, a reprint of the two works together, with a sketch of each author. The 'Penitential Cries' are thirty in number. They are quaint and spiritual, and not without beauty.

JOHN HENRY SCHRÖDER. (1666–1699.)

‘Wisdom’s unexhausted treasure.’ ‘Aller Weisheit höchste Fülle.’
325 *Mercer*.

This is a rendering of part of a piece of twelve stanzas, beginning ‘Eins ist noch!’ It was written in 1697, and expresses the ripe Christian experience of one who was early matured, and removed to the ‘better country.’



JOHN HENRY SCHRÖDER was born, in 1666, at Hallerspringe, in the principality of Calenberg, in Hanover. He was a pupil of the celebrated philanthropist, Dr. A. H. Franke, and studied under him at Leipsic. In 1696 he became pastor at Merseberg, near Magdeburg. He wrote a few hymns, and his pious wife, who died early, was also an authoress of hymns. Kübler gives the date of his death as 1728, but Knapp gives it, from the Merseberg Church Book, June 30, 1699.

JOHN JOSEPH WINKLER. (1670–1722.)

‘Shall I, for fear of feeble man?’
‘Sollt’ ich aus Furcht vor Menschenkindern.’

436 *Mercer* : 915 *Meth. N.* : 900 *Spurg.* : 279 *Wes. and Wes. Ref.* (where it is attributed to P. Gerhard).

This translation was given by Rev. John Wesley, in ‘Hymns and Sacred Poems’ (1739). Creamer suggests that, probably, it was made when the translator was being persecuted for what he regarded as his faithfulness in Georgia ; his circumstances leading him to choose this piece for translation, and giving force to that translation. The original has seventeen stanzas. Wesley has well preserved in his rendering the vigour of its manner, and the impression it gives of Christian courage for the right, and holy indignation against what is cowardly and timeserving.



SEVERAL of Winkler's hymns were contributed to the Hymn Book of J. A. Freylinghausen (1670–1739). Both writers belonged to the school of Halle Pietists. J. J. Winkler was born at Luckau, in Saxony, on December 23, 1670. He was at first a Christian pastor in Magdeburg, and he afterwards became a chaplain in the army, and accompanied the troops to Holland and Italy. Subsequently he returned to Magdeburg, and became chief minister of the cathedral, and a member of the Consistory. He was eminent both for his piety and mental culture. He died at Magdeburg, on August 11, 1722.

JOHN ANASTASIUS FREYLINGHAUSEN.

(1670—1739.)

‘The day is gone.’ ‘Der Tag ist hin.’—22 *Mercer*.This is the rendering by Richard Massie, given in his ‘*Lyra Domestica*’ (second series, 1861).‘O Jesu, source of calm repose.’ ‘Wer ist wohl, wie du, Jesu, süsse Ruh?’
736 *Meth. N.*; 427 *Mercer*; 353 *Wes. and Wes. Ref.*

The rendering is by John Wesley, 1739.



HE father of this hymn-writer was a respectable tradesman and burgomaster at Gandersheim, in the principality of Wolfenbüttel, where his son, John Anastasius, was born on December 2, 1670. He received a pious training from his mother. In 1689 he entered upon his studies in the University of Jena. A visit to hear Franke at Erfurt led to the young student's removal to that place. Freylinghausen also went with his beloved Pietist leader Franke, in 1692, to Halle to complete his studies; and in 1695 became his assistant-minister at Glaucha, a suburb of Halle, where his early preaching labours were very acceptable. From this time till 1715 he remained with Franke, assisting him in his ministry without remuneration, and leaving him more free to carry out his benevolent plans in the establishment and maintenance of his orphan-houses. When, in 1715, Franke was appointed to S. Ulric's Church in Halle, Freylinghausen became his assistant-minister there, and married his only daughter, Joanna Anastasia. He had much happiness in his home-circle, and in the training of his three children. His estimate of himself was humble, but he was found worthy and able to fill honourable positions. In 1723 he became sub-rector of Franke's schools and orphan-houses; and when Franke died, in 1727, he succeeded him at S. Ulric's Church, and as director of the orphan-houses, and efficiently filled the new positions till he was overcome by bodily affliction. He was attacked with apoplexy, and in 1737 his tongue was paralysed, so that he was no longer able to preach. He died on February 12, 1739. His forty-four evangelical hymns have become popular in Germany. He published two volumes of hymns, with tunes—the first in 1704, and the second in 1714. The writers were of the Pietist school, and the collections were primarily designed for the use of the Halle orphan-schools. He was also the originator of the Halle melodies.

JOACHIM LANGE. (1670–1744.)

‘O God! what offering shall I give?’

‘Was soll ich dir denn nun, mein Gott, zum Opfer schenken?’

362 *Mercer*; 811 *Meth. N.*; 431 *Wes. and Wes. Ref.*

The hymn begins with the second verse of Lange's piece:

‘O Jesu, süßes Licht!’

John Wesley's translation, bearing date 1739.



R. JOACHIM LANGE was born on October 26, 1670, at Gardelegen in Saxony, where his father was senior magistrate. At Leipsic he enjoyed the companionship of A. H. Franke, afterwards also a hymn-writer, and celebrated as a philanthropist. Lange became preacher at Berlin, and afterwards professor of theology at Halle, and rector of the college there. He died on May 7, 1774.



JOSEPH ADDISON. (1672–1719.)



JOSEPH ADDISON was born at Milston, near Amesbury, in Wiltshire. His father was rector of Milston, and afterwards dean of Lichfield. After enjoying the advantage of instruction from his father, Addison was sent to school at Amesbury and Salisbury, and subsequently to the Charterhouse, London, where he made the acquaintance of his great literary compeer, Richard Steele. The young student afterwards graduated at Oxford, where the excellence of his Latin verses attracted attention and brought him honour.

After producing some minor pieces, he wrote, in 1695, a poem to King William, with an Introduction addressed to Lord Somers; and in 1697 appeared his Latin poem on the Peace of Ryswick. These productions procured him a pension of 300*l.* a year. Availing himself of this pecuniary assistance, he travelled on the Continent, gathering facts for future use, and extending his knowledge of men and manners in other lands. During his travels he found leisure to write his ‘Dialogue on Medals,’ and part of his tragedy ‘Cato;’ and while in Italy, he sent to Lord Halifax his celebrated ‘Poetical Letter’ on that classic land. On his return he published his travels; and, in 1704, he celebrated the Battle of Blenheim in a poem called ‘The Campaign.’ It is in this poem that his well-known comparison is found, in which Marlborough, leading the battle, is compared to an angel directing a storm. For this poem

he was rewarded with the appointment of Commissioner of Appeals, and, after holding other offices, he rose (in 1717) to the responsible situation of Secretary of State—a place he held but for a short time, as his diffidence unfitted him for public debate, and his fastidiousness stood in the way of the despatch necessary in the business of his office.

His other poetical works were—his English opera, ‘*Rosamond, a Comedy* ;’ ‘*The Drummer, or the Haunted House* ;’ and in 1713 his principal work, the tragedy of ‘*Cato*.’ Upon this last chiefly rested his fame in his own day. It was a piece in conformity with the artificial tastes of those times, and it was for political reasons welcomed by the plaudits of his party. Addison was also the author of several political pamphlets, and of an unfinished work on the *Evidences of Christianity*.

But his fame now rests on the part he took in the production of the daily essays that were begun in his time. The ‘*Tatler*’ was commenced by Steele in 1709, and was succeeded by the ‘*Spectator*’ in 1711. This was followed by the ‘*Guardian*’ in 1713 ; and Addison again lent his assistance when the ‘*Spectator*’ was revived, for a short time, in 1714. These papers, although ephemeral in form, and continued but for a short period, contain works that will never die, and have given for all time a place in our literature to the periodical essay : and the moral tendency of the essays was good—suited to raise the general taste, and to produce an improved tone of feeling in regard to the duties and associations of ordinary life. Addison’s contributions are the best, especially those on the Imagination, his criticism on Milton, and his religious pieces, which usually appeared on Saturday. In these last appeared for the first time some of his hymns. They have taken a permanent place as favourites. They are of the highest excellence, written in the maturity of his powers, and wanting only a stronger infusion of definitely Christian sentiment to make them superior to every attack of adverse criticism.

In 1716, Addison married the Countess Dowager of Warwick. It is to be lamented that the unhappiness of this marriage drove him from his home, to seek pleasure in convivialities that were sometimes carried to excess. Addison left one daughter. He died on June 17, 1719. When he felt himself dying, he made a last effort to reclaim his gay stepson, the Earl of Warwick, by sending for him, and saying to him on his arrival, with all the solemnity of a dying utterance, ‘*I have sent for you that you may see how a Christian can die.*’ To this Tickell refers in his excellent ‘*Elegy*,’ thus :—

'He taught us how to live; and oh! too high
The price of knowledge! taught us how to die.'

Dr. Johnson speaks of it as to the lasting praise of this poet, that by the appreciative character of his criticisms on the 'Paradise Lost,' he has made Milton a universal favourite, with whom readers of every class think it necessary to be pleased. Of Addison's poetry, Johnson says: 'It is polished and pure—the product of a mind too judicious to commit faults, but not sufficiently vigorous to attain excellence.'

'The spacious firmament on high.'

41 *Bapt.*: 33 *Bick.*: 57 *Hall*; 20 *Leeds*; 255 *Mercer*; 20 *N. Cong.*; 567 *Wes.*; 572 *Wes. Ref.*; and correctly as a rendering of the 19th Psalm in *S. P. C. K.* and *Windle*.

This appeared at the close of an article by Addison on 'The Right Means to Strengthen Faith,' in the 'Spectator,' No. 465 (August 23, 1712). It has been suggested that when Addison wrote this Psalm he had in his mind the words of Shakspeare, in the 'Merchant of Venice,' Act V.:—

'Look how the floor of heaven
Is thick inlaid with patines of bright gold.
There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubims.'

And the idea of the elder poet does seem to reappear in Addison's concluding lines:—

'For ever singing as they shine,
The hand that made us is divine.'

'The Lord my pasture shall prepare.'

143 *Bick.*: 325 *Burgess*; 123 *Hall*; 338 *Mercer*; 27 *N. Cong.*; 92 *S. P. C. K.*, &c.; and correctly as a rendering of the 23rd Psalm in *Kemble*, *Spurg.*, and *Windle*.

This first appeared at the close of an essay on 'Trust in God,' in the 'Spectator,' No. 441 (July 26, 1712). The essay contains the following appropriate and beautiful words by Addison: 'The person who has a firm trust on the Supreme Being is powerful in *His* power, wise by *His* wisdom, happy by *His* happiness. He reaps the benefit of every Divine attribute, and loses his own insufficiency in the fulness of Infinite perfection.'

'How are thy servants blest, O Lord!'

69 *Bapt.*: 478 *Bick.*: 387 *Mercer*; 166 *N. Cong.*; 296 *S. P. C. K.*; 765 *Wes.*, &c.; and as a rendering of the 107th Psalm in *Hall*, *Kemble*, and *Spurg.*

This is given with No. 489 (Saturday, September 20, 1712) of the 'Spectator'—a paper on 'The Sea,' as affecting the imagination by its greatness. The hymn is entitled 'The Traveller's Hymn.' The original piece consists of ten verses. It was written by 'A Gentleman upon the Conclusion of his Travels'—probably

after the Continental tour of 1700-1. It has become a favourite with travellers in distant lands.

One omitted verse is of great beauty ; it is as follows :—

‘Thy mercy sweeten’d every soil,
Made every region please ;
The hoary Alpine hills it warm’d,
And smooth’d the Tyrrhene seas.’

‘When all thy mercies, O my God,’

94 *Bapt.*; 38 *Bick.*; 366 *Burgess*; 391 *Harland*; 251 *Hall*; 259 *Mercer*; 290 *N. Cong.*; 174 *S. P. C. K.*; 214 *Spurg.*; 592 *Wes.*, &c.

This is appended to an article on ‘Praise to God’ in the ‘Spectator,’ No. 453 (August 9, 1712). There are thirteen verses in the original. Addison commenced, but did not complete, a version of the Psalms.

‘When rising from the bed of death.’

81 *Alford*; 548 *Bick.*; 178 *Hall*; 439 *Meth. N.*; 739 *N. Cong.*; 425 *Windle*.

This is given with an article in No. 513 of the ‘Spectator’ (Saturday, October 18, 1712). The article contains these words:— ‘Among all the reflections which usually arise in the mind of a sick man, who has time and inclination to consider his approaching end, there is none more natural than that of his going to appear naked and unbodied before Him who made him.’ Addison’s hymns have been found fault with for their omission of Evangelical doctrine. This charge does not hold against this hymn. Every Christian heart will rejoice in the testimony he bears in it. If, indeed, the way in which Addison has prefaced the letter of which the article consists does not make it uncertain whether he wrote it, he says:—‘The following letter has come to me from that excellent man in holy orders, whom I have mentioned more than once as one of that society who assist me in my speculations.’ It may be that Addison appended the hymn to the letter. Sir Roundell Palmer says of it, ‘The style is so much more homely than that of the rest, as to suggest a doubt whether it can really be from the same hand.’

The claim to two of Addison’s hymns (the first and last but one mentioned above) for Andrew Marvell, put forth by Captain Thompson, in an edition of Marvell’s Works, in 1776, having been recently revived, we have carefully examined the correspondence on the subject in the ‘Gentleman’s Magazine’ at that time, and are convinced that the external evidence is not sufficient to maintain his claim, and that the internal evidence is entirely against it.

BENJAMIN SCHMOLKE. (1672-1737.)

‘My Jesus, as Thou wilt!’ ‘Mein Jesu, wie Du willst.’—714 *Meth. N.*

This translation is from ‘Hymns from the Land of Luther’ (1853), written by Miss Jane Borthwick and her sister, Mrs. Eric Findlater.

‘What our Father does is well.’ ‘Was Gott thut, das ist wohlgethan.’
227 *A. and M.*; 224 *Harland.*

The rendering is by Sir H. W. Baker, 1861.

The original was written to be used when the harvest was bad. Samuel Rodigast (1649—1708) wrote a hymn beginning with the same words. Albert Knapp, a competent critic, and himself a hymn-writer, remarks that, ‘although some of Schmolke’s hymns are not of the highest order, yet that many of them have a peculiar depth and warmth, and are of imperishable worth.’



SCHMOLKE wrote more than a thousand hymns, some on special occasions. They are all marked by their earnest simple piety, and bear some resemblance to those of Paul Gerhard, whose style he followed.

Benjamin Schmolke was born on December 21,

1672, at Brauchitchdorf, in Silesia, where his father was pastor. Benevolent friends provided the means for the young poet to study at the University of Leipsic. And he early began to help his resources and establish his fame by composing and publishing poems. After completing his studies at the university he became curate of his aged father, and won the hearts of the people by his efficient labours in the pulpit. In 1702 he married and obtained a charge in Schweidnitz. Two years after he published fifty of his hymns. These increased his fame, and after previous promotions he was at length, in 1714, appointed ‘Pastor primarius’ and Church and School Inspector in Schweidnitz.

Several of his hymns had their origin in his heavy afflictions. On September 12, 1716, a conflagration destroyed half the town. In memory of that event he composed a hymn, which is sung annually at the service held to commemorate the calamity. About the same time he lost two children; and on a Sunday in 1730 he was afflicted with a paralytic stroke, which lamed his right side. Other strokes succeeded, and at length he lost his sight, and was obliged to desist from preaching, a work in which he delighted. He occasionally wrote hymns in memory of his friends as they were removed by death; and, having sustained his own heart with the doctrine he had taught to others, he exchanged suffering for peace and eternal joy on February 12, 1737.

ISAAC WATTS, D.D. (1674-1748.)



HIS most popular of English hymn-writers was the son of a respectable schoolmaster at Southampton, and the eldest of eight children. He was born on July 17, 1674. His grandfather is said to have held a high command in the army during the time of Oliver Cromwell. His parents were eminently pious, and suffered much in the persecution during Charles II.'s reign, his father being more than once imprisoned for his Nonconformity. In a pocketbook MS., headed 'Memorable Affairs in my Life,' there is this note : '1683.—My father persecuted and imprisoned for Nonconformity six months. After that forced to leave his family, and live privately for two years.' Isaac was a precocious child, and made such progress in his classical studies, under the care of a clergyman—the Rev. Mr. Pinhorne, at that time rector of All Saints, Southampton—as to awaken the delight and expectation of his friends. At the age of 16, he declined a proposition to support him at the university, and declared his resolution of taking his lot with the Dissenters. He went to London, to study in the academy of the Rev. Thomas Rowe, an Independent minister. 'Such he was,' says Dr. Johnson, 'as every Christian Church would rejoice to have adopted.' There he made progress in his studies, and became decided in his Christian character. At the age of 19, he joined the church then meeting at Girdlers' Hall, under the pastoral care of his tutor. To both these preceptors Watts has inscribed odes in his '*Horæ Lyricæ*.' During his stay in London, the young student injured his constitution for life by excessive study. Leaving London for a time, Watts returned, at the age of 20, to his father's house, to spend two years in more extended preparatory studies. During this time he wrote many of his hymns, and continued the poetic pursuits he had begun in his boyhood. Having complained to his father of the compositions ordinarily used by the congregation with which they worshipped at Southampton, his father, who was a deacon of the church and a man of taste, suggested that he should try his hand, and these hymns were the result. The first composed is said to have been—

'Behold the glories of the Lamb.'

261 *Bapt.*; 114 *Chope*; 173 *Kemble*; 369 *Leeds*; 303 *N. Cong.*; 118 *R. T. S.*;
129 *Reed*; 309 *Sal.*

The hymn in the 'Sal.', beginning thus, is composed of other parts

of Watts's hymn, and part of his hymn, 'Come, let us join our cheerful songs,' altered.

From 1696 to 1702 Watts resided with Sir John Hartopp, Bart., at Stoke Newington, in order to be tutor to his son. This was a most valuable seedtime for future harvests, and Watts gladly prolonged his stay after he had commenced his pastoral work. Sir John was a staunch Nonconformist, and heavy fines were inflicted on him because of his adherence to his principles. He was also a man of deep sympathy with almost every department of literature and science. Hence, Watts could learn while he taught; and though in comparative seclusion, his knowledge was expanded, and his principles were firmly grounded, so as to fit him for the public duties of his long and active life. It was during this period that he formed the outline of his work on 'Logic.'

Watts began to preach on his birthday, 1698, and was chosen the same year as assistant-minister to the Rev. Dr. Isaac Chauncy, pastor of the Independent Church, Berry Street, London. His services were acceptable, but they were interrupted by illness. In 1702, he succeeded Dr. Chauncy in the pastoral office, notwithstanding the discouragement to Nonconformists, arising from the death of King William, which happened at that time. But, subsequently, Watts's uncertain health made it necessary to associate with him an assistant-minister. The appointment fell on the Rev. Samuel Price, who some years later became co-pastor with him, and with whom Watts spent, as he says, 'many harmonious years of fellowship in the work of the Gospel.'

In 1712, Watts went to visit Sir Thomas Abney, at his seat at Theobalds, in Hertfordshire. By the request of his kind entertainer, this visit became a permanent residence; and for the remainder of his life (thirty-six years) the poet-preacher found with Sir Thomas, and afterwards with Lady Abney, a rural home just suited to his delicate state of health, and very favourable for the prosecution of his laborious literary pursuits. Sir Thomas had been knighted by King William, and was Lord Mayor of London in 1700. He had been brought up as a Dissenter, and married a daughter of the celebrated Caryl. Watts not only found at Theobalds a congenial place of residence, but had also there the advantage of being within an easy distance of his congregation, to whom he preached as often as his health permitted. His attacks of illness were very severe, and from 1712 to 1716 he was obliged to desist altogether from his ministerial work.

Watts's collected works were first published by him in 1720. in

six quarto volumes. They consist for the most part of sermons (to some of which suitable hymns are appended), and treatises on great theological subjects; and while comprehensive and scholarly in their character, and in some places marked by the boldness of their speculations, they are notwithstanding of a very practical nature. Southey, in his *Life of Watts*, has pointed out that the poet acknowledges that in his later years his speculations were content with a lower flight; for in a note appended to his sermons on the Trinity, which were published years after they were written, Watts says they were 'warmer efforts of imagination than riper years could indulge on a theme so sublime and abstruse.' And he adds, 'Since I have searched more studiously into the mystery of late, I have learned more of my own ignorance; so that when I speak of these unsearchables, I abate much of my younger assurance, nor do my later thoughts venture so far into the particular modes of explaining the sacred distinctions in the Godhead.' In vindication of his orthodoxy, it should be recorded that he complained that suppositions thrown out by him in his works were erroneously attributed to him as his own fixed views.

His principal aim in his prose works, as in his *Psalms and Hymns*, was Christian usefulness. In addition to his theological treatises, his works include that already mentioned on 'Logic,'—this had reached a seventh edition in 1740; a treatise on 'Astronomy;' his 'Art of Reading and Writing English;' an 'Essay to encourage Charity Schools;' a 'Guide to Prayer' (1716), containing the substance of what he had addressed to the younger members of his church, in a society for prayer and religious conference he formed for their benefit (sixth edition, 1735); his 'Improvement of the Mind' (second edition, 1743); his 'World to Come' (second edition, 1745); his 'Humble Attempt towards the Revival of Religion' (third edition, 1742), and some others.

Dr. Watts did not claim to be a poet. He says: 'I make no pretences to the name of a poet, or a polite writer, in an age wherein so many superior souls shine in their works through the nation.' He did not produce any great poetic work, yet he thought it wise to publish his 'Lyric Poems' as his introduction to the public before he ventured on the announcement of his *Hymns*. His work '*Horæ Lyricæ*' was sent forth in December 1705. In his MSS. we read, 'Published my Poems, 1705.' In it there are several imitations of a modern Latin poet, Matthias Casimir (Sarbievski), who was a favourite with the young author. To his own copy of that poet's works, which he purchased in 1696, Watts has prefixed an index in his own handwriting. M. C. Sarbievski (1595-1640)

was a learned and talented Pole. He had become a Jesuit, and was a professor and preacher in high repute. He was an enthusiastic admirer and imitator of the classics. Dr. Watts, in his preface to the 'Lyrics,' speaks of his poems in the most glowing terms. This undesirable model rather encouraged than checked Watts's early defects of style. But some of the 'Lyrics' are to be commended, and several make good hymns, and are found in the collections. His 'Lyrics' met with favour, and prepared the way for his 'Hymns,' which appeared in July 1707. We give the date from his own memoranda. And, in 1709, their number was increased by the publication of additional hymns in a second edition.

It is as a writer of psalms and hymns that Dr. Watts is known everywhere, and justly held in high admiration. Some of his hymns were written to be sung after his sermons, the hymn in each case giving expression to the meaning of the text upon which he had been discoursing. Produced as they were wanted, and for a practical purpose, some of these hymns lack the fire and genius of poetry, and the same must be admitted of some of his other productions. He apologizes for the absence of poetic form and display on the ground of his desire to write to the level of ordinary worshippers; and says he 'expected to be often censured for a too-religious observance of the words of Scripture, whereby the verse is weakened and debased according to the judgment of critics'—yet all will admit that many of his hymns are of unparalleled excellence. Montgomery justly styles Watts 'the greatest name among hymn-writers,' and the corrected judgment of modern times gives him his deserved place of honour.

To Dr. Watts must be assigned the praise of beginning in our language a class of productions which have taken a decided hold upon the universal religious mind. On this account, Christian worshippers of every denomination and of every English-speaking land owe him an incalculable debt of gratitude. Mason, Baxter, and others had preceded Watts as hymn-writers, but their hymns were not used in public worship. Prejudice prevented the use of anything beyond the Psalms, and those not yet in their Christian rendering. But Watts made the Christian hymn part of modern public worship. 'He was,' says Montgomery, 'almost the inventor of hymns in our language, so greatly did he improve upon his few almost forgotten predecessors in the composition of sacred song.' His object was usefulness in public worship.

In his Preface to his 'Hymns' he states that he has aimed to give expression to the various phases of Christian experience, as they

utter themselves in Christian worship ; and that, avoiding controverted points, he has written with so much catholicity that all Christian assemblies might, as indeed they do, make use of his compositions.

That Watts is in some cases tame and prosaic ; that his rhymes are sometimes poor, and sometimes omitted where they are needed ; that his expressions are sometimes unguarded and objectionable ; that his doctrines are sometimes drawn rather from system than from Scripture ; and that he has not always escaped the defects that disfigure the early Latin Christian hymns—must be admitted with regret. Yet Watts must always stand high for the comprehensiveness and catholicity of his hymns, for their fulness of Gospel doctrine, and for the numerous instances in which they fulfil all that can be required in a Christian hymn, and in which criticism is forgotten in the joyful consent of the Christian reader's heart.

In his Preface to his 'Psalms,' and in his 'Essay towards the Improvement of Psalmody,' he has explained the special service he rendered in producing a Christian version of the Psalms. He gives it as his view that the Psalms 'ought to be translated in such a manner as we have reason to believe David would have composed them if he had lived in our day.' And in contrast with the practice of his predecessors, he says, 'What need is there that I should wrap up the shining honours of my Redeemer in the dark and shadowy language of a religion that is now for ever abolished, especially when Christians are so vehemently warned, in the Epistles of S. Paul, against a Judaizing spirit in their worship as well as doctrine?' And of his own work he says, 'I think I may assume this pleasure of being the first who hath brought down the royal author into the common affairs of the Christian life, and led the Psalmist of Israel into the Church of Christ without anything of a Jew about him.' Hence the author of the 'Poet of the Sanctuary' justly says, 'Whatever Dr. Watts might borrow from his predecessors, he stands alone as the Evangelical psalmist.' Dr. Watts carried out his design by omitting whatever was so peculiar to David, whether personally or in his official capacity, as to render it unfit for congregational use. He also left out whatever was unsuitable to the advanced dispensation under which we live, and either omitted names of persons and places that are now little known, or substituted known names and persons for them. And where prophecy has become history, he spoke of it as such. In the quarto edition of his works, notes between the Psalms, with references to New Testament passages

explain how he has carried out his design. This design was carried out in the face of some opposition. Romaine and Adam Clarke condemned Watts for thinking he could improve on the Psalms of David. The full title of the work was, 'The Psalms of David, imitated in the Language of the New Testament, and applied to the Christian State and Worship' (1719). In his Preface, he acknowledges that he was occasionally indebted to the labours of his predecessors in the same work—Sir John Denham, Mr. Milbourn, Mr. Tate, Dr. Brady, and Dr. John Patrick, and says that to the last-mentioned writer he owes the most. Dr. Watts laboured at his Psalter from 1712 to 1716, during his cessation from public duties in consequence of illness. The complete work was published in 1719, after the sixth edition of the 'Hymns,' and the same year reached a second edition. A third edition appeared in 1722, an eighth in 1732, a fourteenth in 1747, and a fifteenth (the last during his life) in 1748. They were long used alone by many congregations; afterwards for a long period with supplements by other writers; and they still hold their place, though so many competitors have arisen, and they are found distributed through almost all the collections in use.

Dr. Watts was beloved and useful as a Christian pastor and preacher, and his written works had an extensive circulation. In addition to those already spoken of as actually published, he sketched out the plan of 'The Rise and Progress of Religion in the Soul.' But growing infirmities having prevented him from writing it, he handed the work over to Dr. Doddridge, took deep interest in its progress, and expressed his approval of the manner of its execution. In a letter bearing date September 13, 1744, four years before his death, he says: 'I wish my health had been so far established that I could have read over every line with the attention it merits; but I am not ashamed, by what I have read, to recommend it as the best treatise on practical religion which is to be found in our language.' Dr. Watts never married, but he was very fond of children, and proved himself their friend by writing many simple books for them. His far-famed 'Catechisms' and 'Divine Songs' (first edition, 1715) were written at the request of Sir Thomas and Lady Abney, and evince the adaptive power of the writer; but some of his children's hymns have been objected to as more suited to terrify the young than to attract them to their Heavenly Father. Dr. Watts received his doctor's degree in 1728, from the Universities of Edinburgh and Aberdeen, both of which had, without his knowledge, conferred it upon him with every mark of respect.

As we might judge from his hymns, Dr. Watts's Christian character was of the highest order. His humility and generosity were particularly conspicuous. During thirty-six years, he constantly devoted a fixed part of his income to charitable purposes ; and he was not less noted for his liberality of sentiment towards Christians of other denominations, with many of whom he enjoyed Christian friendship. Nor is it necessary to say how zealous he was for the truths of the Gospel and for the cause of Christ, since this shines out in all his productions.

Dr. Johnson, the celebrated lexicographer, will not be suspected of partiality to a Dissenter ; yet he gives, in his 'Lives of the Poets,' the following high yet just estimate of Dr. Watts :— 'Few men,' he says, 'have left behind such purity of character, or such monuments of laborious piety. He has provided instruction for all ages—from those who are lisping their first lessons, to the enlightened readers of Malebranche and Locke ; he has left neither corporeal nor spiritual nature unexamined ; he has taught the art of reasoning, and the science of the stars. His character, therefore, must be formed from the multiplicity and diversity of his attainments, rather than from any single performance ; for it would not be safe to claim for him the highest rank in any single denomination of literary dignity ; yet, perhaps, there was nothing in which he would not have excelled, if he had not divided his powers to different pursuits.'

For his own sake we must regret the weakness and suffering of Dr. Watts's life ; yet since thereby opportunities for retirement and composition were afforded him, and his deep experiences became the riches of the Church, we cannot but recognise therein the wisdom and goodness of a superintending Providence. When the venerable poet, at the age of 75, approached his end, he expressed himself as 'waiting God's leave to die,' and thus he entered into his rest. He died November 25, 1748, at the residence of Lady Abney (who survived him), at Stoke Newington, where he had resided many years.

In a letter, dated Stoke Newington, November 24, 1748, Mr. Parker sends Dr. Doddridge the following words, as just noted down from Dr. Watts's dying lips. The dying divine said : 'I would be waiting to see what God will do with me ; it is good to say, as Mr. Baxter, "what, when, and where God pleases." The business of a Christian is to do and hear the will of God, and if I was in health I could but be doing that, and that I may be now. If God should raise me up again, I may finish some more of my papers, or God can make use of me to save a soul, and

that will be worth living for. If God has no more service for me to do, through grace, "I am ready." It is a great mercy to me that I have no manner of fear or dread of death; I could, if God please, lay my head back and die without alarm this afternoon or night.' At another time he said: 'My chief supports are from my view of eternal things, and the interest I have in them; I trust all my sins are pardoned through the blood of Christ.'

Dr. Watts's evangelical psalms and hymns are believed to have done much during the eighteenth century to preserve the Congregational Churches from the frigid formalism of those times. From among many who have expressed their indebtedness to Dr. Watts, we select that celebrated convert to Christ, Colonel Gardiner, whose testimony is strong and decided. In a letter to Dr. Doddridge, he expresses his fear lest the poet should die before he had an opportunity of thanking him—a fear not fulfilled, as Dr. Watts lived to acknowledge Dr. Doddridge's letter conveying the thanks. The pious Colonel writes: 'Well am I acquainted with his works, especially with his Psalms, Hymns, and Lyrics. How often, by singing some of them when by myself, on horseback and elsewhere, has the evil spirit been made to fly away! "Whene'er my heart in tune was found,
Like David's harp of solemn sound."'

Dr. Gibbons, in his 'Life of Watts,' has shown that his Psalms and Hymns, though showing art by veiling art, are yet rich in rhetorical figures.

Thus, in 'The heavens declare thy glory, Lord,'
328 *Bapt.*; 1 *Bick.*; 17 *N. Cong.*; 23 *R. T. S.*; 495 *Reed*; 698 *Wes.*, &c.;
and as a rendering of the 19th Psalm in *Hall*, *Kemble*, *Spurg.*, *S.P.C.K.*,
and *Windle*.

how happy the moment and the manner in which the *apostrophe* of the fifth verse is introduced:

'Great Sun of Righteousness, arise.'
In
'What sinners value I resign,'
238 *Alford*; 522 *Bick.*; 363 *Burgess*; 201 *Mercer*; 13 *N. Cong.*; and as a
rendering of the 17th Psalm in *Kemble*, *Spurg.*, and *Windle*.

the *exclamations* of the third verse,
'O glorious hour! O blest abode!'
are at once most natural and most expressive. No circumlocution of words could produce the same effect. In

'God is the refuge of his saints,'
663 *Bapt.*; 254 *Bick.*; 58 *Leads*; 63 *N. Cong.*; 598 *Reed*; 678 *Wes.*; 683 *Wes. Ref.*; and as a rendering of the 46th Psalm in *Kemble* and *Spurg.*

the words are most admirably adapted to the various scenes pictured. They are not merely the names of the things described, but their 'sounds are an echo to the sense' conveyed. If we did not know the meaning of the words used in verse 2, we should yet know that it spoke of what was abrupt and terrible. And we could be equally sure that verse 4 spoke of what was flowing and delightful.

And in the favourite hymn,

'There is a land of pure delight,'

619 *Bapt.*; 560 *Bick.*; 182 *Hall*; 376 *Harland*; 262 *Kemble*; 401 *Mercer*;
742 *N. Cong.*; 564 *People*; 277 *S. P. C. K.*; 774 *Reed*; 728 *Wes.*, &c.

where the poet was obliged to introduce death in the midst of the most pleasing objects, he does so by a *periphrasis* that disarms it of its terrors :

'Death, like a narrow sea, divides
This heavenly land from ours.'

And there are many other similar beauties. More is said of the excellences of Dr. Watts's Hymns, in a comparison of the claims of Dr. Watts and Charles Wesley, which has been attempted under 'CHARLES WESLEY.'

As an illustration of the kind of notes Dr. Watts has sometimes appended to his Psalms, we take the following, given at the foot of his rendering of Psalm xxxii. :—

'Blest is the man, for ever blest.'

666 *G. Bapt.*; 188 *Hall*; 41 *N. Cong.*; 351 *Reed*.

He says: 'These two first verses of this psalm being cited by the Apostle, in the fourth chapter of Romans, to show the freedom of our pardon, and justification by grace without works, I have, in this version of it, enlarged the sense by mention of the blood of Christ, and faith, and repentance; and because the Psalmist adds, "A spirit in which is no guile," I have inserted that sincere obedience, which is a Scriptural evidence of our faith and justification.' These notes illustrate the poet's method, but are not of sufficient importance to deserve reproduction. The hymns have no notes.

'Show pity, Lord; O Lord, forgive.'

381 *Bapt.*; 297 *Burgess*; 76 *Harland*; 64 *Leeds*; 71 *N. Cong.*, &c.; and as a rendering of the 51st Psalm in *Kemble*, *Spurg.*, and *Windle*.

For the first three lines of this psalm, Watts is indebted to the 'Psalmodia Germanica,' a translation by John Christian Jacobi (1722), a work of which he occasionally made use.

Dr. Belcher gives an anecdote of a young man, who, complaining of the hardening effect on himself of a severe sermon on sin, was further asked to read this psalm, and, attempting to do so,

his feelings overcame him, and he could proceed no further than the words—‘I am condemned’ (ver. 4). He then burst into tears, and rushed out of the room. From that day his life began to be changed.

‘Before Jehovah’s awful throne,
Ye nations bow, with sacred joy.’

323 *Alford*; 766 *Bapt.*; 9 *Bick.*; 169 *Hall*; 29 *Mercer*; 152 *N. Cong.*;
179 *S. P. C. K.*; 540 *Wes. and Wes. Ref.*, &c.

These words are by John Wesley (1741). Dr. Watts (1719) began the verse in his rendering of Psalm c. thus:—

‘Nations, attend before His throne,
With solemn fear, with sacred joy.’

‘My soul, thy great Creator praise.’—143 *Leeds*; 161 *N. Cong.*

Watts’s rendering of Psalm civ. ; the original piece consists of twenty-eight verses. It takes its first verses from the version of Sir John Denham (1615–1688), whom Pope styles ‘majestic Denham.’ Dr. Johnson says, ‘he is one of the writers that improved our taste, and advanced our language.’ He is best known as the author of ‘Cooper’s Hill.’ In the history of English versification, it was his part, in conjunction with Waller, to cultivate the rhyming couplet, till it became almost perfect in the hands of Dryden.

‘When Israel, freed from Pharaoh’s hand.’—179 *N. Cong.*

Dr. Watts’s rendering of Psalm cxiv. has a peculiar interest from having been first printed in the ‘Spectator’ (August 19, 1712), accompanied with a letter, in which the writer says that he had observed, what had escaped the notice of several other poetical translators, that the force and beauty of the psalm are preserved only by keeping the name of Jehovah till the end. This he has done with good effect in his rendering, while they have marred the rhetorical arrangement of the psalm by introducing the name of God at the beginning.

‘I’ll praise my Maker with my breath.’

76 *Bapt.*; 210 *Bick.*; 104 *Kemble*; 198 *Leeds*; 242 *N. Cong.*; 41 *Reed*; 224 *Wes.*; and as a rendering of the 146th Psalm in *Spurg. and Windle*.

This version has a special interest as the last psalm used by John Wesley; when very weak he suddenly broke forth in these most appropriate words.

‘Eternal Power—whose high abode.’

209 *Leeds*; 5 *Meth. N.*; 257 *N. Cong.*; 186 *Spurg.*; 316 *Wes. and Wes. Ref.*

This is the last piece in Book I. of Watts’s ‘Horæ Lyricæ’ (1706). It is headed, ‘God exalted above all praise.’

‘Keep silence, all created things.’

239 *Leeds*; 267 *N. Cong.*; 47 *Reed*; 207 *Spurg.*

This is part of a piece of twelve verses, headed ‘God’s Dominion

and Decrees,' and found in Book I. of Watts's 'Horæ Lyricæ' (1706).

'The Lord—how fearful is His name!'—268 *N. Cong.*

This is a piece in Watts's 'Horæ Lyricæ,' Book I., headed 'Sovereignty and Grace.' A verse has been omitted before verse 4, and verse 4 has been improved by alteration.

'Almighty Maker, God.'—271 *N. Cong.*

This is part of a piece of eleven stanzas in Watts's 'Horæ Lyricæ' (1706), Book I. It is headed 'Sincere Praise.'

'Eternal Wisdom, Thee we praise.'

46 *Bapt.*; 135 *Meth. N.*; 275 *N. Cong.*; 226 *Wes. and Wes. Ref.*

This is part of a piece of eighteen stanzas, and divided into five parts, in Watts's 'Horæ Lyricæ,' Book I. (1706). It is headed 'A Song to Creating Wisdom.'

'Blest be the wisdom and the power.'—41 *Bick.*; 298 *N. Cong.*

This is Song 3 of Watts's 'Divine Songs for Children.' It is headed 'Praise to God for our Redemption,' and extends to eight stanzas.

'Father, how wide Thy glory shines!'

101 *Bapt.*; 138 *G. Bapt.*; 315 *Bick.*; 90 *Kemble*; 247 *Leeds*; 137 *Mercer*;
162 *Meth. N.*; 299 *N. Cong.*; 515 *Reed*; 263 *Wes., &c.*

This is part of a piece in Watts's 'Horæ Lyricæ' (1706), Book I. It is headed 'God Glorious and Sinners Saved.'

'When I survey the wondrous Cross.'

94 *Alford*; 101 *A. and M.*; 720 *Bapt.*; 96 *Chope*; 103 *Hall*; 171 *Mercer*;
109 *People*; 371 *N. Cong.*; 113 *Sal.*; 33 *S. P. C. K.*; 623 *Wes.*; 628
Wes. Ref., &c.

A writer of one of the 'Oxford Essays' (1858) fixes on this as Watts's finest hymn. The same writer regards the poet's rendering of the 90th Psalm—

'Our God, our help in ages past,'

197 *A. and M.*; 12 *Bapt.*; 158 *Chope*; 50 *Hall*; 260 *Mercer*; 130 *N. Cong.*;
206 *Sal.*; 200 *S. P. C. K.*; 41 *Wes.*, and almost all collections.

as his finest paraphrase.

'He dies, the Friend of sinners dies:

Lo! Salem's daughters weep around:

A solemn darkness veils the skies:

A sudden trembling shakes the ground.'

155 *Bapt.*; 271 *Bick.*; 113 *Hall (a)*; 163 *Kemble*; 380 *N. Cong.*; 71 *Reed*;
553 *Wes. and Wes. Ref.*; 149 *Windle, &c.*

This verse, in its improved form, is by John Wesley. Dr. Watts wrote it thus:—

'He dies, the heavenly Lover dies;

The tidings strike a doleful sound

On my poor heart-strings: deep He lies

In the cold caverns of the ground.'

It appeared in his 'Lyrics,' First Book (1706), and is entitled 'Christ Dying, Rising, and Reigning.'

'Jesus, Thou everlasting King.'

879 *Bapt.*; 403 *N. Cong.*; 600 *Wes.*; 605 *Wes. Ref.*

This is part of Watts's Hymn 72, First Book. It begins:—

'Daughters of Sion, come, behold!'

and is headed, 'The Coronation of Christ, and Espousals of the Church.' (Sol. Song iii. 11.)

'Questions and doubts be heard no more.'—463 *N. Cong.*; 505 *Reed.*

This is one of two hymns given at the close of three sermons on 'The Inward Witness to Christianity,' on the text 1 John v. 10, 'He that believeth on the Son of God hath the witness in himself.'

'Great God, with wonder and with praise.'—2 *Bick.*; 465 *N. Cong.*

This is part of Song 7 of Watts's 'Divine Songs for Children.' It is headed 'The Excellency of the Bible.'

'How is our nature spoiled by sin!'—477 *N. Cong.*; 526 *Reed.*; 471 *Spurg.*

This hymn is given by Dr. Watts at the close of his Sermon xxxiv. on 'The Atonement of Christ,' on the text, 'Whom God hath set forth to be a propitiation.' (Rom. iii. 25.)

'What shall the dying sinner do?'—409 *G. Bapt.*; 481 *N. Cong.*; 516 *Reed.*

This is given after Sermons xvi. and xvii., on 'A Rational Defence of the Gospel; or, Courage in Professing Christianity.' The hymn is headed 'The Gospel—the Power of God to Salvation,' on the text (Rom. i. 16), 'I am not ashamed of the Gospel of Christ,' &c.

'And is this life prolonged to me?'

370 *Bapt.*; 538 *Leeds.*; 488 *N. Cong.*; 735 *Reed.*

This is the hymn to Sermon xxxix. on 'The Right Improvement of Life,' on the text 'Whether life or death—all are yours.' (1 Cor. iii. 22.)

'Sinner, O why so thoughtless grown?'

473 *G. Bapt.*; 491 *N. Cong.*; 184 *Reed.*; 528 *Spurg.*

This is taken from a curious piece in Watts's 'Lyrics,' headed 'The Hardy Soldier,' and dedicated to the Right Honourable John Lord Cutts (at the siege of Namur). Watts's piece begins:—

'O why is man so thoughtless grown?'

and the second verse:—

'Are lives but worth a soldier's pay?'

There are six stanzas. Who gave the piece its present striking form is not ascertained, but it appears as we have it in 'Rippon's Collection' (1787).

‘Not all the blood of beasts.’

158 *Bapt.*; 48 *Bick.*; 229 *Burgess*; 325 *Harland*; 154 *Kemble*; 296 *Mercer*; 546 *N. Cong.*; 293 *Reed*; 43 *S. P. C. K.*; 615 *Wes. &c.*

The note-book of a London City Missionary contains the narrative of a Jewess, who, seeing part of this hymn on a piece of paper round some butter, read it, and could not shake off the impression produced. She was led thereby to read the Bible, and thence to find in the despised Nazarene her true Messiah. In consequence of this religious change, her husband found means to obtain a divorce. He went to India, married again, and died. She lived in poverty, but was rich in Christ, to whom she remained faithful to the end.

‘Attend, while God’s exalted Son.’—489 *Leeds*; 554 *N. Cong.*; 241 *Reed*.

This is part of Watts’s 130th Hymn, Second Book. In the ‘N. Cong.’ it begins with verse 4:—

‘Mighty Redeemer, set me free.’

‘Blessed Redeemer, how divine!’—578 *G. Bapt.*; 582 *N. Cong.*; 407 *Reed*.

This is the hymn for Sermon xxxiii. on ‘The Universal Rule of Equity,’ on the text (Matt. vii. 12), ‘All things whatsoever ye would,’ &c. It originally extended to six verses.

‘Let bitter words no more be known.’—585 *N. Cong.*; 317 *Reed*.

This is Watts’s 130th Hymn, First Book, beginning:—

‘Now by the bowels of my God.’

The hymn is improved by the omission of the first verse.

‘Happy the heart where graces reign.’

458 *Bapt.*; 90 *Bick.*; 100 *Kemble*; 823 *Meth. N.*; 586 *N. Cong.*; 261 *R. T. S.*; 309 *Reed*; 680 *Wes.*; 685 *Wes. Ref.*; 142 *Windle*.

Part of this hymn is found in Watts’s ‘Lyric Poems,’ Book I., in a piece beginning:—

‘Tis pure delight, without alloy.’

‘Awake my zeal, awake my love.’

485 *Bapt.*; 575 *G. Bapt.*; 162 *Hall*; 595 *Leeds*; 618 *N. Cong.*; 403 *Reed*; 695 *Spurg.*

This is the hymn to Sermon xl., on ‘The Privilege of the Living above the Dead,’ on the text (1 Cor. iii. 22), ‘Whether life or death—all are yours.’

‘Are we the soldiers of the Cross?’—532 *Bapt.*; 615 *Leeds*; 623 *N. Cong.*

This is part of a hymn, beginning—

‘Do I believe what Jesus saith?’—620 *N. Cong.*

It is the hymn for Sermon xxx., on ‘Christian Morality, viz., Courage and Honour,’ on the text, ‘If there be any virtue,’ &c. (Phil. iv. 8.)

‘With heavenly weapons I have fought.’—629 *N. Cong.*; 857 *Spurg.*

This is part of Watts's 27th Hymn, First Book, beginning:—

'Death may dissolve my body now.'

'O that I knew the secret place.'

967 *Bapt.*; 631 *G. Bapt.*; 641 *N. Cong.*; 333 *Reed*; 617 *Spurg.*

This is given at the end of No. 6 of 'Sermons on Miscellaneous Subjects.' The subject is 'Sins and Sorrows spread before God,' and the text, 'Oh that I knew where I might find him!' &c. (Job xxiii. 3, 4.)

'Now to the hands of Christ our King.'—667 *N. Cong.*

This is part of Watts's 113th Hymn, Second Book, a hymn of eight verses, beginning:—

'The majesty of Solomon.'

'Immortal principles forbid.'—676 *N. Cong.*

This is the latter part of Watts's Hymn cxliii., First Book, a hymn of ten verses, beginning:—

'So new-born babes desire the breast.'

'How vast the treasure we possess!'

494 *Bapt.*; 690 *G. Bapt.*; 77 *Bick.*; 608 *Leeds*; 616 *Meth. N.*; 687 *N. Cong.*; 288 *R. T. S.*; 355 *Reed.*

The first verse of this hymn is the first verse of the hymn to Sermon xxxvii., on 'The Christian's Treasure,' on the text, 'All things are yours' (1 Cor. iii. 21). The last four verses are part of the hymn to Sermon xxxviii., on 'All Things working together for Good,' on the same text. The hymn begins—

'My soul, survey thy happiness.'

'O happy soul that lives on high.'

68 *Bick.*; 509 *Kemble*; 609 *Leeds*; 695 *N. Cong.*

This is the hymn for Sermons ix. and x., on 'The Hidden Life of a Christian,' on the text 'For ye are dead, and your life is hid with Christ in God' (Col. iii. 3). The original has six verses.

'My God, the spring of all my joys.'

488 *Bapt.*; 22 *Bick.*; 113 *Chope*; 606 *Leeds*; 310 *Mercer*; 697 *N. Cong.*; 711 *Spurg.*, &c.

Some critics, struck by the excellences of this hymn, have declared it his best production.

'Do flesh and nature dread to die?'—903 *G. Bapt.*; 716 *N. Cong.*

This is the hymn to Sermon xliii., on 'Death a Blessing to the Saints,' on the text 'Followers of them who, &c.' (Heb. vi. 12).

'Must friends and kindred droop and die?'

913 *G. Bapt.*; 473 *Bick.*; 718 *N. Cong.*; 763 *Reed.*

This is the hymn for Sermon xlii. on 'Death of Kindred Improved,' on the text (1 Cor. iii. 22), 'Whether life or death—all are yours.'

'There is a land of pure delight.'

619 *Bapt.*; 560 *Bick.*; 331 *Burgess*; 182 *Hall*; 637 *Leeds*; 401 *Mercer*; 742 *N. Cong.*; 277 *S. P. C. K.*, &c.

Local tradition connects this hymn with the neighbourhood of Southampton, and says that it was while 'looking out upon the beautiful scenery of the harbour and river, and the green glades of the New Forest on its farther bank, that the idea suggested itself to Dr. Watts of "a land of pure delight," and of "sweet fields beyond the swelling flood, dressed in living green," as an image of the heavenly "Canaan."'

The imagery of the verse—

‘There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast,’

may also be reasonably attributed to the associations of the neighbourhood in which he wrote. The hymn in which it is found begins—

‘When I can read my title clear
To mansions in the skies.’

553 *Leeds* ; 333 *Mercer* ; 705 *N. Cong.* ; 627 *Wes. Ref.*, &c.

It has been remarked that Cowper has used these lines in his poem on ‘Truth,’ in the comparison of the lot of Voltaire and that of the poor but believing cottager, who

‘Just knows, and knows no more, her Bible true—
A truth the brilliant Frenchman never knew:
And in that charter *reads with sparkling eyes*
Her title to a treasure in the skies.’

‘Our journey is a thorny maze.’—706 *N. Cong.* ; 876 *Spurg.*

This is the last five verses of a hymn of twelve verses (the 53rd, Second Book), beginning—

‘Lord, what a wretched land is this !’—249 *Kemble* ; 480 *Reed.*

‘Absent from flesh ! O blissful thought !’

909 *G. Bapt.* ; 723 *N. Cong.* ; 749 *Reed.*

This is one of five lyric odes on ‘Death and Heaven,’ given by Dr. Watts in his ‘Miscellaneous Thoughts in Prose and Verse,’ at page 554 of the fourth volume of his collected works. These odes were sent to a friend to solace him in his bereavement. The letter that accompanied them explained that they had all been written about the same time, and had afterwards lain in silence. The preface to the ‘Miscellaneous Thoughts’ bears date 1734. Another of these odes is—

‘Unveil thy bosom, faithful tomb !’

609 *Bapt.* ; 915 *G. Bapt.* ; 732 *N. Cong.* ; 834 *Spurg.*

And another begins—

‘And is this heav’n ? and am I there ?’

In these odes Dr. Watts takes a very high flight, and they are of great poetic excellence.

‘Give me the wings of faith to rise.’

627 *Bapt.* ; 343 *Bick.* ; 395 *Kemble* ; 349 *Leeds* ; 752 *N. Cong.* ; 780 *Reed.* ;
730 *Wes.* ; 852 *Spurg.*

Dr. Doddridge mentions the powerful effect of singing this hymn, after a sermon by him on Heb. vi. 12, 'Followers of them who through faith and patience inherit the promises.' The hymn so successfully gave expression to the sentiments of the text and the sermon, that many were too much moved to sing, and others sang with tears.

'This is the day when Christ arose.'

938 *Bapt.*; 749 *Bick.*; 871 *Leeds*; 754 *N. Cong.*

This is Song xxvii. of Watts's 'Divine Songs for Children,' published in 1715. This hymn is headed 'For the Lord's-day Morning.'

'Lord, how delightful 'tis to see !'

941 *Bapt.*; 390 *Bick.*; 870 *Leeds*; 797 *N. Cong.*; 668 *Reed.*

This is Song xxviii. of Watts's 'Divine Songs for Children' (1715). It is headed 'For the Lord's-day Evening.'

'Now let the children of the saints.'—854 *N. Cong.*

This is part of Watts's 114th hymn, First Book. It begins—

'Gentiles by nature, we belong.'—620 *Reed.*

'How glorious is our heavenly King !'

933 *Bapt.*; 737 *Bick.*; 862 *Leeds*; 963 *N. Cong.*

This is Song i. of Watts's 'Divine Songs for Children.' It is headed, 'A General Song of Praise to God.'

'The praises of my tongue.'—852 *G. Bapt.*; 451 *Bick.*; 868 *Leeds.*

This is part of Song viii. of Watts's 'Divine Songs for Children.' It is headed 'Praise to God for Learning to Read.'

'Jesus shall reign where'er the sun.'

196 *A. and M.*; 197 *Bapt.*; 184 *Harland*; 104 *Kemble*; 91 *Leeds*; 477 *Mercer*; 189 *S. P. C. K.*; 697 *Wes. &c.*

This rendering of Psalm lxxii. (1719) has become a favourite missionary hymn. Watts's piece contains eight verses.



CHRISTIAN FREDERIC RICHTER. (1676-1711.)

'Thou Lamb of God, Thou Prince of Peace !'

'Stilles Lamm und Friedefürst !'—453 *Mercer*; 711 *Meth. N.*; 338 *Wes.*

This is J. Wesley's rendering of a piece of eight stanzas.

'Tis not too hard, too high an aim.'

'Es ist nicht schwer, ein Christ zu seyn.'

687 *Bick.*; 467 *E. H. Bick.*

The original has eight stanzas.



R. C. F. RICHTER was born at Sorau, in Silesia, in 1676. He studied medicine and theology at Halle, and became the medical attendant at the orphan-house there. In conjunction with his brother, Dr. C. Sigismund Richter, he discovered the celebrated Halle medicine, prepared from gold, and called *essentia dulcis*, and which gave a great name to the orphan-house at Halle. The profits

of this medicine he devoted to the benefit of the institution. From his twentieth year he composed hymns, and thirty-three excellent and deeply spiritual Christian hymns are attributed to him. Knapp, in his 'Liederschatz,' gives fourteen of his hymns. Dr. Richter was also the author of a remarkable medical treatise on the Crucifixion of Christ, and of other works. He died, at the early age of 35, on October 5, 1711.

CHARLES COFFIN (1676-1749) AND OTHER BREVIARY WRITERS.

BESIDES the other 'Breviary' writers of whom we have given separate sketches, there are several of whom few particulars are known, but who deserve mention. They gave expression to the desire that arose, on the revival of learning, to substitute for the quaint, rhyming, mediæval church-songs, hymns of a more classic type. One of the first who attempted to satisfy this desire was Zaccharia Ferreri, Bishop of Guardia, born 1479. He published, in 1525, a volume of hymns in Horatian metre, many of them alphabetical, and with threefold divisions for Vespers, Midnight, and Matins. His book is dedicated to Pope Clement VII., and published with his approval. Soon after, Pope Urban VIII., aided by three Jesuits, corrected the old Latin hymns, confining his corrections mainly to false quantities and grammatical inaccuracies. The copy with his MS. notes is in the British Museum. It has been objected to the 'Breviary' writers that they imported many heathen words and conceptions into their Christian verse—a charge that cannot be rebutted. They have also been charged with Jansenism, and one of the principal writers, Charles Coffin, was of that school; but they have been received by all parties in the Roman Church. Jean-Baptiste Thiers, in his 'Observations sur le Bréviaire de Cluni' (1702), has harshly criticised the hymns of J.-B. de Santeul, one of the principal 'Breviary' writers; but Migne says of him, 'Les ennemis du Christianisme sont forcés d'avouer, que s'il n'a point surpassé Horace, il l'a du moins égalé.' The form was improved, but there was less simplicity and unction in these than in the earlier Christian hymns.

Charles Coffin was born in 1676. In 1712 he succeeded the celebrated historian M. Rollin as Principal of the College of Dormans-Beauvais, in the University of Paris. In that position he continued for 37 years, till his death in 1749, and raised the College to its highest pitch of honour and success. His Latin hymns were written for the Paris Breviary in 1736. They were

much commended for their pure Latinity, and for their happy application of the most sublime passages of Scripture. His works appeared in 2 vols., Paris, 1755. The following are by him:—

‘Creator of the world, to Thee.’ ‘Te keta, mundi Conditor.’

68 *A. and M.*; 53 *Chope*; 58 *People* (Mason Neale’s rendering).

The rendering in *A. and M.* is by John Chandler (altered).

‘The advent of our King.’ ‘Instantis adventum Dei.’

34 *A. and M.*; 2 *Chope*; 23 *People*; 21 *Sal.* (another rendering).

The rendering is by John Chandler.

‘On Jordan’s bank the Baptist’s cry.’ ‘Jordanis oras prævia.’

35 *A. and M.*; 12 *Chope*; 22 *People*; 27 *Sal.*

The rendering is by John Chandler.

There are also twenty-one other originals by C. Coffin, of which there are renderings in *A. and M.*, given in our Index.

Charles Guet, a Jesuit, who died about the year 1684, was also of the number of the ‘Breviary’ writers. The following hymn is by him:—

‘O Word of God above.’ ‘Patris Æterni Soboles coæva.’

242 *A. and M.*; 278 *Chope*; 269 *Sal.*

The rendering is by Isaac Williams.

To the same period belongs the following hymn by Guillaume du Plessis de Geste, Bishop of Saintes, who died 1702:—

‘The shepherd now was smitten.’ ‘Pastore percusso, minas.’

245 *A. and M.*; 238 *People.*

The rendering is by Rev. Francis Pott.

There are two pieces also by the Abbé Besnault, who was priest of S. Maurice, Sens, in 1726.

‘The ancient law departs.’ ‘Debilis cessent elementa legis.’

55 *A. and M.*; 58 *Sal.*

The rendering is by the compilers of *A. and M.*

‘O blessed day, when first was poured.’ ‘Felix dies, quam proprio.’

56 *A. and M.*; 37 *Chope.*

The rendering is by John Chandler (1837).

SIMON BROWNE. (1680–1732.)



HIS early hymn-writer, a contemporary with Dr. Watts, was born at Shepton Mallet, Somersetshire, about 1680. He studied under the Rev. John Moore, of Bridgewater; he began to preach before he was twenty years of age, and was soon settled as the minister of a numerous congregation at Portsmouth. In 1716 he became pastor of the Independent church in Old Jewry, London.

Seven years from that time he was afflicted with a singular malady. He imagined that God had in a gradual manner annihilated in him the thinking substance, and utterly divested him of consciousness. It was supposed by some that this condition of mental aberration had its origin in the distress he experienced on finding that he had been unwittingly the cause of the death of a

highwayman. Being attacked by one of these ruffians, a struggle ensued, in which he overcame his adversary ; but on relinquishing his grasp, and rising from the ground, he found, to his great distress, that the highwayman was dead. He was also greatly distressed by the loss of his wife and only son in the same year (1723). In his mental distress Mr. Browne felt a strong propensity to destroy himself ; and, strange as his notion was concerning himself, he felt it peculiarly painful to be contradicted with regard to it. While in this state, he wrote a work in defence of Christianity, and a work on the Trinity, compiled a Dictionary, and prepared the Exposition on the First Epistle to the Corinthians in the continuation of Matthew Henry's Commentary ; yet he still maintained that he had no power to think. He died in 1732. The 'Protestant Dissenters' Magazine' of 1797 names twenty-three separate publications from his pen.

His hymn-book was entitled, 'Hymns and Spiritual Songs, in Three Books, designed as a Supplement to Dr. Watts.' The Preface is interesting in the history of hymnology. It gives some account of the earlier hymn-writers. The first edition was published in 1720, the second in 1741, and the third in 1760. He also wrote some of the tunes prefixed to his book. His hymns have not much poetic beauty, but they are free from blemishes, and are never below respectable mediocrity.

'Come, gracious Spirit, heavenly dove.'

173 *A. and M.*; 291 *Bapt.*; 62 *Bick.*; 79 *Hall*; 228 *Mercer*; 436 *N. Cong.*; 69 *S.P.C.K.*; 214 *Sal.*, &c.

This is part of his No. 131 (second edition). It is headed 'The Soul giving itself up to the Conduct and Influence of the Holy Spirit.'

'Lord, at Thy feet we sinners lie.'

384 *Bapt.*; 468 *Leeds*; 534 *N. Cong.*; 584 *Spurg.*

This is No. 15 in his collection, but his third verse is omitted.

'O Lord, Thy work revive.'—839 *G. Bapt.*; 812 *N. Cong.*; 615 *Reed.*

This is erroneously attributed to Browne. It is by Thomas Hastings (1857). *Vide* under his name.

WILLIAM ROBERTSON. (DIED 1743.)

'The Saviour comes, no outward pomp.'—149 *Bapt.*; 268 *Spurg.*
From 'Scripture Songs' (1751).



HE celebrated author of the *Histories of Scotland and America* was the son of this divine, and of the same name. The father was minister of the congregation at the old Chapel of London Wall, also of Borthwick, and was afterwards appointed minister of Old Greyfriars' Church, Edinburgh. He is said to have died in 1743.

JOHN ANDREW ROTHE. (1688–1758.)



OTHE was born at Lissa, in Silesia, where his father was pastor. He studied theology in L^eipsic, and was for some time private tutor in the family of Schweinitz. Upon coming of age, Count Zinzendorf, who had bought the estate of Berthelsdorf,

had to appoint a pastor to the cure. His choice fell on Rothe, who was chosen as a man of earnest piety and an excellent preacher. In his letter of invitation, bearing date May 19, 1722, the Count says, ‘You will find in me a faithful helper and an affectionate brother, rather than a patron.’ Rothe was ordained at Berthelsdorf, by Mr. Sch^affer, August 30, 1722; and when Herrnhut was founded immediately after, Rothe undertook a pastor’s work there also. He co-operated heartily with the Count in his various enterprises, and was one of four who met frequently to concert plans of religious action. The four were Zinzendorf, Baron Watteville, Sch^affer (also a Christian pastor), and Rothe. The Count had a high regard for Rothe, but they did not always work well together. Rothe was in favour of using some authority; the Count, though the patron, would hear of no authority but the power of argument and the suasion of love. At length one special cause of disagreement arose. In the absence of the Count, the brethren agitated the subject of leaving the old Moravian Church, and joining the Lutheran Church, in order to be safer from persecution. The Count was deeply grieved by this confession of unworthy fear, and made a strong and successful protest. Thus the breach was widened between him and Rothe; and at length, in 1737, Rothe resigned, and took another charge as Lutheran pastor in a village of Silesia, where he died July 6, 1758. Though sometimes differing from him, Zinzendorf treated Rothe with continual kindness, and always held him in honour. Of him he spoke in the following generous and admiring terms:—‘Rothe was profoundly learned, and possessed in a high degree the talent of teaching; he so clearly comprehended everything which he discussed, that he preached without the slightest hesitation, and in the most systematic manner, as the notes taken while he was delivering his discourses show. For an extemporaneous preacher, he had a wonderful precision; and although he spoke rather like a professor giving his lectures, he was never dry, nor did he ever appear long and tedious. This might arise partly from the rapidity of his utterance, but more from the extraordinary gift of eloquence

which he possessed; the talents of Luther, Spener, Franke, and Schwedler were united in him. The lowest peasant understood him, and the greatest philosopher heard him with attention and respect. He was admired even by his enemies, and the brethren acknowledged, that of all the apostolic discourses which were ever delivered among them at that time, none were to be compared for solidity of thought, spiritual unction, or wise admonition, with those of Rothe.' 'On Lord's-day morning, Rothe preached with great power; he seemed as if he would exhaust every subject, and collect together a treasure of comfort against the evil times which were coming upon the Church. If three or four festivals occurred in succession, it was not too much either for the preacher or the church; on the contrary, the last day was generally the most glorious, and the minister seemed to possess in a high degree the gift of presenting the doctrine of salvation in a fresh aspect, and with a grace and savour ever new; no one was weary.'

Some of the Count's poems were dedicated to Rothe, and he in return dedicated to Zinzendorf on his birthday, in 1728, the well-known hymn:—

'Now I have found the ground wherein.'

'Ich habe nun den Grund gefunden.'

546 *G. Bapt.*; 57 *E. H. Bick.*; 491 *Leeds*; 341 *Mercer*; 585 *Meth. N.*; 684 *Spurg.*; 189 *Wes.*

This hymn was written just when the Count and Rothe were at the height of the happiness and usefulness of their Christian association. It was in the year when the religious system that had worked so well at Herrnhut was extended to Berthelsdorf. Wesley's translation (1740) is here given. Rothe wrote about forty-five hymns, many of which are very beautiful. This hymn is sometimes erroneously attributed to Zinzendorf.

In the 'Records of Wesleyan Life,' we read of the lines in verse 2—

'While Jesu's blood, through earth and skies,

"Mercy, free, boundless mercy!" cries.'

'These were almost the last words of Mr. Fletcher, of Madeley, whose impression in the hour of death of the truths they contain was so strong, that his feeble voice re-echoed the word "boundless!" "boundless!" with surprising energy.'

Rothe published, in 1727, a learned work on the Hebrew Bible.



ALEXANDER POPE. (1688-1744.)



HE incidents of Pope's life were few and unimportant.

His father was in business in London, and retired during the poet's childhood to Binfield, in Windsor Forest. At the age of 30, Pope found himself in a position to purchase his celebrated villa at

Twickenham, where he resided till his death, May 30, 1744. He had previously spent two years at Chiswick, where he published his collected works. He was deformed and afflicted, and attained only to the age of 56. But he gathered around him the greatest celebrities of his time, and stood first amongst them for his criticism and poetry.

Pope says of himself, 'I lisped in numbers, for the numbers came;' yet in almost all his works he is either the imitator or translator of the productions of others, and he is the last man to whom we should apply the dictum of the old Latin poet, '*poeta nascitur, non fit*.' Some of his principal works are the following:—the 'Pastorals,' published in 1709; the 'Essay on Criticism,' highly praised by Dr. Johnson, in 1711; the 'Rape of the Lock,' a mock-heroic poem on Lord Petre's stealing a lock of a lady's hair; the 'Temple of Fame,' in 1715; 'Windsor Forest;' the 'Dunciad' (his severe satire on some of the literary men of his day), in 1728; the 'Essay on Man,' in 1733; and 'Characters of Men and Moral Essays,' in 1734. Without producing striking characters or skilful plots in his poems, Pope succeeded in writing lines that will never be lost, and his words are quoted by many who never read his works.

Pope's fame rests in part on his poetical translation of the 'Iliad' (1720) and 'Odyssey' (1725) of Homer. This work is valued for its poetic taste and skill rather than as a translation. It often departs from the original, and is written in a style having its acknowledged excellences, but felt to be unsuitable for the reproduction, in another language, of the force and grand simplicity of the original. Pope's style has been commended by some and condemned by others, and probably part of the disfavour it has met with has arisen from the tame and tedious imitations of those who had not genius enough to equal its excellences. Of it Thomas Campbell says:—'Pope has a gracefully peculiar manner, though it is not calculated to be an universal one. . . . His pauses have little variety, and his phrases are too much weighed in the balance of antithesis. But let us look to the spirit that points his

antithesis, and the rapid precision of his thoughts, and we shall forgive him for being too antithetic and sententious.' He also says: 'Pope gave our heroic couplet its strictest melody and tersest expression.'

Pope was more successful in his imitation of Horace (1739) than he had been in his translation of Homer. The similarity in style of the Latin poet and his not less distinguished translator made the work of translation delightful, and Pope gave his whole strength to his new undertaking. Another of his poetical productions was a sacred eclogue, the 'Messiah,' which appeared in the 'Spectator' for May 14, 1712, with an introductory word of commendation by Addison. But Pope afterwards lost the friendship of Addison, whom he resembled in being distinguished for the possession of genius, without producing its greatest and most enduring works.

'Vital spark of heavenly flame.'

605 *Bapt.*; 904 *G. Bapt.*; 649 *Leeds*; 425 *Meth. N.*; 728 *N. Cong.*;
831 *Spurg.*

This favourite poem, known as 'Pope's Ode,' though found in these collections, has been justly objected to as not properly a hymn fit for use in public worship.

Like Pope's other works, it is an imitation. The original of this piece is to be found in a poem composed by the illustrious Roman emperor, Adrian, who, when dying (A.D. 138), thus gave expression to his mingled doubts and fears. His poem begins thus—

'Animula, vagula, blandula,
Hospes comesque corporis,' &c.

'Sweet spirit, ready to depart,
Guest and companion of the body,' &c.

It is afterwards found freely rendered in a piece by a poet of some name in his own day, Thomas Flatman, of London—a barrister, poet, and painter. Flatman's piece is called 'A Thought of Death;' and as he died in the year Pope was born, and the poems are very similar, there can be little doubt that Pope has imitated his predecessor. The Emperor wrote in dim and timid uncertainty. Flatman only rises to the thought of liberty by death, and of a life beyond, that may be better, and cannot be worse, than this; but Pope, in a more Christian strain, speaks definitely of heaven, and concludes with the Scripture question of defiant confidence—

'O grave, where is thy victory?
O death, where is thy sting?'

In a letter written at the time, the author acknowledges his indebtedness to his classic predecessors. He says: 'You have it,

as Cowley calls it, just warm from the brain; it came to me the first moment I waked this morning. Yet you'll see it was not so absolutely inspiration, but that I had in my head not only the verses of Adrian, but also the fine fragment of Sappho.'

This 'fine fragment' is of great literary interest because of its high antiquity (about 600 B.C.), and because, on account of its poetic excellence, it has been referred to by the writers, and has influenced the poets in all ages. It is a most vivid and thrilling description of the overpowering effects of the passion of love. Its proper title is 'To the Beloved Fair.' Plutarch, Strabo, and Athenæus refer to it, and Longinus, in his work on 'The Sublime,' quotes it. Its influence is seen in Horace's ode to Lydia, and in Virgil's 'Æneid,' Book iv.; Catullus has translated it, and Lucretius has imitated it in his Third Book. It has often been translated into English. Pope's second stanza follows the last stanza of Sappho; we give that stanza, and the free and diffuse translation by Ambrose Phillips, as given in the 'Spectator' for November 15, 1711:—

Κὰδ δ' ἰθρῶς χέεται, τρόμος δὲ
Πᾶσαν ἄγρει, χλωροτέρα δὲ ποίας
Ἔμμι, τεθνάκην δ' ὀλίγω 'πιδεύην
φαίνομαι ἄπνους.

'My bosom glow'd; the subtle flame
Ran quick through all my vital frame;
O'er my dim eyes a darkness hung,
My ears with hollow murmurs rung.

In dewy damps my limbs were chill'd;
My blood with gentle horrors thrill'd;
My feeble pulse forgot to play;
I fainted, sank, and dy'd away.'

From Pope's correspondence we learn that on November 7, 1712, he sent a letter to Mr. Steele, for insertion in the 'Spectator,' on the subject of Adrian's last words. This letter contained a translation, in two four-line verses, of those words. The verses begin:

'Ah fleeting spirit! wandering fire,' &c.

They are very inferior to the piece, 'Vital spark,' &c., but contain the germ of it. On December 4 of the same year, Steele wrote to Pope, asking him to make of those words an ode in two or three stanzas for music. He replied immediately, saying that he had done as required, and sent the piece, 'Vital spark,' &c., as the result.



SAMUEL WESLEY, JUN., M.A. (1690–1739.)



LIKE his father, Samuel the elder, and like his younger brothers, John and Charles, Samuel Wesley, jun., was a hymn-writer. He was born in London, February 10, 1690. Even in childhood he showed a taste for poetry. He was sent to Westminster School in 1704, was admitted a King's scholar in 1707, and in 1711 was elected to Christchurch, Oxford, where he remained till he had taken his M.A. degree. He married a daughter of the Rev. John Berry, rector of Watton. Being a man of great classical attainments, he was appointed one of the ushers at Westminster School. He held this position for twenty years, and in 1732 was appointed head-master of the Free School at Tiverton. There he remained till his death, in 1739. He took orders in the Church of England, and was considered a good preacher, but he did not receive any preferment. He disliked the religious views of John and Charles Wesley, and, trained in high-church principles, used his best efforts to turn his brothers from what he called their 'new faith.' He was the author of 'Poems on Several Occasions,' published in 1736, and a second edition in 1743. Some of his pieces evince much poetical talent, and some of his hymns are very good. A fine Sabbath hymn by him is—

'The Lord of Sabbath let us praise.'

110 *Hall*; 343 *Kemble*; 764 *N. Cong.*; 544 *Wes. and Wes. Ref.*

The following hymns by him are also in use:—

'The morning flowers display their sweets.'

416 *Meth. N.*; 46 *Wes. and Wes. Ref.*

This hymn first appeared in a collection of Miscellaneous Poems, edited by D. Lewis (1726).

'Hail, Father, whose creating call.'

100 *Meth. N.*; 561 *Wes.*; 566 *Wes. Ref.*

'Hail God the Son, in glory crowned.'—601 *Wes.*; 606 *Wes. Ref.*

'From whence these dire portents around?'—613 *Wes.*; 618 *Wes. Ref.*

'Hail, Holy Ghost, Jehovah, Third.'—649 *Wes.*; 654 *Wes. Ref.*

'The Sun of Righteousness appears.'—112 *Hall*; 190 *Mercer.*

 JOHN BYROM, M.A., F.R.S. (1691–1763.)

'Christians awake, salute the happy morn.'

17 *Alford*; 47 *A. and M.*; 9 *Bick. S.*; 23 *Chope*; 95 *Mercer*; 546 *Kemble*;
237 *Meth. N.*; 56 *Windley*; 204 *S. P. C. K.*

This is given at p. 37 of vol. ii. of Byrom's 'Miscellaneous Poems' (1814). It is entitled 'A Hymn for Christmas Day,' and consists of 48 lines.

'My spirit longeth for Thee.'—111 *Sal.*; 613 *Spurg.*

This is found at p. 140 of vol. ii. of Byrom's 'Miscellaneous Poems,' published in 1814. It is entitled 'The Desponding Soul's Wish,' and is followed by 'The Answer,' beginning, 'Cheer up, desponding soul.'



JOHN BYROM was the son of a linendraper, and was born at Manchester in 1691. After receiving his early education at Merchant Taylors' School, London, he entered Trinity College, Cambridge, on July 6, 1708, became Fellow 1714, and M.A. 1716. Subsequently he went to Montpelier, to study medicine; but, having abandoned the intention of engaging in the medical profession, he settled in London, and devoted himself to the teaching of his own system of shorthand. His marriage with his cousin Elizabeth having been opposed by his wealthy relatives, he found himself in straits, and thus provided the means of maintenance. In 1724 he was made a Fellow of the Royal Society, as a recognition of his scientific attainments. His ancestors had held a good position in Lancashire, and, on the death of his brother Edward, he succeeded to the family estates. He was a religious man, and wrote hymns and poems as a recreation. One of his most noted pieces was a pastoral poem, 'Careless Content,' written in the style of the latter half of the sixteenth century. His pastoral, 'Colin and Phœbe,' written in 1714, while he was a student at Trinity College, Cambridge, and inserted in the 'Spectator' (No. 603), received deserved commendation; and he was accustomed to express his thoughts freely on religious doctrines and controversies in verse. He died on September 28, 1763, in his 72nd year. His poems, in two volumes, were published (posthumously) in 1773, and in a more complete edition in 1814. In his day some prejudice was felt against him because of his sympathy with the mystics. He seems to have avoided their extravagances, without being blind to the attractions of the writings of Malebranche, Fénelon, Behmen, Guyon, and Bourignon. His system of shorthand was taught to many during his life, and proved its superiority to rival systems. It was published posthumously in 1767, entitled, 'The Universal English Shorthand,' &c. Dr. John Parkinson published, in 1857, for the Cheetham Society, 'The Literary Remains of John Byrom.' His Diary, included in this work, throws much light upon his times, and contains interesting references to his association with John Wesley, William Law, the great mystic, and other persons of note.

Full length portrait, 42-49. 51.

Full length portrait, and bust. Portrait of Byrom, and bust of Byrom, and bust of Byrom. Portrait of Byrom, and bust of Byrom. Portrait of Byrom, and bust of Byrom.

ROBERT SEAGRAVE, M.A. (BORN 1693.)



N honourable place amongst hymn-writers belongs to Robert Seagrave, some of whose hymns will probably yet be better known. How fine, for instance, are the following verses, taken from a funeral hymn of seven similar verses! (verses 4 and 5):

‘Death! thou that spoil’st the human race,
And boastest in thy reign,
Know, thy own ruin hastes apace,
Thou dy’st—we live again.

Not amongst evils now, but friends,
We rank the stingless foe;
Our passage into life it stands,
Our greatest friend below.’

Robert Seagrave was born on November 22, 1693, at Twyford, in Leicestershire, where his father, of the same name, was vicar from 1687 to 1720. When the younger Robert had almost completed his seventeenth year, he was admitted (November 8, 1710) sub-sizer of Clare Hall, Cambridge, where he graduated B.A. in 1714, and M.A. in 1718.

His public life as a Christian minister had one special object—to rouse the Church of England and the people in general from the religious lethargy into which they had sunk. He traced their unhappy condition to the merely moral preaching which prevailed. It was his aim to replace this by thoroughly Gospel preaching. In furtherance of this object he published several tracts and pamphlets—one (about the year 1736), ‘A Letter to the People of England, occasioned by the Falling Away of the Clergy from the Doctrines of the Reformation, by Paulinus: London, printed for A. Cruden.’ Mr. Seagrave gave his name to this, in place of the assumed name of Paulinus, in the fourth edition. This letter he followed up by a sermon on Galatians iii. 24, entitled, ‘A Draught of the Justification of Man, different from the present Language of our Pulpits.’ He had previously (in 1731) sent forth, anonymously, ‘A Remonstrance addressed to the Clergy,’ &c. In 1737, he published ‘Six Sermons upon the Manner of Salvation, being the Substance of Christianity, as preached at the Time of the Reformation;’ and, in 1738, ‘Observations upon the Conduct of the Clergy, in Relation to the Thirty-nine Articles, wherein is showed that the Church of England, properly so called, is not now existing: with an Essay towards a real Protestant Establishment.’ And in the year 1746, he wrote ‘The True Protestant,’ a book of a similar character to

those mentioned before. And at the time of his becoming connected with Mr. Whitefield, in 1739, he wrote in his vindication, 'An Answer to Dr. Trapp's Four Sermons against Mr. Whitefield,' and 'Remarks upon the Bishop of London's Pastoral Letter.'

Finding much discouragement in his good work of reformation within the Church, Mr. Seagrave, like Wesley and Whitefield, was driven by the circumstances of his times to work outside her pale. Hence, in 1739, he was appointed Sunday Evening Lecturer at Lorimers' Hall, in Cripplegate. This place of meeting had been in the hands of the General Baptists, and afterwards of the Independents, but at that time it was used by the early Methodists. The building is now taken down. There Mr. Seagrave preached till 1750, and during the same period he preached frequently at the Tabernacle. We have no particulars of his last years; but one John Griffiths, in his 'experience,' speaks of having heard Mr. Seagrave in a Nonconformist chapel in 1759, and of the spiritual benefit he received. So that, as late as his sixty-sixth year, Mr. Seagrave was still successfully preaching the Gospel. His hymns show his high appreciation of the distinctive doctrines of the Atonement, and the pains he took to proclaim them. He had learned them in his own experience. He says of himself—

'Moral my hope, my saviour self,
Till mighty grace the cheat display'd.'

And then adds, in a verse commended by Whitefield, in his letter 420, bearing date 1742:—

'Glad, I forsook my righteous pride,
My tarnish'd, filthy, sinful dress;
Exchang'd my loss away for Christ,
And found a robe of righteousness.'

Mr. Seagrave prepared his Hymn Book for his congregation at Lorimers' Hall, in 1742. It is entitled 'Hymns for Christian Worship, partly composed, and partly collected from Various Authors.' The third edition followed in 1744, and the fourth in 1748. Mr. Daniel Sedgwick has published all Mr. Seagrave's Hymns (1860), with a biographical sketch of the author. The hymns are fifty in number. As hymns they are all good, and some are of great excellence. They are rich in Christian experience, and full of Scriptural and spiritual meaning.

'Rise my soul, and stretch thy wings.'

599 *Bapt.*; 145 *Bick.*; 134 *Kemble*; 527 *Leeds*; 843 *Meth. N.*; 472 *Reed*;
703 *N. Cong.*

This remarkably fine hymn, erroneously attributed in some collections to Madan, which Seagrave calls 'The Pilgrim's Song,' is

given, with the omission of a third verse—a similar verse that we regret to spare.

‘Now may the Spirit’s holy fire.’—70 *G. Bapt.*; 787 *N. Cong.*; 677 *Reed.*

This is part of a piece of nine verses, designed to be sung ‘at the opening of worship.’ It is erroneously attributed, in the ‘New Congregational Hymn Book,’ to Toplady. The omitted verses are not less excellent than those that are given.

JOHN LOUIS CONRAD ALLENDORF. (1693–1773.)

‘Now rests her soul in Jesu’s arms.’ ‘Die Seele ruht in Jesu Armen.’

362 *E. H. Bick.*

Knapp, in his ‘*Liederschatz*,’ gives this Hymn in ten stanzas. Kübler says that it ‘was an augmentation of an older anonymous hymn, and has thirteen verses, referring, in language borrowed from Solomon’s Song, to the bride of Christ, and her union with the bridegroom.’ The rendering is by Miss Winkworth in the ‘*Lyra Germanica*.’



JOHN LOUIS CONRAD ALLENDORF was born, on February 9, 1693, at Johbach, near Marburg. He was a man of deep and earnest piety. Some of his pieces are translations into German; and he wrote 140 originals, full of religious sentiment. He was Court Chaplain in Cöthen, and, at the time of his death, School Inspector and Pastor at S. Ulrich, Halle, where he died, June 6, 1773.

S. ALPHONSO MARIA DE LIGUORI. (1696–1787.)

‘My Jesus! say what wretch has dared.’—580 *Spurg.*

This piece is found in ‘Hymns and Verses on Spiritual Subjects,’ being the sacred poetry of S. Alphonso M. de Liguori, translated from the Italian, and edited by Robert Aston Coffin, priest of the Congregation of the Most Holy Redeemer (1863). It had previously appeared in ‘Hymns for the Confraternity of the Holy Family’ (1854). In the Preface the editor explains that the pieces were ‘for the most part written by S. Alphonso, for the use of the people, and in order to replace the profane and dangerous love-songs of which the Neapolitans were so passionately fond.’ S. Alphonso wrote hymns, both as a missionary, and after he was raised to the episcopate. The work is divided into Devotional, Ascetical, and Mystical, and contains forty-five pieces by him. They remind the reader of Madame Guyon’s style. He finds the same importunate earnestness, and an ardent love to Jesus expressing itself in the warmest words of human affection. Thus one piece begins:

‘Oh! I am dying of desire,
Sweet Lord, to see Thy face.’



FROM Dr. F. W. Faber’s ‘*Life*’ of this Roman Catholic Saint, in five volumes (1847), we glean the following particulars:—He was born, of patrician family, on September 27, 1696, at Marianella, near Naples. His early training was carefully conducted by his mother and by private teachers. As a youth he was pious, and

displayed talent, especially in music and poetry. His first pursuit was jurisprudence, and he was early made a doctor. While practising the law, he did not allow his religious life to be neglected. His parents desired for him high connections and great worldly success; but, after some conflict, he refused the splendid attraction, and devoted himself to a religious life. In 1723 he entered the congregation of the Oratory, in the following year received the tonsure, and in 1726 began to preach. His penances, hard fare, and devotion to his duties, personal and priestly, are recorded.

He was particularly devoted to the Congregation of the Most Holy Redeemer, which was founded at Scala in 1732, and has been since established in England. This society gave great prominence to missionary work, and for it S. Alphonso engaged in that enterprise in Italy and elsewhere. And it was with much unwillingness on his part that, in 1762, he yielded to the persuasion of the Pope, and gave up his congregation, to become Bishop of S. Agatha of the Goths, a town between Capua and Benevento. At the age of 79, he was so much afflicted as to find it necessary to resign his bishopric. He died on August 1, 1787. His works are much esteemed by Roman Catholics, and have been widely circulated in Germany, Italy, and France. The following are the principal:—‘Visits to the Most Holy Sacrament, and the Most Holy Virgin Mary’ (1747)—of this many editions have been sold; ‘The Glories of Mary,’ extracted from ‘The Fathers,’ &c. (1750); ‘Moral Theology’ (1753); ‘Homo Apostolicus’ (1756); ‘The Great Means of Prayer’ (1759); ‘Reflections on the Truth of Divine Revelation,’ &c. (1772); ‘History of Heresies’ (1772); ‘Psalms and Hymns contained in the Divine Office, translated into the Vernacular’ (1774); ‘On Divine Providence.’ His last work was entitled ‘The Fidelity of Subjects towards God.’

HENRY THEODORE SCHENCK. (DIED 1727.)

‘Who are these like stars appearing,
These before God’s throne who stand?’
‘Wer sind die vor Gottes Throne.’

155 *Alford*; 255 *A. and M.*; 630 *Bapt. (a)*; 303 *Sal.* (Miss Winkworth’s rendering).

This is part of F. E. Cox’s translation, given in her ‘Sacred Hymns’ (1841). The original has fourteen stanzas.



OF this author little is known. He was born at Alsfield, and became head-master of the school at Giessen, and afterwards chief pastor there, where he died, in 1727.

JOHN LAGNIEL. (DIED 1728.)

‘Doth He who came the lost to seek.’—351 *Bapt.* ; 363 *Meth. N.*

J. R. Beard’s Collection (1837) contains this hymn, and thirteen others, by Lagniel, not before published.



N the ‘Evangelical Magazine’ for 1797 and 1798, there are several ingenious poetical pieces by this author. With the first pieces contributed in 1797, a letter was sent, signed ‘Iota,’ the writer of which says that many pieces by J. Lagniel had been entrusted to him ; and he sends them, ‘by way of rescuing the name of a pious and studious man from oblivion.’ He says the pieces were ‘written by Mr. John Lagniel, of Sandwich, in Kent, who died in 1728. He left behind him a large quantity of poetical writings, none of which have ever yet appeared in print.’

CHRISTIAN JACOB KOITSCH. (DIED 1735.)

‘O Fountain eternal of life and of light.’

‘O Ursprung des Lebens, O ewiges Licht.’—326 *Mercer.*



HIS hymn-writer was born at Meissen. From 1700 to 1705 he was inspector of the Royal School at Halle, and he was afterwards head-master of the grammar-school at Elbing, in Prussia, where he died in 1735. He was a man of eminent piety, and his love to Jesus finds expression in his hymns, of which a few are preserved. Freylinghausen gave them in his collection (1714).

JOHN KILLINGHALL. (DIED 1740.)

‘In all my troubles sharp and strong.’—436 *Reed.*

This hymn, consisting of three verses full of Evangelical doctrine, is found at the end of a rare tract, of which there is a copy in the British Museum. The title of the tract explains the origin of the hymn. It is as follows :—‘Life of Faith, exemplified and recommended in a Letter found in the Study of the Rev. Joseph Belcher, late of Dedham, in New England, since his Decease. An Answer to this Question, “How to live in this World, so as to live in Heaven?” To which is added a few Verses by the late Rev. — Killinghall, upon reading of it’ (London, 1741). The tract is an admirable account of the Christian life, and might with advantage be reprinted at the present time, and the hymn is its echo in rhyme.



R. WADDINGTON has kindly supplied the following particulars of Mr. Killinghall’s history. He was ordained to the pastoral office at Beccles, in Suffolk, October 13, 1697, and was there much esteemed as a preacher and pastor ; but in 1699, indiscretion of conduct clouded his prospects, and he temporarily relinquished his

ministry. After a time he was restored to his ministry, and justified the renewed confidence of his friends. About the year 1702 he became the pastor of the Congregational Church, Southwark, then meeting in Deadman's Place—the church of the Pilgrim Fathers. Besides his pastorate there, he was, in 1715, one of the first six ministers chosen to preach the Horsleydown lecture for the support of the Charity School, and he attended the Salters' Hall Synod in 1719. He died in January 1740. S. W. Rix has given a memoir of him in 'Brief Records of the Independent Church at Beccles' (1838).

GERHARD TERSTEEGEN. (1697–1769.)



TERSTEEGEN has been called the greatest poet of the mystical school of the seventeenth and eighteenth centuries. This school was founded by Angelus of Silesia (1624–1677), who was an enthusiastic mystic, and whose works are in direct contrast to those of Luther, substituting as they do sentiment for strength.

Gerhard and several of the early German hymn-writers, following Luther in doctrine as well as in poetic skill, were of the Lutheran Church, but Tersteegen belonged to the Reformed. A philanthropist as well as a poet, he devoted himself unreservedly to those works of Christian usefulness which his single life left him free to pursue. Known to posterity as a Christian poet, he was best known by many in his own time as their faithful adviser in the hour of spiritual need.

He was born (on November 27, 1697) in the town of Mörs, in Westphalia; and his father, a godly tradesman, died soon after his birth. As his mother's circumstances rendered it necessary, young Tersteegen went into business, in his fifteenth year, at Mühlheim, on the Ruhr. There he experienced a great spiritual work. But finding his business unfavourable to the progress of his religious life, he entered upon another—the manufacture of silk ribbons. This business could be carried on without the assistance of other workmen, and did not interfere with meditation; hence it suited the mystic tendencies of his mind, and he found much happiness while engaged in it. After enjoying his retirement for some time, he still further lightened his business cares by associating with himself one Sommer as a partner.

Tersteegen's religious experience was remarkable. While an apprentice at Mühlheim, his faith was strengthened by what happened to him when on a journey to Duisburg. On his way, and when in a forest and alone, he was overtaken by violent

spasms, that threatened his life. He prayed earnestly that he might be spared, in order that he might better prepare himself for eternity. His prayer was immediately answered, and he at once dedicated himself entirely to Christ. But he did not escape the snares of self-righteousness. Austerities were tried, but in vain ; and he passed through the experience he writes of when he says, making use of Augustine's well-known saying—

‘My heart is pained, nor can it be
At rest, till it finds rest in Thee.’

At length he could gratefully write, ‘He took me by the hand, He drew me away from perdition's yawning gulf, directed my eye to Himself ; and instead of the well-deserved pit of hell, opened to me the unfathomable abyss of His loving heart.’ At the age of 27, he wrote, in his own blood, a form of dedication of himself to Jesus. ‘God graciously called me,’ he says, ‘out of the world, and granted me the desire to belong to Him, and to be willing to follow Him. I long for an eternity that I may suitably glorify Him for it.’ His subsequent life of devotion to Christ may be expressed in his own words—

‘Is there a thing beneath the sun,
That strives with Thee my heart to share ?
Ah ! tear it thence, and reign alone,
The Lord of every motion there.’

Three years after his act of dedication a spiritual awakening was experienced at Mühlheim, and Tersteegen was prevailed upon to overcome his aversion to publicity, and to address the people on Christian themes. Beginning with meetings in private houses, his sphere at length so widened, and so many were drawn to him, that he found it necessary to give up his ribbon-making in order to attend to his writings, his public addresses, and his work of caring for the sick and poor. His house, which received the name of ‘The Pilgrims' Cottage,’ became the resort of multitudes from his own and other countries. They came to him for medicine alike for body and mind. Many claims were made upon him, and he managed to meet them from the savings of his own abstemiousness and the kind gifts of his friends. Often absorbed in communion with God, and constantly seeking to be unknown to men, he yet found his fame extending on every hand.

He sometimes made journeys to fulfil his Christian mission ; but, at the age of 60, having overtaken his energies by addressing large multitudes, he found it necessary to lessen and limit his labours. Like many other eminent Christians, Tersteegen was a great sufferer, and he had also to bear the calumnies of men ; but by simplicity of character, and humble submission to the will of

God, he proved himself superior to hostile circumstances; and, after bearing with patience his last affliction (an attack of dropsy), he peacefully fell asleep in Jesus at Mühlheim, on April 3, 1769. Tersteegen's collected works, in eight volumes, were published in 1846. One, entitled 'Crumbs from the Master's Table,' has reached a sixth edition, and has been translated into English.

Besides other poetical productions, Tersteegen wrote more than 100 hymns. They show the spiritual and God-seeking character of his mind.

'Thou hidden love of God, whose height.' 'Verborgne Gottes Liebe, Du.'
514 *Bapt.*; 190 *Bek.*; 511 *Kemble*; 586 *Leads*; 166 *Mercer*; 561 *N. Cong.*;
798 *Spurg.*; 344 *Wes. and Wes. Ref.*

'Lo! God is here; let us adore.'
'Gott ist gegenwärtig! O lasset uns anbeten.'

805 *Bapt.*; 764 *Bek.*; 34 *Hall*; 310 *Harland*; 791 *Leads*; 49 *Mercer*;
773 *N. Cong.*; 270 *Sal.*; 494 *Wes., &c.*

These are parts of John Wesley's translations, from the Herrnhut collection—given in his 'Hymns and Sacred Poems' (1739)—of two of Tersteegen's best-known hymns. The Moravian version of the latter begins:

'God reveals His presence.'—426 *Mercer*.

In his 'Plain Account of Christian Perfection,' Mr. Wesley says he translated the former hymn while at Savannah, Georgia, in the year 1736, finding verse 3 in particular expressive of his feelings at that time.

See Gen. Mag. 1832: 480.

ROBERT BLAIR. (1699–1746.)

'What though no flowers the fig-tree clothe.'

364 *Burgess*; 482 *Kemble*; 332 *N. Pres.*; 747 *Spurg.*

This author was a member of a committee of the General Assembly of the Church of Scotland, appointed, in May 1742, to make a collection of Translations into English verse of select passages of the Holy Scriptures. He is said to have made the above the 32nd Paraphrase. The selection was sanctioned by the General Assembly in 1751. In 1775 it was revised, and twenty-two renderings added. On the Committee of Revision was Dr. Hugh Blair (1718–1800), a relative of this author, and well known as a Scotch divine, and as the author of 'Lectures on Rhetoric and Belles Lettres,' and of 'Sermons.' With the assistance of W. Cameron, he altered, from Watts and others, paraphrases 4, 20, 24, 33, 34, 45, and 57. The present selection, consisting of sixty-seven paraphrases, appeared in 1781.



ROBERT BLAIR was cousin to Dr. Hugh Blair, and the eldest son of the Rev. David Blair—a minister of Edinburgh, and chaplain to the King—and was born in 1699. His father gave him the advantage of university education and continental travel. On January 5, 1731, he was appointed minister of Athelstaneford, in East Lothian,

where he spent his life. He was earnest in his ministry, and cultivated science as well as poetry and divinity. The only important work he produced is that by which he is best known—‘The Grave,’ a solemn religious poem that is praised by Campbell, and has enjoyed much popularity. Southey spoke of it as an imitation of Young’s ‘Night Thoughts,’ which it resembles; but this is an anachronism, as Blair’s poem was written early in his life, and before Young’s was penned. It received the commendation of Watts and Doddridge, but, being too serious to please the publishers, did not appear till 1743. The poet was in easy circumstances, and passed a refined and accomplished life, happy in his parish and his home. His family consisted of one daughter and five sons, one of whom became Solicitor-General for Scotland. He died of fever, on February 4, 1746, in his 47th year.



NICHOLAS LOUIS ZINZENDORF. (1700–1760.)



NOT the least in the noble army of hymn-writers was Count Zinzendorf, the founder of Herrnhut, and the champion of the United Moravian Brethren. He was born in Dresden on May 26, 1700, and was the son of Count Zinzendorf, who held high office under the Elector of Saxony. His father died when he was only six weeks old, and his mother—who was a woman of great piety and talent, and for whom he had great reverence—having married again, his education was entrusted to his maternal grandmother, the widow of Baron Gersdorf, a pious and learned lady, and a writer of hymns and religious books. Her chief friend was the celebrated Jacob Spener, the founder of the ‘Pietists,’ and himself the author of some hymns.

No doubt these early associations helped to make Zinzendorf what he became as a hymn-writer and religious reformer. He had been taught also to hold in honourable remembrance the Count, his grandfather, who had become a voluntary exile rather than renounce his Lutheran principles. Zinzendorf was remarkable for his early piety. As a child, he used to gather children to pray with him, and he even wrote letters to his beloved Saviour. Referring back to his childhood, he writes thus in 1740:—‘It is more than thirty years since I received a deep impression of Divine grace, through the preaching of the Cross. The desire to bring souls to Jesus took possession of me, and my heart became fixed on the Lamb. It is true that I have not always taken the same

road to come to Him, for at Halle I went to Him directly, at Wittenberg through morality, at Dresden through philosophy, and after that through an endeavour to follow His steps. It was not till after the happy establishment of the community at Herrnhut, and since the affair with Dippel, that I came to Him through the simple doctrine of His sufferings and His death.' He then goes on to say, 'I have uniformly acted from love to Jesus, and without any secondary motive;' and he urges others to spare themselves the needless fears he had allowed to trouble him in his spiritual course.

From his eleventh to his sixteenth year Zinzendorf studied at Halle, under A. H. Franke, the celebrated pietist, and the founder of the world-renowned orphan-school. At Halle the same love to Jesus ruled in the young Count's heart, and he formed himself and his companions into a religious order, with its mottoes and insignia; and, while still a youth, he began writing those hymns which afterwards formed so important a part in the spiritual agency he employed. In 1716, his uncle, General Zinzendorf, who was his guardian, sent him to Wittenberg University, where Lutheran orthodoxy was preferred to pietism. There the young Count was to study law, but the change of place and purpose did not turn him from his religious pursuits. He continued to hold religious meetings, and resolved to be a Christian minister. At first he went to extremes in the practice of the ascetic pietism of the school he had been compelled to leave; but at length he learned that there was good at Wittenberg also, and he took the good of each aspect of truth without blindly giving the preference to either. In 1719, Zinzendorf quitted Wittenberg to enjoy the advantages of travel. He spent a short time in Holland, and then resided for a few months in Paris, meeting with several eminent persons, and especially with Cardinal Noailles, Archbishop of Paris, with whom he had much religious intercourse, and to whom he dedicated his translation of Arndt's work on 'True Christianity.' In his subsequent journeying he was detained by illness at Oberbirg, where he formed a strong attachment to his cousin Theodora, the daughter of the Countess of Castell. But subsequently, under a strong sense of duty, he resigned his place in her affections to his friend Henry XXIX., the reigning Count of Reuss-Ebersdorf, a young man of similar religious sentiments. Of this surrender he said to Charles Wesley, 'From that moment I was freed from all self-seeking, so that for ten years I have not done my own will in anything, great or small. My own will is hell to me.'

On attaining his majority, in 1721, Zinzendorf yielded to the wish of his relatives, and entered upon his duties as a judge and member of the Aulic Council in the electorate of Saxony. But his heart was still devoted to Christian work ; and at Dresden he took every opportunity of pleading for Christ with his courtier-companions, and held religious meetings in his own house, at which he delivered addresses to all who would come. In 1722, having bought the estate of Berthelsdorf, he rebuilt the mansion, and appointed as the pastor, J. A. Rothe, a man of earnest piety, and, like his patron, a good hymn-writer. In the same year Zinzendorf married Erdmuth Dorothy, a sister of his friend Count Reuss. She was a woman of great talent and piety, a help meet for him. Of her he wrote, in 1747, 'An experience of twenty-five years has taught me that the help I have had is the only kind of help that touches my vocation at every point.' They had twelve children ; several of them died in infancy, two of them bore a beautiful Christian testimony. The loss of his son, Christian René, at the age of 24, in 1752, was a great grief to the Count. Three daughters survived their father, and many of the descendants of one (Benigna, who married John Watteville) are found now in America. On his marriage, Zinzendorf transferred his property to his wife, that, free from every trammel, he might give himself wholly to the service of Christ.

About the time of his marriage, Zinzendorf heard from Christian David an account of the sufferings the Moravian Brethren endured under the Austrian Government. The Count expressed his readiness to receive the persecuted refugees on his estate. They were followers of John Huss, in Moravia, descendants of the faithful few who had never altogether yielded either to the Greek or Roman churches. On June 17, 1722, Christian David and a few companions commenced building their dwelling at the foot of the Hutberg, or 'Pasture Hill,' near Berthelsdorf. The settlement was called 'Herrnhut'—i.e. under the protection of the Lord, the word 'hut' meaning protection and pasture. To this settlement, which grew by the arrival of fresh emigrants, and at length sent out missionaries to heathen lands, Zinzendorf gave much of his property, and of the energies of his life. With great forbearance he bore with the settlers in their strifes, and again and again saved them from dissolution by division. He would never consent to their being anything but a free spiritual community ; and he succeeded in maintaining their ancient constitution as 'United Brethren,' including in their number members of the Moravian, Lutheran, and Reformed Churches. He defended

them from misrepresentation, aspersion, and persecution. In all parts of the world he vindicated the claims of the Moravians ; and when the community was almost insolvent, he undertook the burden of their debt, and at his death he owed a large sum of money on their account. This claim was honourably met by the close of the century.

In 1731, Zinzendorf resigned his public duties in order to devote himself to Christian work. His religious duties had been growing upon him. He had been elected President of Herrnhut, and devoted himself heartily to its spiritual interests. Of one of the means employed, Felix Bovet says, in his recent very interesting memoir : ‘ Singing was another of the means of religious improvement to which he attached great importance, and, with the assistance of his secretary, Tobias Frederick, who was a good musician, he organised meetings for psalmody. His stock of hymns, which he could at any time recall, was as wonderful as his power of extemporaneous composition. Sometimes he would sing a number of verses taken from various hymns, and interspersed with others composed at the moment, thus producing a kind of lyric discourse—an echo to the voice of the Hebrew prophets—which seems to have produced a profound impression.’

In the year 1732, Zinzendorf received an order to sell his estates and quit the country. This arose from the mismanagement by his aunt, at Hennersdorf, of her Bohemian settlement. The settlers, weary of her restraint, removed to Herrnhut, and could not be prevailed upon by the Count to return to his relative. They wandered about, and some were imprisoned ; and they became a cause of annoyance and anxiety to the Government, and, most unreasonably, the Count was made to suffer for this unhappy state of things. In 1734, Zinzendorf went to Stralsund, and, without revealing his title, passed an examination, and obtained a certificate of orthodoxy. Afterwards, he had recourse to the Faculty of Theology at Tübingen, and at last obtained the requisite authorisation to act as assistant-pastor at Herrnhut. After this, he went on his evangelical errand to Denmark, Holland, Prussia, and England ; and on May 20, 1737, he received episcopal consecration at Berlin, but not finding admission to the pulpits there, he opened his own house, where he gave addresses daily for four months. These were subsequently published, by the name of the ‘ Berlin Discourses.’ They went through many editions, and were translated into several languages.

In 1749, the Count paid a short visit to the island of S. Thomas ; and in 1741 he paid a missionary visit to America, where he

remained more than a year doing a good work in Pennsylvania, and attempting something for the North-American Indians. After fourteen years of banishment the Count was recalled to Saxony, by the Elector, in 1748. Between that year and 1755, he spent much time in London, where the affairs of the brethren needed his presence; and in 1756 the sermons he had preached there from 1751 to 1755 were collected and printed in two volumes, forming a kind of sequel to his 'Discourses in Berlin.'

Soon after the Count had left London, his first wife died, on June 19, 1756. In June of the following year he married Anne Nitschmann, who for thirty years held the office of elder among the Sisters. Zinzendorf's last years were devoted without any reservation to the spiritual good of Herrnhut, and he came into intimate association with every member of the community. His last writing was a collection of 'Texts' for the year following. Two days before his death he composed an ode of thirty-six stanzas, in commemoration of a special service held among the unmarried sisters, and in the evening he attended an agape. He was very full of joy in the love that prevailed amongst the brethren, and at the success beyond expectation which had attended their labours in the world. Among his last words were, 'I am going to the Saviour. If He does not wish to employ me any longer here below, I am quite ready to go to Him, for I have nothing else to keep me here.' He died on May 9, 1760.

Zinzendorf had to bear with the misinterpretation of friends as well as the opposition of enemies. One of the worthiest of men, he was yet continually spoken against. Even the Wesleys, after intimate association with him, and after receiving lasting spiritual benefits from Moravian teachers, parted company with the Count because of their divergence of doctrine. And Whitefield, though differing in doctrine from the Wesleys, was found arrayed against Zinzendorf. To the men of sects, Zinzendorf, owing to his charity to men of all religions, and his readiness for truth from every quarter, seemed to be a latitudinarian. To men of expediency, his simplicity of life and his freedom from worldliness seemed strange and unreasonable, though he was not without skill in ruling men by reason and by love, and in negotiating with kings and governments when it was necessary. And to men of weak faith and superficial spirituality, his familiarity with Christ and his professed knowledge of the working of Divine Providence seemed to border on fanaticism; and perhaps he was not altogether free from it. To his honour in all time it must be recorded

that, having devoted his life to a great spiritual enterprise, he was singularly free from personal ostentation and self-assertion in its accomplishment.

Zinzendorf's prose works were very numerous. In addition to those mentioned, in 1725 he published a weekly review, called the 'Dresden Socrates.' It was continued in the following year, and reprinted in 1732, under the name of the 'German Socrates.' It was a satirical philosophical work, intended to correct abuses and lead men to Christianity. One of his principal works was his 'Réflexions Naturelles,' written in twelve parts, between the years 1746 and 1749. It explains his views and the reasons for his course of action. He also published, about the year 1740, 'Conversations on various Religious Truths,' and a work entitled 'Jeremiah, the Preacher of Righteousness,' a stirring word to preachers. He also gave much time to a translation of the New Testament, the corrected edition of which appeared in 1744; and he published translations of other parts of the Scriptures. While in America, in 1742, he wrote, amongst other works, an 'Introduction to Spiritual Direction,' and a Latin letter, 'To Free Thinkers;' and to defend the position of the Church at Herrnhut against Bengel and others, he wrote his work on 'The Present State of the Kingdom of the Cross of Christ;' and, in 1757, he published a Harmony of the Gospels, entitled, 'The History of the Days of the Son of Man.' Spangenberg, his biographer, gives a list of his published works, amounting to 108 in number.

Among his poetical works were—in 1725, 'A Paraphrase, in Verse, of the Last Discourse of Jesus before His Crucifixion,' and the same year, 'A Collection of Hymns for the Parish of Berthelsdorf;' and, in 1727, for the spiritual benefit of the German Catholics, he published 'A Selection of Prayers and Hymns from Angelus Silesius,' an eminent German mystic poet. All his life he was writing hymns—as a child, and in old age—amid the excitement of Paris, and when in the quietude of Berthelsdorf. Some of his best were written on his voyage to America, in 1741. There was a period in the history of his hymn-writing—between 1740 and 1750—when they gave expression to compassion and gratitude for Christ's physical sufferings rather than to the Scripture view of the meaning and value of the Atonement. These he afterwards suppressed. He wrote in all about 2,000 hymns: 205, in whole or in part, are in the 'English Hymn Book' used by the United Brethren. Many of the hymns were produced extemporaneously. The Brethren took them down and preserved them. Zinzendorf says of them, in speaking of his services at

Berlin:—‘After the discourse, I generally announce another hymn appropriate to the subject. When I cannot find one, I compose one; I say, in the Saviour’s name, what comes into my heart. I am, as ever, a poor sinner, a captive of eternal love, running by the side of His triumphal chariot, and have no desire to be anything else as long as I live.’

‘Christ will gather in His own.’ ‘Aller Glaub’gen Sammelplatz.’
191 *A. and M.*

This is Miss Winkworth’s rendering of a hymn that has not been introduced into other collections. The second verse is attributed to Christian Gregor (1723–1801), at first schoolmaster and organist at Herrnhut, and afterwards bishop of the Moravian Church in 1789, in succession to Spangenberg. He visited the Moravian settlements in America and Russia. He was the author of several beautiful hymns, and edited the Moravian hymn and tune-books.

The two following hymns by Zinzendorf represent, the first his simplicity and life-trust, and the other his hearty acceptance of the great doctrine of Justification by Jesus. They were written during what is regarded as his best time of hymn-writing.

‘Jesus, still lead on.’ ‘Jesu, geh’ voran.’—662 *N. Cong.*; 395 *People*.

The original, written in 1721, is part of two hymns (Nos. 296 and 415), in the Herrnhut Collection, beginning—

‘Glanz der Ewigkeit,’ and ‘Seelen Bräutigam.’

The translation is by Miss Jane Borthwick, given in ‘Hymns from the Land of Luther’ (1853).

‘Jesus, Thy robe of righteousness.’ ‘Christi Blut und Gerechtigkeit.’
236 *Bapt.*; 74 *Bick.*; 372 *Kemble*; 620 *Leeds*; 77 *Mercer*; 586 *Meth. N.*;
325 *N. Cong.*; 276 *Reed*; 397 *Spurg.*; 190 *Wes.*

This well-known hymn was written in 1739, when he had been for years an earnest preacher of the Gospel. It was written on the island of S. Eustatius, on his return from visiting the missionaries who had gone forth from Herrnhut to the West Indies. The first verse, by Paul Eber, is the text for the following stanzas. Wesley’s translation (1740) is given. The original consisted of thirty-three stanzas. Wesley’s first line was—

‘Jesus, Thy blood and righteousness.’

‘I thirst, Thou wounded Lamb of God.’
513 *Leeds*; 392 *Meth. N.*; 646 *Spurg.*; 26 *Wes. and Wes. Ref.*

This translation is (by John Wesley, 1740) from four German hymns, as follows:—‘Ach, mein verwundter Fürst’ (by Zinzendorf,

August, 1737); 'Der Gott von unserm Bunde' (by Zinzendorf, in the same year); 'Du blutiger Versöhner' (by J. Nitschmann, 1737); 'Mein König, deine Liebe' (by Anna Nitschmann, May 26, 1738).

'Now I have found the ground wherein.'

73 *Bick.*; 341 *Mercer*; 611 *N. Cong.*, &c.

This is erroneously attributed to Zinzendorf. It is the production of his companion Rothe. (*Vide* Life of Rothe.)

Besides the collections already named, Zinzendorf published a collection of German poems in 1735. In 1739, he published a small collection, consisting of hymns expressing the substance of sermons preached at Wurtemberg that year, and in 1741 another collection. In 1753, he finished his large collection of German hymns, containing 2,168, at Lindsey House, Chelsea, where he printed it, at his own press. In 1754 he published a second part, containing above 1,000 hymns; and in the same year he completed his 'English Hymn Book.' His collected hymns, in the original German, were published by Albert Knapp, in 1845.

PHILIP DODDRIDGE, D.D. (1702-1751.)



REAT as hymn-writers, and great in so many other respects, Doddridge and Watts flourished together, making an era in the history of the denomination whose ministry they adorned. Doddridge, as the younger, continued in his vigour when Watts's strength was failing; but as Doddridge's course was disappointingly brief, he did not long survive his celebrated compeer. They were in deep and delightful sympathy, and co-operated together in the production of one of their principal works.

Philip Doddridge was born in London. His father was in business there as an oilman; his mother, to whom he owed much, and from whom he learned the well-stored teachings of the Dutch tiles, was the daughter of an exile, a Bohemian clergyman, who was master of the Free School at Kingston-on-Thames. Philip was the twentieth child, and at birth seemed too feeble to live; and he had the misfortune to lose both his parents in his childhood. After studying at Kingston Grammar School, he went, at the age of 15, to be instructed by the Rev. Nathaniel Wood, at S. Albans. There the orphan found a 'friend in need' in the Rev. Samuel Clark, an excellent Presbyterian minister, and the author of 'Scripture Promises.'

See Biography of Doddridge 1872, p. 304

At the age of 17, Doddridge, having given evidence of earnest piety and promise of aptitude for the ministry, went to study at the academy at Kibworth, Leicestershire, presided over by the Rev. John Jennings. It was not for convenience, but on conscientious grounds, that Doddridge thus connected himself with Dissenters. The Duchess of Bedford offered to maintain him at Cambridge, but he declined. After three years, the academy removed, with its tutor, to Hinckley, and thither Doddridge went to complete his studies. At the termination of his studies, he accepted an invitation to become the Congregational pastor at Kibworth, the quiet village where his tutor had ministered. Three years after, he joined with this charge the duties of assistant-minister to Mr. Some, of Market Harborough.

In the year 1729, at the age of 27, and when his former tutor had died, Doddridge, yielding to the solicitations of Dr. Watts and others, who saw that he was qualified for such a work, opened an 'academy,' for the training of young men for the ministry, at Market Harborough. In the following year, he became pastor of the Church assembling in Castle-Hill Meetinghouse, Northampton; and having removed his academy to Northampton, he carried it on till the end of his life. About 200 students received their training from him, of whom about 120 entered the ministry. While fulfilling his collegiate duties, he produced his voluminous works, and continued to meet his various claims as a minister, and the pastor of a large Christian Church.

Dr. Doddridge's written works were numerous and valuable, and some of them have a world-wide celebrity. In 1730, he published 'Free Thoughts on the Best Means of Reviving the Dissenting Interest;' Dr. Watts wrote on a similar subject in the following year. In 1732, he published his 'Sermons on the Education of Children,' and in 1735, his 'Sermons to Young People.' Other sermons and volumes of sermons followed, in 1736 and 1741. He was also the author of 'Memoirs of Colonel Gardiner,' and of a 'Life of the Rev. Thomas Steffe,' one of his pupils. 'The Rise and Progress of Religion in the Soul' was written by Doddridge at the suggestion of Dr. Watts, whose enfeebled health did not admit of his carrying out his own design, but who was spared to revise a part of what Doddridge had written. This book was of the greatest spiritual service to William Wilberforce, prompting him to write his scarcely less useful work; it has been widely circulated and translated into several languages, and it is singled out as the most useful Christian book of the eighteenth century. Doddridge was also the author of 'Principles of the

Christian Religion in Plain and Easy Verse.' This work was written at the suggestion of Mr. Clark, of S. Albans, and was a favourite of George III. when in his boyhood. It was very popular, and did much to convey evangelical principles to the minds of the young.

The 'Family Expositor,' Doddridge's greatest work, was published in 1739, after many years of study, during which his early hours in the morning, and all the moments he could snatch from his numerous occupations, were devoted to it. His premature death prevented the accomplishment of the similar work he had planned for the Old Testament. His letters in reply to 'Christianity not Founded on Argument,' and his professorial lectures, are also found in his works.

Dr. Doddridge was a man of extensive personal influence, and enjoyed the friendship of Bishop Warburton, the Countess of Huntingdon, the Wesleys, Whitefield, Hervey, Dr. Watts, and of many other of the celebrities of those times. His name will be always remembered in connection with the cause of modern missions, a cause he heartily befriended when it was looked upon with comparative indifference. His name will also always be honoured in connection with the history of the founding of Dissenting Colleges. He warmly advocated such institutions, himself taught in several departments, not shrinking from the learned toil it involved; and it is said, that to his influence we owe the munificence of Mr. Coward for collegiate purposes.

The comparatively early death of one so endeared to his family, and beloved by his people and students, was felt as a severe shock, and produced general and unfeigned regret. Doddridge's overwrought life was brought to a too early end by pulmonary disease, against which no means availed. For the benefit of warmer air, he had journeyed to Lisbon, where, soon after his arrival, and at the age of 50, he fell asleep in Jesus.

According to the custom of the times, and to meet a want then felt, Doddridge wrote hymns, presenting in a brief and striking manner the principal teachings of his sermons, and designed to be sung at the close of them. They have been compared to 'spiritual amber fetched up and floated off from sermons long since lost in the depths of bygone time.' These hymns were not printed during the author's lifetime, but they were read in MS. An account of his MS. is given at the end of this sketch. Lady Frances Gardiner, wife of Colonel Gardiner, writing (1740) to Doddridge, speaks of having read his 'charming hymns,' and says that she has been requested to urge him to publish them.

And in 1742, the poet Robert Blair, writing to submit to Doddridge's opinion his work, 'The Grave,' which Dr. Watts had already praised, expresses himself as delighted with Doddridge's hymns. The collected hymns were published after the author's death. Dr. Doddridge had intended to publish them himself, but, on the failure of his health, he committed the work to his faithful biographer, Job Orton. The collection is entitled, 'Hymns Founded on Various Texts in the Holy Scriptures' (1755). The book was designed as a supplement to Dr. Watts's. The hymns are 364 in number, and are arranged in the Biblical order of the texts. In the year 1838, some additional hymns were published, taken from Doddridge's MSS., in a book with the title, 'Doddridge's Scripture Hymn Book,' by John Doddridge Humphreys.

Of the hymns of Doddridge, Montgomery says, 'They shine in the beauty of holiness; these offsprings of his mind are arrayed in "the fine linen, pure and white, which is the righteousness of saints;" and, like the saints, they are lovely and acceptable, not for their human merit (for in poetry and eloquence they are frequently deficient), but for that fervent unaffected love to God, His service, and His people, which distinguishes them.' Like all his other works, they are marked by their self-forgetful devotion to the high cause he served. As hymns, many of them are not above mediocrity; but some are of a high order, and others have some special excellences. As one thoroughly familiar with the various exigencies of public worship, Doddridge provided several very useful hymns for special occasions. For instance, he has supplied three hymns to be sung at the 'Ordination of Pastors,' one containing the characteristic verse:—

'Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And filled a Saviour's hands.'

677 *Bapt.*; 278 *Bick.*; 289 *Kemble*; 821 *Leeds*; 893 *N. Cong.*, &c.

We also owe to him three good New-year Hymns, and two excellent Hymns for the Young, in whom he took a deep interest, the first commencing:—

'Ye hearts with youthful vigour warm,
In smiling crowds draw near;
And turn from every mortal charm,
A Saviour's voice to hear.'

932 *Bapt.*; 519 *Bick.*; 978 *Meth. N.*; 966 *N. Cong.*; 790 *Reed.*

And the second, containing the fine verse:—

'Then let the wildest storms arise,
Let tempests mingle earth and skies;

No fatal shipwreck shall I fear,
But all my treasures with me bear.'

401 *Bapt.*; 155 *Bick.*; 351 *Kemble*; 345 *Mercer*; 967 *N. Cong.*;
662 *Spurg.*, &c.

And to Doddridge we are indebted for one of our very best missionary hymns:—

'Arise, my tenderest thoughts, arise.'

467 *G. Bapt.*; 415 *Bick.*; 458 *Kemble*; 837 *Leads*; 907 *N. Cong.*;
181 *Reed*; 473 *Spurg.*

In this hymn the most affecting considerations are gathered together into one dark picture, over which the agony of the writer sheds a still deeper gloom. Moved himself, the author is powerful to move others; and stony must be the heart of the reader who, on reaching verse 4, where the poet reviews the whole scene, and turns what he sees into motives for Christian activity, should yet remain unaffected. His well-known words are:—

'My God, I feel the mournful scene,
And my heart bleeds for dying men;
While fain my pity would reclaim,
And snatch the firebrands from the flame.'

The above hymn has, in Doddridge's autograph MS., the title, 'Of beholding Transgressors with Grief, from Psalm cxix. 158' (June 10, 1739).

To Doddridge, also, we owe one of our favourite Sunday hymns:—

'Lord of the Sabbath! hear our vows.'

836 *Bapt.*; 285 *Bick.*; 264 *Hall*; 23 *Harland*; 32 *Mercer*; 765 *N. Cong.*;
265 *S. P. C. K.*; 582 *Wes.*; 587 *Wes. Ref.*

'The Eternal Sabbath, from Heb. iv. 9' (January 2, 1736-7).

One of Dr. Doddridge's best hymns is:—

'While on the verge of life I stand.'

528 *Bick.*; 626 *Leads*; 778 *Reed.*

It is the poetic expression of a dream in which he seemed to meet with Christ, and to receive especial favours from him, and to taste for a moment of the joys of the glorified.

'Gird on Thy conquering sword.'—62 *N. Cong.*

This begins with a different verse in Doddridge's Collection:—

'Loud to the Prince of Heaven.'

'O God of Bethel, by whose hand.'

247 *Alford*; 77 *Bapt.*; 66 *E. H. Bick.*; 244 *Burgess*; 183 *Hall*; 242 *Leads*;
269 *Mercer*; 285 *N. Cong.*; 215 *Spurg.*; 196 *Sal.*; 89 *S. P. C. K.*, &c.

This has been erroneously attributed to Logan. It bears date, in Doddridge's own manuscript, January 16, 1736-7. The text is given thus: 'Jacob's Vow; from Gen. xxviii. 20-22.' It was in Doddridge's Collection when Logan was a child, but Logan

claimed it in its altered form as his own, in his 'Poems' (1781). It is not certain whether even the alterations were his. These, also, were probably appropriated from Michael Bruce.

'Grace! 'tis a charming sound.'

109 *Bapt.*; 208 *Bick.*; 115 *Burgess*; 282 *Harland*; 292 *Kemble*; 292 *N. Cong.*; 528 *Reed*; 233 *Spurg.*; 130 *Windle*.

This hymn resembles, and may have been taken from, one by the Moravian hymn-writer, Esther Grünbeck, who was born at Gotha, in 1717, and died in 1796. Her hymn is No. 327 of the 'Hymn Book of the United Brethren,' and begins:—

'Grace! grace! oh, that's a joyful sound!' 'Gnade ist ein schönes Wort!'

'God of my life, through all its days.'

572 *Bapt.*; 161 *Meth. N.*; 302 *N. Cong.*; 3 *Reed*; 714 *Wes.*; 719 *Wes. Ref.*; 127 *Windle*.

This hymn may be read autobiographically, especially verse 3, in reference to the peaceful thankfulness in his heart when the last wave of his life was ebbing out at Lisbon. The words are:—

'When death o'er nature shall prevail,
And all its powers of language fail,
Joy through my swimming eyes shall break,
And mean the thanks I cannot speak.'

'Jesus! I love Thy charming name.'

224 *Bapt.*; 215 *Bick.*; 295 *Kemble*; 340 *Leeds*; 211 *Meth. N.*; 326 *N. Cong.*; 305 *Reed*; 385 *Spurg.*

This was written to be sung after a sermon on, 'Unto you that believe He is precious' (1 Peter ii. 7). The second verse begins:—

'Yes, Thou art precious to my soul.'

'Hark! the glad sound, the Saviour comes.'

8 *Alford*; 40 *A. and M.*; 115 *Bapt.*; 4 *Hall*; 59 *Mercer*; 279 *Leeds*; 347 *N. Cong.*; 15 *People*; 35 *Sal.*; 1 *S. P. C. K.*; 608 *Wes. Ref.*, &c.

'Christ's Message, from Luke iv. 18, 19' (December 28, 1735).

'Behold the amazing sight.'—377 *N. Cong.*

'The Soul attracted to a Crucified Saviour, from John xii. 32' (May 8, 1737).

'Now let our cheerful eyes survey.'

251 *Bapt.*; 398 *N. Cong.*; 86 *Reed*; 382 *Spurg.*

'Christ bearing the Names of His People on His Heart, from Exod. xxviii. 29.' (No date in the MS.)

'O happy day, that fixed my choice.'

712 *Bapt.*; 398 *Bick.*; 268 *Hall*; 157 *Harland*; 413 *Kemble*; 541 *Leeds*; 446 *Mercer*; 563 *N. Cong.*; 658 *Spurg.*

This is mentioned as a favourite, and as an excellent hymn for any occasion of personal dedication.

'Now let the feeble all be strong.'

536 *Bapt.*; 75 *Kemble*; 552 *Leeds*; 675 *Spurg.*

'Temptation moderated by the Divine Fidelity, Power, and Grace, from 1 Cor. x. 13' (June 24, 1739).

'Ye servants of the Lord.'

184 *A. and M.*; 227 *Alford*; 186 *Bapt.*; 388 *Burgess*; 587 *Kemble*;

299 *Mercer*; 619 *N. Cong.*; 591 *People*; 298 *S. P. C. K.*, &c.

This hymn deserves a separate notice as a favourite, and as distinguished for its force, unity, and closeness to Scripture.

'Now let our mourning hearts revive.'

690 *Bapt.*; 736 *N. Cong.*; 759 *Reed*; 838 *Spurg.*

This was composed on the 'death of a minister,' at Kettering, August 22, 1736. The title is, 'Comfort in God under the Removal of Ministers or other Useful Persons by Death' (Joshua i. 2, 4, 5).

'My God, and is Thy table spread?'

292 *Alford*; 204 *A. and M.*; 295 *E. H. Bick.*; 243 *Chope*; 271 *Hall*;

448 *Mercer*; 861 *N. Cong.*; 223 *Sal.*; 129 *S. P. C. K.*, &c.

This is inserted as a Communion Hymn in the 'Prayer Book of the Church of England.' It was introduced by a University printer about half a century ago. He was a Dissenter, and filled up the blank leaves at the end of the Prayer Book with hymns he thought would be acceptable. The authorities did not interfere, and the hymns thus took their place. In some books there are two hymns by Doddridge, one probably by Wesley, one by Sternhold or J. Mardley, and Bishop Ken's Morning and Evening Hymns, altered and abridged. The other hymn by Doddridge in the Prayer Book is—

'High let us swell our tuneful notes.'

204 *G. Bapt.*; 22 *Chope*; 26 *Hall*; 52 *Harland*; 203 *S. P. C. K.*;

159 *Windle*.

'Shepherd of Israel, bend Thine ear.'—124 *Leeds*; 844 *N. Cong.*

This was composed 'at a Meeting of Ministers at Bedworth, during their long vacancy' (April 10, 1735).

'And will the great eternal God.'

852 *Bapt.*; 457 *Kemble*; 812 *Leeds*; 928 *Meth. N.*; 884 *N. Cong.*;

594 *Reed*.

This is headed, 'On the Opening of a New Meeting-Place at Oakham,' from Psalm lxxxvii. 4.

'Let Zion's watchmen all awake.'

677 *Bapt.*; 278 *Bick.*; 289 *Kemble*; 821 *Leeds*; 913 *Meth. N.*; 893 *N. Cong.*;

647 *Reed*; 898 *Spurg.*

This was written on the occasion of an ordination, at Floore, in Northamptonshire (October 21, 1736).

'Interval of grateful shade.'—489 *Bick.*; 943 *N. Cong.*

This hymn consists of twenty lines, taken from a piece of seventy lines, and entitled, 'An Evening Hymn, to be used when composing One's self to sleep.'

'Indulgent Sovereign of the skies.'—460 *Kemble*; 829 *Leeds*; 916 *N. Cong.*

This is part of a hymn of ten stanzas, 'For a Day of Public Humiliation; or, a Day of Prayer for the Revival of Religion.' In some collections it is altered to—

'Thou glorious Sovereign of the skies.'

'Thrice happy souls, who, born from heaven.'—983 *N. Cong.*

'Of Spending the Day with God, from Prov. xxiii. 17.' (March 27, 1737).

'Great God of heaven and earth, arise.'

504 *Mercer*; 998 *Meth. N.*; 996 *N. Cong.*

This is entitled, in Doddridge's MS., 'A Hymn for the Fast Day' (January 9, 1739-40).

'Fountain of good, to own Thy love.'

231 *A. and M.*; 160 *Hall*; 175 *Harland*; 497 *Mercer*; 258 *R. T. S.*; 192 *S. P. C. K.*

This is an altered form of Doddridge's hymn, which begins:—

'Jesus, my Lord, how rich Thy grace!'—457 *Bick.*

'Awake, all-conquering Arm, awake.'—962 *Spurg.* *sup. p. 112*

This is part of a missionary hymn beginning:—

'Why, O Almighty Saviour! why? *Rehearsal with pleasing*

It is given with alterations.

extending to N. 121.

For several of the above notes on Dr. Doddridge's hymns the author of this work is indebted to W. S. Rooker, Esq., of Bideford, who has supplied them from an autograph MS., containing 100 hymns, and headed 'Hymns written by P. D.' The hymns are in some cases slightly different from the form in which they are given by Orton. The MS. is believed to be older than Orton's collection, but it is possible that Dr. Doddridge may have supplied Mr. Orton with variations that were not inserted in the MS. It is not difficult to trace the history of the MS. to its present possessor. Dr. Doddridge resided for a time in the house of a Mr. Shepherd, at Northampton, and took an interest in his son James, who was one of his students. When this young man died, early in his ministry, a few of his sermons were printed, together with a funeral sermon by Dr. Doddridge, who composed expressly for the funeral occasion a hymn, beginning, 'Jesus, we own Thy sovereign hand.' A sister of this James Shepherd was Mrs. Lavington, the wife of the late Rev. Samuel Lavington, of Bideford, and grandmother of Mr. Rooker, the present possessor of the MS. The precious document is justly valued as an heirloom in the family.

MARY MASTERS.

‘Tis religion that can give.’

497 *Bapt.*; 702 *G. Bapt.*; 284 *R. T. S.*; 695 *Real*; 727 *Spurg.*; 788 *Wes. Ref.*

This piece, in six lines, and headed ‘Short Ejaculation,’ appeared in ‘Familiar Letters and Poems upon Several Occasions’ (1755). Two lines have since been added, by another hand, to extend the piece to two stanzas.

IN an apologetic preface to her ‘Poems on Several Occasions’ (1733), this writer says:—‘The author of the following poems never read a treatise of rhetoric or an art of poetry, nor was ever taught her English grammar. Her education rose no higher than the spelling-book or the writing-master. Her genius to poetry was always browbeat, and discountenanced by her parents; and till her merit got the better of her fortune, she was shut out from all commerce with the more knowing and polite part of the world.’ Some of the pieces are dated 1724. The place of this authoress in the literary world was not sufficiently important to secure a record of the events of her life, and they appear to be now lost.

JOHN WESLEY, M.A. (1703–1791.)

THE father of the Wesleys, the Rev. Samuel Wesley, rector of Epworth, Lincolnshire, was the son and grandson of ministers ejected from the Established Church, in 1662; and the mother of the Wesleys was the daughter of the Rev. Dr. Annesley, the eminent Nonconformist divine. And to his mother’s superior judgment John deferred in so important a matter as the employment of lay-agency in preaching the Gospel. Of this remarkable woman, the Rev. John Kirk has given an interesting account in ‘The Mother of the Wesleys’ (1864). John was born on June 17, 1703, and was five years older than Charles. They were both born at Epworth. John was educated at the Charterhouse, London, and afterwards at Christchurch, Oxford. He became a fellow of Lincoln College, Oxford, and graduated M.A., in 1726. Of a serious disposition from his childhood, the religious element was developed in him by reading such works as William Law’s ‘Serious Call,’ the ‘De Imitatione Christi,’ and Jeremy Taylor’s ‘Holy Living and Dying.’

During his time of study at Oxford, a small circle of young men became distinguished for their devoted piety and active usefulness.

Of their number was George Whitefield, James Hervey, author of the 'Meditations,' Charles Wesley the poet, and some others. They were called, in derision, 'Methodists.' Not the least promising member of this band was John Wesley. For the sake of enjoying the advantage of such religious association, he preferred to remain at Oxford, instead of seeking, as his father recommended, the next presentation to the rectory at Epworth. He had previously assisted his father as a curate, but had returned to Oxford to fulfil the duties of his fellowship.

Impelled by missionary zeal, he went, in company with his brother Charles, in 1735, on a mission to Georgia, to preach to the settlers and Indians. But, owing to personal differences, this mission was not successful. But, though unsuccessful, it was attended with most important results to the Wesleys, through the spiritual benefits they derived from the Moravian Christians, who sailed with them in the same ship. Thus they were brought under the influence of Spangenberg, Zinzendorf, whom they afterwards met, and especially Peter Böhler. Jackson, in his 'Life of Charles Wesley,' says, 'The Wesleyan connection owes to the Moravian Brethren a debt of respect and grateful affection which can never be repaid. Mr. John and Mr. Charles Wesley, with all their excellences, were neither holy nor happy till they were taught by Peter Böhler that men are saved from sin, its guilt, dominion, and misery, by faith in Christ.'

On his return to England, in 1738, John Wesley experienced a great religious change. This he attributed to God's blessing on his association with the Moravian Brethren he met with in London, and the immediate cause of it was the reading of Luther's 'Preface to the Epistle to the Romans.' He had gone unwillingly, on May 24, to a meeting in London, where this was being read; and in that hour his heart was fully opened to the Gospel of Christ. The same year he formed, in conjunction with Whitefield and others, the first Methodist society, at the Moravian Chapel, in Fetter Lane, London.

From that period to the end of his long and laborious life, he was constantly engaged in going from place to place to preach the Gospel. He met with much opposition, and sometimes with personal violence; but this did not deter him from prosecuting his great work. He also spent much time in preparing his commentaries on the Bible, and his other theological works. But his chief work was the founding and organising of the great and growing denomination that bears his name, and the provision he made for its introduction into other lands. His principal preaching-places were London and Bristol. The ordinary course of his life was

sometimes varied by occasional visits for religious purposes to Ireland, Scotland, the Channel Islands, and Holland. He also visited Count Zinzendorf and the Moravian settlement at Herrnhut, in Upper Lusatia.

His separation from the Church of England arose from the force of circumstances, and not from choice. His whole system—with its lay-preaching, its services in rooms and in the open air, its separate societies, and its elaborate arrangements for discipline—was eschewed by the adherents of the Establishment as irregular, so that he had no alternative but to work separately, though he still occasionally occupied her pulpits. John Wesley was a good writer and preacher, and possessed extensive learning. He was a man of unfailing perseverance, great self-denial, large liberality, singular devotedness to his Master's service, and eminent piety. But perhaps his most remarkable gift was the power he possessed of making men willing to fall in with his purposes, and of organising systematic action for the benefit of his followers.

About the year 1750, Wesley married Mrs. Vizelle, a widow with four children. But the union was not congenial; and, after leaving her husband again and again, Mrs. Wesley left him, in 1771, not to return. She died in 1781. Wesley left no children. He died in London, after a short illness, on March 2, 1791, in the eighty-eighth year of his age.

His prose works are too numerous to mention. They appeared soon after his death, in a collected edition of thirty-two volumes. They include 'A Translation of Thomas-à-Kempis,' 'A Collection of Moral and Sacred Poems, from the most Celebrated English Authors' (1744), in three volumes; some 'Histories,' and his own 'Journal;' but they are chiefly theological. Mr. Wesley also established, in 1780, the 'Arminian Magazine,' afterwards called the 'Methodist Magazine,' and continued to edit it till his death.

Mr. Wesley regarded singing as an important part of public worship. He published a collection of tunes for the use of his followers, and did much by his own personal efforts to encourage psalmody. He made the first Wesleyan 'Collection of Psalms and Hymns,' in 1738, and translated for it some German hymns. His name, and the date of his translations, are given under the names of the authors of the original pieces. Most of the hymns in the first 'Wesleyan Collection' were by Charles, who had a greater gift for hymn-writing, and to whom John left this part of the work. John also published some later collections, and his name was associated with his brother's in the production of some other collections.

In his college-days, John gave promise of being a poet; but his subsequent absorbing pursuits called off his attention from poesy. He, however, wrote a few useful hymns. One of these is :—

‘Ho! every one that thirsts draw nigh.’ *Wm*

442 *G. Bapt.*; 151 *Burgess*; 517 *N. Cong.*; 4 *Wes. and Wes. Ref.*

It bears date 1740; only the first part of his hymn is given.

That we are indebted to John Wesley, and not to Charles, for the translations from the German, is now generally admitted. There is no proof that Charles knew German; and in his sermon, on ‘Knowing Christ after the Flesh,’ John, speaking of the Moravians—twenty-six in number—whom he met with in his voyage to America, says, ‘We not only contracted much esteem, but a strong affection for them on all occasions. *I translated many of their hymns* for the use of our own congregations.’ It is justly argued that, if Charles had taken any part in the work of translation, John, who always acted with fairness and generosity to his brother, would have given him his share of the credit.



AUGUSTUS GOTTLIEB SPANGENBERG.

(1704–1792.)

‘What shall we offer our good Lord?’ ‘Der König ruht, und schauet doch.’
863 *Meth. N.*; 492 *Wes. and Wes. Ref.*

The original is No. 1004 in the ‘Herrnhut Hymn Book.’ It was written for May 26, 1734. Mr. Wesley’s translation is given in his ‘Hymns and Sacred Poems’ (1742).



SPANGENBERG’S father was a pious man and a faithful Lutheran minister at Klettenberg in Hannover, where the subject of this sketch was born on July 15, 1704. His earthly parents died when he was young, and he suffered in the world; but he had faith in a Heavenly Father, and early became a follower of Christ. In 1722 he entered the University of Jena as a student of law, but he soon gave up this pursuit to devote himself to theology. He had Buddeus for his professor, and made such progress that he himself lectured in it from 1726 to 1732. In 1727 began his friendship with Count Zinzendorf and the Moravians. In 1735 he removed to Herrnhut, and began a very useful work there as assistant-minister. And for many years he fulfilled the most important duties for the Brethren, by visiting their churches in North America and the West Indies, and in England, and confirming them in the faith. On his first return from his travels, in 1740, he married one of the Sisters. And after his visit to London he was ordained Moravian Bishop at Herrnhut, and the care of all

the churches was reposed in his hands. Again leaving Herrnhut, he spent five years in Christian labours amongst the Red Indians of America. His wife died in 1751. Subsequently he paid two more missionary visits to America, and remained there with his second wife from 1754 to 1762. At that time Zinzendorf had died, and his presence was needed at Herrnhut. He returned, and spent the remainder of his days in Christian usefulness there. He was a man of piety and talent. Knapp calls him the 'Melancthon of the Brethren.' Among his works was the biography of Count Zinzendorf. He died at Berthelsdorf, on September 18, 1792.

NATHANIEL COTTON, M.D. (1707-1788.)

'Affliction is a stormy deep.'

Psalm xlii. in Kemble and Windle; 118 Bick.; 634 G. Bapt.

This is part of Dr. Cotton's rendering of Psalm xlii., in twelve stanzas, given at p. 115 in 'Various Pieces in Verse and Prose,' published posthumously in two volumes (1791). At p. 157 of the same work, there is a prose meditation upon this Psalm, intended to accompany the version. At the end he says: 'The passages which relate to the contumelious invectives of the heathen are omitted in the subsequent version, that the Psalm may be more extensively applicable to every afflicted individual.' Dr. Collyer, in his Supplement (1812), gives this and five other hymns, by the same author.



R. COTTON was born in 1707, and studied medicine at Leyden. On returning to England he assisted a physician who kept a house for lunatics at Dunstable. Dr. Cotton afterwards built and superintended a large lunatic asylum at St. Albans. There the poet Cowper found a home in 1763, when his mind was over-balanced by the prospect of the publicity of official life. At that institution, called 'The College,' Cowper remained for eighteen months, prolonging his stay long after his recovery, that he might enjoy the Christian society of Dr. Cotton, whom he praised as a devout philosopher and loved as a faithful friend. During his life Dr. Cotton published the following medical works—'Dissertatio de Variolis' (1730), and 'Observations on a Particular Kind of Scarlet Fever,' &c. (1749).

The following works by him were published posthumously—'Various Pieces in Verse and Prose,' 2 vols. (1791); 'Visions in Verse, for the Instruction of Youth, with a Short Account of the Author' (1808). He died at S. Albans on August 2, 1788.

SELINA, COUNTESS OF HUNTINGDON.

(1707-1791.)



THE great religious movement of the eighteenth century owed scarcely less to the labours and liberality of the Countess of Huntingdon than to the preaching and itinerancy of the great evangelical leaders themselves. Every faithful minister found in her an influential friend; her purse was open when money was required to erect chapels or to found colleges, and to train students for the ministry. Her wise counsels were as valuable as her piety and liberality, and she formed an important bond of union between the leaders of the new religious life and the higher ranks of society to which she by birth and family belonged. Even royalty itself was open to her; and George III., captivated by her piety and zeal, said to a complaining bishop, 'I wish there was a Lady Huntingdon in every diocese in the kingdom.'

Lady Huntingdon has enjoyed the advantage of having her memoir written by a member of the houses of Shirley and Seymour. From his extensive work we glean many of the following particulars. Selina Shirley was the second daughter of Washington, Earl Ferrers. She was born, August 24, 1707. At the age of 9, she received serious impressions while attending the funeral of a child. Some years after she was struck by a remark of her sister-in-law, Lady Margaret Hastings, 'That since she had known and believed in the Lord Jesus Christ for life and salvation, she had been as happy as an angel!' She herself was a stranger to such happiness. During a dangerous illness, which overtook her soon after, she sank into great depression of mind, and then rose in triumph and joy through prayer and faith in Jesus Christ.

In June 1728, and before she had attained to her twenty-first year, the Countess received the title by which she is known, by marrying Theophilus Hastings, Earl of Huntingdon. He was in sympathy with her in her religious pursuits, and they often went together to hear Whitefield, and other similar preachers, at the Moravian Chapel, Neville's Court, Fetter Lane, where the first Methodist Society was founded by Wesley, Whitefield, Ingham, and others, in 1738. This chapel was afterwards returned to the Moravians. The first Methodist Conference was held in Lady Huntingdon's house, in June 1744, and Lady Huntingdon herself was a member of the first Methodist Society in Fetter Lane. Deeply impressed with the value of true religion, and feeling sure that she had

received it from such men as Whitefield and Wesley, she willingly bore the obloquy that came upon her when she pleaded the cause of the despised Methodists. She encouraged Mr. Maxwell to expound the Scriptures before he was ordained, and thus opened the way for lay-agency. She threw open her house at Chelsea for the preaching of Whitefield; and there Lords Bolingbroke and Chesterfield, and many others of the aristocracy, heard him. When Doddridge, sinking in consumption, found it necessary to go to Lisbon, the Countess gladly gave and collected the requisite funds.

The celebrated Romaine, turned out of S. George's, Hanover Square, was invited by the Countess to preach at her house in Park Street. He became her chaplain, and her adviser in her work of chapel-building and itinerancy of ministers for the preaching of the Gospel. She herself made tours with Whitefield, Romaine, and others, and accompanied them in their field-preaching and other works of usefulness. Mr. Romaine's success encouraged the Countess to establish chapels in different parts of England, where they seemed to be needed. Some of the principal were those at Brighton, Bath, Bristol, Swansea, Chichester, Guildford, Basingstoke, Oathall; and there were others, besides what was done in London. On the death of the Earl of Huntingdon, in 1746, she had the entire command of her fortune, which she employed without stint for religious purposes.

When the breach between Wesley and Whitefield took place, the Tabernacle, Moorfields, was used by the party of the latter. There Whitefield, Cennick, Ingham, and others of the Calvinistic school, preached, and there the Countess attended; and afterwards at Tottenham Court Chapel, which was opened in 1756, and at Long Acre Chapel. On August 24, 1768, the sixty-first anniversary of the Countess's birthday, Mr. Whitefield preached at the opening of Trevecca College, South Wales, an institution for the training of ministers, which she had founded at her own expense. Many useful ministers were sent forth from this institution, and their ministry was especially blessed in Yorkshire, whither they had been invited. In 1792, after her death, this institution was removed to Cheshunt, where it has ever since been successfully carried on. And not long before her death, in order to assist her in her widely-extended work, the 'Connexion' was founded which continues to bear her name. It had not been the intention of the Countess to leave the Established Church, but the ecclesiastical proceedings taken against her ministers rendered it necessary. The Countess died as she had lived. Almost her last words were, 'My work is done: I have nothing to do but to go to

my Father.' She died on June 17, 1791, in her eighty-fourth year, at her house in Spa-fields, next to the chapel, where a granite column has been recently erected to her memory. The number of eminent ministers she associated with and assisted during her long life was remarkable. Several of them were hymn-writers. In the list we find Watts, Wesley, Whitefield, Haweis, Rowland Hill and Hervey, Doddridge, Toplady and Romaine, Berridge, Ingham, Shirley, Perronet, De Courcy, and Fletcher of Madeley. At the time of her death there were more than sixty chapels in her 'Connexion.' Its legal form is a trust-deed bequeathing the chapels. The first four trustees were Dr. and Mrs. Haweis, Lady Ann Erskine, and Mr. Lloyd.

In 1764, the Countess published her first collection of hymns. It is taken from the works of others, and consists of 179 hymns. We give a part of the preface as illustrative of her earnestness and force of character. She says:—

'And now, reader, it is neither your approbation of these hymns nor the objections you can make to them that is the material point; you are a creature of a day, and your heart, with trembling, often tells you this truth. Look well, then, for a refuge from the sins of your life past, and from the just fears of death and judgment fast approaching. This is the grand point which lieth altogether between God and thy own soul. And be assured that nothing can bring comfort in life or death to thee, a sinner (and such thou now standest before God), but a Saviour so full and complete as Jesus is found to be.

'Bring Him, then, thy heart, miserable and evil as it is. He will make it happy; He will keep it so; and, by a loving constraint on all thy actions, make thee delight in His most holy ways. A title to the joys of an eternal world is purchased for thee by His obedience in life and death, and is that righteousness He will freely give here, which, whilst I am writing this, my heart importunately prays Him to give thee, reader, as the inestimable merit of His death.'

This collection, after receiving previous additions, had reached 317 hymns in the fourth edition, the probable date of which is 1772. It was in this fourth edition that there appeared, for the first time, the striking and well-known hymn by the Countess—

'Oh! when my righteous Judge shall come.'

192 *Bapt.*; 361 *Kemble*; 389 *Leeds*; 769 *Reed*; 433 *N. Cong.*; 366 *Spurg.*

It is the second part of a piece on the Judgment Day, which has a first part of five verses, beginning:—

'We soon shall hear the midnight cry.'

About the year 1774, her collection underwent a final revision by her cousin, the Hon. and Rev. Walter Shirley, also one of our hymn-writers.

Although the Countess was not much known as a hymn writer, yet it is proved beyond doubt that she was the author of a few hymns of great excellence. Her biographer acknowledges this, although he has not spoken of it in his work, and it is known that a list of her own hymns existed, but was unfortunately lost. Dr. Doddridge, writing to his wife in 1748, speaks of preaching in her family, and hearing her sing, and adds : 'I have stolen a hymn, which I stedfastly believe to be written by good Lady Huntingdon, and which I shall not fail to communicate to you.' The Countess had remarked the religious value of hymns to the Methodists in their work of revival, and she gave attention to the subject of Psalmody, and obtained the services of an eminent Italian (Giardini), to make some suitable tunes. Horace Walpole says, 'It will be a great acquisition to the Methodist sect to have their hymns set by Giardini.'

CHARLES WESLEY, M.A. (1708-1788.)



HIS eminent member of the Wesley family, to whom, by common consent, has been assigned the appellation of the 'Bard of Methodism,' was the third son of Samuel Wesley, sen. He was born December 18, 1708, and was five years younger than his brother John, the founder of the Wesleyan denomination. At first he was educated at Westminster School, under his eldest brother, Samuel; and afterwards proceeded to Oxford, where he was a scholar of Christchurch, and graduated M.A.

His purpose was to remain in the capacity of a tutor at Oxford; but in 1735 he was prevailed upon to take orders, and accompany his brother John, as a missionary, to Georgia, in North America, where there was a settlement intended for prisoners in that country who, having completed their time of imprisonment, found, on their liberation, no prospect in life. It was established by General Oglethorpe, who took a deep interest in that class of sufferers. John and Charles Wesley went to the new colony, as the missionaries of the Society for the Propagation of the Gospel in Foreign Parts, and Charles became also secretary to the General; but, as he could not work harmoniously with him, he returned to England, in the year 1736.

Up to this time, he does not appear to have been personally in

the possession of what he afterwards saw to be vital godliness. Writing in his diary, in 1760, he says, 'Just twenty-two years ago, I received the first grain of faith,' i.e., in the year 1738. The reading of Luther's 'Commentary on the Epistle to the Galatians' was of the greatest spiritual service to him. Leaving the unsatisfying methods of self-righteousness, he found the better way of justification by faith. It was during an illness that he thus found 'saving health.' The pious conversation of Peter Böhler, a Moravian minister, of whom he speaks in his diary (April 19, 1738), and who went to visit him during his illness at Oxford, was very helpful to him. And he speaks of the benefit he received from a Mr. Bray, whom he describes as 'a poor ignorant mechanic, who knows nothing but Christ.'

In 1738, he mentions in his private notes that he corrected George Whitefield's diary for the press. And in the same year he had to appear before the Bishop of London, to answer for certain alleged irregularities in the fulfilment of his official duties. His zeal for Christ led him to overstep the restraints of system, and his earnest labours and evangelical doctrines awakened remark and aroused opposition. For several years Charles united with his brother in the great work of preaching the Gospel to a dormant generation. His diary records the opposition he met with in his preaching tours, the perseverance with which he continued in his work, the rich blessing that sometimes attended his eloquent discourses, and the way in which the good cause took root in different parts of the country.

In the year 1749, he was united in marriage to Miss Sarah Gwynne, a lady of a good family in the county of Brecknock; and after that time, he confined his preaching labours almost entirely to Bristol and London. He died on March 29, 1788. Two of his sons, Charles and Samuel, had a remarkable talent for music, and became celebrated—the first as a performer from his early childhood, and the other as an eminent composer.

Leaving administrative arrangements and the advocacy of a system to John, who found in them congenial work, and willingly resigning to him the Calvin-like firmness that seems necessary to every great reformer, Charles, naturally cheerful in his piety, gladly became the hymn-writer of Wesleyanism. And it is in this capacity that his name lives, and will live amongst posterity. In respect to hymn-writing, John willingly assigned the palm to his more poetical brother; while, on his part, Charles benefited by the co-operation of John, who, with severer taste, pruned away the luxuriance of his brother's productions to the improvement of

what remained. There was one respect in which John had the advantage of Charles: he was familiar with German; and this knowledge enabled him to enrich his collection with translations from Gerhard, Tersteegen, and Zinzendorf. The prominence of Charles in the department of hymn-writing may be judged by the fact, that in the 'Wesleyan Hymn Book,' of 770 hymns—623 are by Charles Wesley, and the contributor next in respect to number is not John, but Dr. Watts, who supplies 66 hymns.

The following is a list of the principal poetical works written by Charles, or produced by him in conjunction with his brother, with the dates in most cases of the first edition of each work, marking its place in the life of the writer. We have taken pains to make the following list of works as accurate as possible. It is, in itself, a literary curiosity, and perhaps unparalleled in the history of hymn-making:—

'A Collection of Psalms and Hymns,' by John Wesley (London, 1738), the first collection of all; 'Hymns and Sacred Poems,' different volumes in 1739, 1740, and 1742, and two additional volumes, with the same title, in 1749; 'Hymns on God's Everlasting Love,' by C. Wesley (1741); 'Elegy on the Death of Robert Jones,' Esq., by C. Wesley (1742), a poem of about six hundred lines [Mr. Jones was a fellow-collegian with Charles Wesley, and a convert to Christ through the labours of the Methodists]; 'A Collection of Psalms and Hymns,' first published by John Wesley, in 1741, and in later editions added to by Charles; 'Hymns for the Watch Nights,' by C. Wesley (about 1744); 'Hymns on the Lord's Supper,' by C. Wesley, in 1745 [To this work was prefixed a spiritual treatise by a clergyman, Dr. Brevint, on 'The Christian Sacrament and Sacrifice.' The hymns are a kind of paraphrase of the treatise. This work had a great sale]; 'Hymns for Times of Trouble and Persecution,' by C. Wesley (1744); 'Hymns for the Nativity of Our Lord,' by C. Wesley (second edition, 1745); 'Hymns for those that seek and those that have found Redemption in the Blood of Jesus Christ,' by C. Wesley (1746); 'Hymns for Our Lord's Ascension,' by J. and C. Wesley (1746); 'Hymns for Our Lord's Resurrection,' by C. Wesley (1746); 'Hymns of Petition and Thanksgiving for the Promise of the Father,' by J. and C. Wesley (1746); 'Hymns for the Public Thanksgiving Day' (October 9, 1746), by C. Wesley; 'Hymn to the Trinity,' by C. Wesley (1746); 'Graces Before and After Meat,' by C. Wesley (about 1746); 'Hymns for New Year's Day,' by J. and C. Wesley (1750, and several other years to 1788); 'Hymns occasioned by the

Earthquake in 1750,' by C. Wesley; 'Hymns and Spiritual Songs for the Use of Real Christians of every Denomination,' by J. and C. Wesley (1753); 'Hymns of Intercession for all Mankind,' by C. Wesley (1758); 'Hymns on the Expected Invasion,' by C. Wesley (1759); 'Funeral Hymns,' by C. Wesley (1759); 'Hymns for Those to whom Christ is All in All,' by C. Wesley (1761); 'Hymns to be Used on the Thanksgiving Day, November 29, 1759,' by C. Wesley; 'Hymns for the Use of the Methodist Preachers,' by C. Wesley, given in J. Wesley's 'Reasons against a Separation from the Church of England' (1760); 'Short Hymns on Select Passages of the Holy Scriptures,' by C. Wesley (1762) [This is an extensive work. In the first edition there were 2,145 hymns, and some of considerable length, though the majority are in accordance with the title of the work]; 'Hymns for Children and Others of Riper Years,' by J. and C. Wesley (1763); 'Elegy on the late Rev. George Whitefield,' by C. Wesley (1771); 'Preparation for Death,' by C. Wesley (1772); 'Hymns for Families,' by C. Wesley; 'Hymns written in the Time of the Tumults' (June, 1780), by C. Wesley; 'Hymns for the Nation,' in 1782; 'Prayers for Condemned Malefactors' (1785)—the prayers are given in hymns; 'A Pocket Hymn Book for Christians of all Denominations' (1785); 'A Pocket Hymn Book for the Use of Children,' (1788); and also, a 'Poetical Version of nearly the whole of the Psalms of David,' by C. Wesley, recently discovered, and republished in 1854.

In addition to the numerous hymns in these collections, a few are found in his prose works; and he left a large number in MS.

Some of the above works consist of only a few pages, others of several hundred. They show that the poet was continually producing new works, and it is recorded that he died almost in the act of poetical composition. Of some of the above works, several editions appeared during the author's life, and other editions were published afterwards.

In the preface to his collection, which consisted for the most part of Charles's hymns, John says: 'In these hymns there is no doggerel, no botches, nothing put in to patch up the rhyme, no feeble expletives. Here is nothing turgid or bombast, on the one hand, or low and creeping on the other. Here are no cant expressions, no words without meaning. Here are (allow me to say) both the purity, the strength, and the elegance of the English language, and at the same time the utmost simplicity and plainness, suited to every capacity!' And this statement is not exaggeration, but the simple truth.

As a hymn-writer, Charles Wesley takes his place by the side of Dr. Watts; and it is an open question to which the preference should be given. Wesley certainly surpassed Watts in the number and average excellence of his hymns. In these respects Wesley stands first in the whole history of Christian literature. Of Dr. Watts's numerous hymns, many must be rejected as poor, and altogether below the average. There is nothing to choose between the two writers in respect to their adherence to Scripture and their knowledge of Christian experience; in these respects both leave nothing to desire. But each writer shows some traces of the influence of the system he maintained—Wesley speaking more of the active effort and perfectibility of man, and Watts more of the helplessness of man and the sovereign will of God.

And if we occasionally meet with a verse in the hymns of the Wesleys that does not commend itself to our judgments, nor seem exactly in harmony with Scripture, the following note, given in the preface to the 'Hymns and Sacred Poems' (1739), may remove our astonishment. It shows that some of the hymns were produced before the authors were rooted and grounded in the faith. It is as follows:—'Some verses, it may be observed, in the following collection, were wrote upon the scheme of the mystic divines; and these, it is owned, we once had in great veneration, as the best explainers of the Gospel of Christ. But we are now convinced that we therein greatly erred, not knowing the Scriptures, neither the power of God.' We learn from John Wesley's 'Journal' and John Byrom's 'Diary,' that both the Wesleys were for a time under the influence of William Law and his mystical writings.

In Charles Wesley's verses we trace the influence of his careful classical training, though this is less manifest than we might have expected.

'O Thou, who camest from above.'

149 *Alford*; 537 *Bapt.*; 194 *Buck.*; 599 *Leeds*; 691 *Meth. N.*; 348 *Mercer*;
570 *N. Cong.*; 327 *Wes. and Wes. Ref.*; 289 *Windle*.

This hymn may be taken as an illustration. It is worthy of Addison, but with a more decidedly Christian character than he would have given it. We notice in it, for commendation, the unity of the whole, and the varied and appropriate imagery employed to illustrate the different aspects of thought introduced. There is a classical finish in this and other pieces wanting in the hymns of Dr. Watts. Wesley also owed something to the influence of the Moravian Christians, with whom he had much spiritual intercourse. They are thought to have influenced John's system; they

certainly influenced Charles's spiritual songs. For proof of this we might refer to several of his hymns, but we will especially refer to

'O Love Divine, how sweet thou art !'

199 *A. and M.*; 463 *Bapt.*; 473 *E. H. Bick.*; 261 *Burgess*; 344 *Harland*;
540 *Meth. N.*; 362 *N. Cong.*; 321 *N. Pres.*; 302 *Reed*; 797 *Spurg.*;
147 *Wes.*

This is one of Wesley's best hymns. For its delight in interior spiritual blessedness, and its warm impassioned expressions of desire after the love of God, it may be compared with the best productions of Saint Bernard. Aided by his spiritual German friends, Wesley has here reached a strain of thought and expression we should in vain search for in the writings of Watts. And Wesley is free from the minor blemishes of Dr. Watts—bad rhymes, or rhymes omitted where they are required. Nor would our view of Charles Wesley as a hymn-writer be complete if we did not recognise in some of his hymns the presence of decided genius, giving them a place amongst the best productions of the muses. As we read, we never for a moment think of a writer who sat down to compose hymns as a task, but we feel that the author was impelled by a delightful necessity to give poetic expression to the thoughts that breathed and words that burned within him. And this agrees with what is known of the history of his hymn-writing. Some of his hymns were written on a card as he rode on horse-back, and sometimes he would hasten home and call for pen and ink, lest the favoured moment of inspiration should be gone.

'Come on, my partners in distress.'

144 *Bick.*; 705 *Meth. N.*; 631 *N. Cong.*; 333 *Wes. and Wes. Ref.*

This is a favourable example. All must feel the force and poetry of such lines as—

'On faith's strong eagle-pinions rise,
And force your passage to the skies,
And scale the mount of God.'

Neither Wesley nor Watts has left any one great poem. Wesley will, perhaps, be judged to have best maintained his claim to the name of poet, but the question of which is the better hymn-writer must still, we think, be left undecided. Even the greatest admirers of Charles Wesley admit that Watts excels him in the sweeter flow of his numbers, and in those of his hymns which are designed to administer comfort to the afflicted. Watts is certainly very happy in describing the safety and happiness of God's people, as we may see in his rendering of Psalm xci., and in many of his hymns. We also observe in him, along with unaffected simplicity, a manifestation of conscious strength that is very pleasing. Free from exaggeration and painful effort, nature itself speaks to us.

Take, for instance, his rendering of the 19th Psalm—

‘The heavens declare thy glory, Lord.’

328 *Bapt.*; 1 *Bick.*; 324 *Meth. N.*; 495 *Read*; 698 *Wes.*; and the 19th Psalm in *Kemble, Spurge., &c.*

Notice its happy presentation of the original, its Christian application, its practical aim, the noble apostrophe of the fifth verse—

‘Great Sun of Righteousness, arise!’

and the strength, beauty, and sublimity of the whole. By such productions Watts has taken a position of peerless excellence. As a further illustration, take Watts’s admirable hymn—

‘Blest morning, whose young dawning rays.’

822 *Bapt.*; 37 *Burgess*; 309 *Leads*; 755 *N. Cong.*; 655 *Read*.

Charles Wesley did not stand alone as a hymn-writer. Besides the relation in which he stood to his brother John in this respect, his diary shows the association he had with John Cennick, Edward Perronet, Count Zinzendorf, and other hymn-writers of his day.

The greater proportion of his hymns, in the collections now in use, are taken from the volumes entitled ‘Hymns and Sacred Poems,’ and published in 1739, and in several later years; but some are from the hymns written at different times on special subjects.

For example:—

‘Ye servants of God.’

243 *Bick.*; 293 *Mercer*; 18 *Meth. N.*; 313 *N. Cong.*; 102 *S. P. C. K.*, &c.

This is from ‘Hymns for Times of Trouble, &c.’

‘Light of those, whose dreary dwelling.’

452 *Bapt.*; 169 *Bick.*; 80 *Mercer*; 323 *N. Cong.*; 8 *S. P. C. K.*; 606 *Wes.*; 611 *Wes. Ref.*, &c.

This is from ‘Hymns for the Nativity, &c.’ Several are taken from ‘Hymns on the Lord’s Supper,’ from ‘Short Hymns on Select Passages of Scripture,’ from ‘Hymns for Those that Seek, and Those that have Found, &c.,’ and from ‘Hymns for Children,’ &c.

‘God is gone up on high.’

277 *Meth. N.*; 394 *N. Cong.*; 535 *Wes.*; 640 *Wes. Ref.*

This is from ‘Hymns for Our Lord’s Ascension.’

‘Spirit of Faith, come down.’

298 *Bapt.*; 55 *Meth. N.*; 437 *N. Cong.*; 85 *Wes. and Wes. Ref.*

This is from ‘Hymns of Petition, &c., for the Promise of the Father.’

‘Would Jesus have the sinner die?’

399 *Meth. N.*; 503 *N. Cong.*; 33 *Wes. and Wes. Ref.*

This is from ‘Hymns on God’s Everlasting Love.’

‘Head of the Church triumphant!’

251 *Bick.*; 205 *E. H. Bick.*; 144 *Burgess*; 545 *Kemble*; 392 *Mercer*; 611 *Meth. N.*; 316 *N. Cong.*; 118 *S. P. C. K.*

This noble hymn (in some collections erroneously attributed to De Courcy), worthy of the pen of Luther, derives interest from the circumstances in which it was written. It appeared in 'Hymns for Times of Trouble and Persecution' (1745). England was at war with France and Spain. Many outrages were taking place throughout the country, and the Wesleyan preachers were often the victims of false charges and persecution.

'Jesus, the name to sinners dear.'

226 *Bapt.*; 327 *Leeds*; 105 *Mercer*; 402 *Meth. N.*; 327 *N. Cong.*; 331 *Spurg.*; 37 *Wes. and Wes. Ref.*

This is part of a hymn (1749) beginning—

'Jesus, the Name high over all.'

'O, for a thousand tongues to sing.'

294 *G. Bapt.*; 226 *Bick.*; 86 *Hall*; 332 *Harland*; 130 *Kemble*; 263 *Leeds*; 103 *Mercer*; 330 *N. Cong.*; 1 *Meth. N.*; 270 *S. P. C. K.*, &c.

The original hymn extended to eighteen verses. The first verse here was the seventh. Burgess says, 'This is part of a hymn written originally for the anniversary day of one's conversion. It was probably composed about May, 1739, just a year after the period when the two brothers were first brought into the enjoyment of Christian liberty.' It appeared in 'Hymns and Sacred Poems' (1739). It began with the words—

'Glory to God, and praise and love.'

'Hark! the herald angels sing,
Glory to the new-born King.'

433 *A. and M.*; 18 *Alford*; 116 *Bapt.*; 18 *Chope*; 18 *Hall*; 97 *Mercer*; 345 *N. Cong.*; 11 *S. P. C. K.*; 42 *Sal.*; 602 *Wes.*, &c.

This is entitled 'A Hymn for Christmas Day.' Two verses are omitted. Charles wrote it (1739)—

'Hark! how all the welkin rings,
Glory to the King of Kings.'

John Wesley altered it to its present form.

'All ye that pass by.'

154 *Bapt.*; 83 *Harland*; 343 *Meth. N.*; 375 *N. Cong.*; 65 *Reed*; 616 *Wes.*; 621 *Wes. Ref.*

This is the first hymn in Mr. Wesley's celebrated 'Pocket Hymn Book for the Use of Christians of all Denominations' (1785). That work included numerous additional hymns, and some that might not be readily understood in a congregation, but were useful for private reading, and for the 'still hour' of thought.

'Rejoice, the Lord is King.'

15 *Alford*; 203 *Bapt.*; 23 *Bick.*; 137 *Hall*; 109 *Reed*; 106 *Harland*; 22 *Kemble*; 329 *Mercer*; 406 *N. Cong.*; 233 *S. P. C. K.*, &c.

This is from a tract containing sixteen hymns, and entitled 'Hymns for Our Lord's Resurrection' (1746).

'Christ, whose glory fills the skies.'

5 *A. and M.*; 120 *Mercer*; 6 *Sal.*; 256 *S. P. C. K.*; and most of the collections.

This hymn has been erroneously attributed to Toplady. It was written at the time of his birth (1740), and is by Charles Wesley. It is given in 'Hymns and Sacred Poems' (p. 24).

'Hail the day that sees Him rise!'

121 *A. and M.*; 175 *Bapt.*; 323 *Bick.*; 206 *Mercer*; 63 *S. P. C. K.*;
162 *Sal.*, &c.

In these it is given as it appeared (altered) in 'Madan's Collection' (1760). In the Wesleyan Collections (630 'Wes.', 635 'Wes. Ref.', and 276 'Meth. N.'), and in the 'People's' (No. 146), it is given as it first appeared in 'Hymns and Sacred Poems' (1739), retaining the line that grates on modern ears—

'There the *pompous* triumph waits.'

It appears that Mr. Wesley liked the word 'pomp,' which he used in the sense of the Greek original, *πομπή*, a solemn procession. It was written for Ascension Day.

'Blessing, honour, thanks, and praise.'

608 *Bapt.*; 428 *Meth. N.*; 50 *Wes. and Wes. Ref.*

It is highly probable that, in writing this hymn, he had in vivid remembrance the death of his sainted mother. John Wesley, in giving an account of that event, says: 'We stood around the bed, and fulfilled her last request, uttered a little before she lost her speech—"Children, as soon as I am released, sing a psalm of praise to God!"' It was written in the year of her death (1742). The second stanza begins—

'Lo! the prisoner is released;'

and the fourth speaks of joining in the song.

'Again we lift our voice.'—430 *Meth. N.*; 52 *Wes. and Wes. Ref.*

The personal references in this hymn are explained by the fact that it was written on the occasion of the death of the Rev. Samuel Hitchins, a Wesleyan minister, who died young.

'How happy are the little flock!'—1000 *Meth. N.*; 62 *Wes. and Wes. Ref.*

This hymn was written in 1755, when Lisbon was overthrown by an earthquake. Hence its character.

'How weak the thoughts, and vain!'—458 *Meth. N.*; 67 *Wes. and Wes. Ref.*

This hymn refers to the earthquake felt in London (March 8, 1750), on which occasion it was written. At that time Whitefield preached to thousands, driven in terror from their homes.

The hymn bears the impress of the hour, and turns the occasion to good spiritual account.

‘Glory to God, whose sovereign grace.’

599 *Meth. N.*; 203 *Wes. and Wes. Ref.*

The personal references in this hymn are to the Kingswood colliers. They were changed, under Wesley’s preaching, from a condition of the lowest sensual degradation. His hymns—

‘Let all men rejoice, by Jesus restored.’

609 *Meth. N.*; 211 *Wes. and Wes. Ref.*

‘My brethren beloved, your calling ye see.’—212 *Wes. and Wes. Ref.*
were also written for them.

‘All thanks be to God.’—944 *Meth. N.*; 219 *Wes. and Wes. Ref.*

This is a hymn of thanks for the author’s success in preaching at Gwennap, Cornwall, in 1746.

‘God of my life, to Thee.’—966 *Meth. N.*; 229 *Wes. and Wes. Ref.*

‘Fountain of life, and all my joy.’—967 *Meth. N.*; 230 *Wes. and Wes. Ref.*

‘Away with our fears! the glad morning appears.’

968 *Meth. N.*; 231 *Wes. and Wes. Ref.*

Each of these hymns was written by C. Wesley on his birthday, and they contain interesting references to his spiritual history.

‘Worship, and thanks and blessing.’—197 *Meth. N.*; 276 *Wes. and Wes. Ref.*

This was written (1747) after deliverance in a tumult.

‘Sovereign of all! whose will ordains.’

433 *Bick.*; 47 *Hall*; 475 *Mercer*; 838 *Meth. N.*; 465 *Wes. and Wes. Ref.*

This hymn, ‘for the King,’ was written in George II.’s reign, in 1743, when we were at war in Germany, and when the French war was coming on.

‘Come away to the skies, my beloved, arise.’

965 *Meth. N.*; 491 *Wes. and Wes. Ref.*

This is said to have been written on the birthday of a friend (October 12, 1755).

‘Thy power and saving truth to show.’

819 *Meth. N.*; 419 *Mercer*; 439 *Wes. and Wes. Ref.*

The whole hymn has 108 lines in ‘Hymns and Sacred Poems’ (1749), vol. i.

‘From Thee, O God of purity.’—54 *Hall*.

This is altered from a version of Psalm v. (1741). The original is :—

‘On Thee, O God of purity.’—44 *Meth. N.*

‘Lo! He comes with clouds descending.’

39 *A. and M.*; 14 *Alford*; 184 *Bapt.*; 533 *Bick.*; 195 *Burgess*; 11 *Chope*; 7 *Hall*; 93 *Mercer*; 418 *N. Cong.*; 22 *Sal.*; 4 *S. P. C. K.*, and most collections.

The part Charles Wesley had in the production of this hymn is

stated in the article 'John Cennick' (p. 219). The hymn was given by C. Wesley in his 'Hymns of Intercession for all Mankind' (1758). At that time England, as well as nearly the whole of Europe, was at war. The tract contains forty hymns suited to the circumstances of the country, including hymns for the fleet and army, for prisoners and enemies, as well as hymns for the King and the authorities.

'Ye virgin souls, arise.'

193 *Bapt.* ; 456 *Meth. N.* ; 422 *N. Cong.* ; 487 *Reed.* ; 1043 *Spurg.* ;
65 *Wes. and Wes. Ref.*

This is one of the 'Hymns for the Watchnight' (about 1744). The last verse—

'Then let us wait to hear

The trumpet's welcome sound,' &c.

gave a true expression to the feeling of religious excitement and expectation felt by the midnight worshippers. Crowther, in his 'Portraiture of Methodism,' says on this subject: 'A.D. 1742. The first watchnight was held in London. The custom originated with the colliers of Kingswood, near Bristol, who had been in the habit, when slaves to sin, of spending every Saturday night at the alehouse. They now devoted that night to prayer and singing of hymns. Mr. Wesley, hearing of this, and of the good that was done, resolved to make it general. At first he ordered watchnights to be kept once a month, when the moon was at the full, and afterwards fixed them for once a quarter.'

'Thou God of glorious Majesty.'

553 *Bick.* ; 898 *Leeds* ; 86 *Mercer* ; 424 *N. Cong.* ; 215 *Reed.* ; 529 *Spurg.* ;
59 *Wes. and Wes. Ref.*

Charles Wesley visited the Land's End in July 1743, about the time this piece was written ; and it has been supposed that the peculiar nature of the scenery there, where a neck of land stretches out between the Bristol and English Channels, suggested the imagery of verse 2—

'Lo ! on a narrow neck of land,

'Twixt two unbounded seas I stand.'

Jackson, in his 'Life of Charles Wesley,' says that this account rests only on tradition, but that it is on record that the following hymn was written by Charley Wesley on the occasion of his visit to the Land's End, and sung there:—

'Come, Divine Immanuel, come,

Take possession of Thy home ;

Now Thy mercy's wings expand,

Stretch throughout the happy land,' &c.

The verses are founded on the words of Isaiah viii. 8 :—'He

shall reach even to the neck ; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.' The hymn first mentioned is headed, 'A Hymn of Seriousness.' It may have referred to the visit, but the author has not connected it therewith.

'Come, Holy Ghost, our hearts inspire.'

294 *Bapt.* ; 425 *Leeds* ; 252 *Mercer* ; 64 *Meth. N.* ; 429 *N. Cong.* ; 455 *Spurg.* ; 87 *Wes.*, &c.

This is a hymn to be used 'Before reading the Scriptures.' It is often sung in Wesleyan chapels just before reading the Lessons.

'Father of all, in whom alone.'

253 *Mercer* ; 65 *Meth. N.* ; 469 *N. Cong.* ; 88 *Wes. and Wes. Ref.*

This also is a hymn to be used 'Before reading the Scriptures.' These two first appeared in 'Hymns and Sacred Poems' (1740).

'Come, O Thou all-victorious Lord.'

577 *Bick.* ; 141 *Mercer* ; 56 *Meth. N.* ; 522 *N. Cong.* ; 84 *Wes. and Wes. Ref.*

This was composed by Charles Wesley, in June 1746, before preaching in the Isle of Portland, Dorsetshire, where the people were mostly employed in the stone quarries. Hence perhaps the lines—

'Strike with the hammer of Thy word,
And break these hearts of stone.'

They are almost an exact rendering of Jeremiah xxiii. 29—'Is not my word . . . like a hammer that breaketh the rock in pieces?'

'Depth of mercy ! can there be
Mercy still reserved for me?'

564 *Meth. N.* ; 528 *N. Cong.* ; 568 *Spurg.* ; 168 *Wes. and Wes. Ref.*

An actress in a provincial town, overhearing this hymn being given out by one of a small company assembled in a cottage for worship, was struck by it, and entered and joined in their worship. She obtained the book containing the words, and by reading it, under God's blessing, her heart was changed. This led her to leave the stage ; but on one occasion, being prevailed on for once to act a part she had often acted, she could utter only these words, which she did to the astonishment of the audience. She afterwards led a Christian life, and became the wife of a Christian minister.

'Author of faith, Eternal Word.'

495 *Leeds* ; 318 *Mercer* ; 383 *Meth. N.* ; 95 *Wes. and Wes. Ref.*

This is part of a paraphrase and amplification of the eleventh chapter of the Epistle of the Hebrews, entitled, 'The Life of Faith Exemplified,' and consisting of eighty-eight stanzas.

'Jesu, lover of my soul.'

179 *A. and M.* ; 49 *Alford* ; 389 *Bapt.* ; 154 *Chope* ; 231 *Hall* ; 323 *Mercer* ; 550 *N. Cong.* ; 91 *Sal.* ; 35 *S. P. C. K.* ; 143 *Wes.* ; and all the collections.

Wesley wrote this hymn in 1740. It is sometimes altered to—

‘Jesus, *refuge* of my soul.’

‘Lord, if Thou the grace impart.’

468 *Bapt.*; 172 *Bick.*; 204 *Burgess*; 167 *Hall*; 665 *Meth. N.*; 576 *Leeds*;
581 *N. Cong.*; 95 *S. P. C. K.*, &c.

This is in some collections erroneously attributed to Madan. It is by Charles Wesley (1741).

‘Soldiers of Christ, arise.’

230 *Alford*; 181 *A. and M.*; 530 *Bapt.*; 254 *Chope*; 239 *Hall*; 367 *Mercer*;
624 *N. Cong.*; 215 *Sal.*; 134 *S. P. C. K.*; 266 *Wes.*, &c.

This is part of a piece consisting of sixteen double stanzas, and forming a spirited paraphrase and versification of Ephesians vi. 11–18, ‘Put on the whole armour of God,’ &c. It appeared first in ‘Hymns and Sacred Poems’ (1749).

‘Stay, thou insulted Spirit, stay.’

549 *Bapt.*; 227 *Mercer*; 552 *Meth. N.*; 643 *N. Cong.*; 172 *Reed*; 466 *Spurg.*;
161 *Wes. and Wes. Ref.*

This hymn, bearing date 1749, is of an autobiographical character, and in the original the fourth line of the second stanza was—

‘For forty long rebellious years.’

‘God of my life, whose gracious power.’

241 *Leeds*; 651 *Meth. N.*; 665 *N. Cong.*; 720 *Reed*; 289 *Wes. and Wes. Ref.*

The original has fifteen stanzas, and is entitled, ‘At the Approach of Temptation.’ It refers to incidents in the author’s life—his deliverance from shipwreck, sickness, and death. The last line of verse 4 stood in the original—

‘The fever own’d Thy touch and fled.’

This hymn appeared in ‘Hymns and Sacred Poems’ (1740).

‘Come, let us join our friends above.’

203 *Alford*; 169 *A. and M.*; 653 *Bapt.*; 715 *Bick.*; 190 *Chope*; 321 *Kemble*;
403 *Mercer*; 708 *N. Cong.*; 735 *Wes.*; 740 *Wes. Ref.*, &c.

This soul-moving hymn is found in an anonymous tract containing forty-three hymns, and entitled, ‘Funeral Hymns, London: printed in the year 1759.’ It is usually given much altered. John Wesley concurred with those who gave a first place to his brother’s ‘Funeral Hymns.’

‘Come, Thou Almighty King.’

782 *N. Cong.*; 672 *Reed.*; 461 *N. Pres.*; 166 *Spurg.*

This is an imitation of our National Anthem. It appeared in one of Charles Wesley’s halfpenny leaflets (1757), and is believed to be by him. The date and author of the National Anthem have not yet been discovered. It first appeared in print in the ‘Gentleman’s Magazine’ (for 1745), where it is called ‘A Song for

Two Voices.' The insertion of the above-mentioned hymn in the Appendix to 'Madan's Collection' (second edition, 1763), led to its being erroneously attributed to Madan.

'Lord, I believe a rest remains.'

574 *Bapt.*; 260 *Kemble*; 502 *Leeds*; 379 *Mercer*; 783 *Meth. N.*; 799 *N. Cong.*; 296 *Reed*; 403 *Wes.*, &c.

The original (1740) extends to seventeen stanzas.

'See how great a flame aspires.'

835 *Leeds*; 945 *Meth. N.*; 817 *N. Cong.*; 954 *Spurg.*; 218 *Wes. and Wes. Ref.*

This animated and jubilant hymn was written in the time of the author's success amongst the Newcastle colliers, and it is thought that the imagery of the first verse was suggested by the large fires burning there by night. It appeared in 'Hymns and Sacred Poems' (1789).

'Brother in Christ and well-beloved.'

924 *Meth. N.*; 841 *N. Cong.*; 756 *Wes.*; 761 *Wes. Ref.*

This is part of a long hymn by C. Wesley (1740), beginning, 'Brethren in Christ and well-beloved,' and headed 'Admission of Members.'

'Blest be the dear uniting love.'

890 *Bapt.*; 440 *E. H. Bick.*; 672 *Leeds*; 922 *Meth. N.*; 847 *N. Cong.*; 534 *Wes. and Wes. Ref.*; 42 *Windle.*

This hymn appeared in 'Hymns and Sacred Poems' (1742).

'Lamb of God, whose bleeding love.'

745 *Bapt.*; 363 *Bick.*; 720 *Leeds*; 898 *Meth. N.*; 636 *Reed*; 387 *R. T. S.*; 548 *Wes. and Wes. Ref.*

This hymn appeared in 1745, in the 'Hymns for the Lord's Supper.'

'For ever here my rest shall be.'

738 *Bapt.*; 103 *E. H. Bick.*; 723 *Leeds*; 360 *Mercer*; 875 *N. Cong.*; 346 *Wes. and Wes. Ref.*; 106 *Windle.*

This is part of a hymn (1740) beginning—

'Jesus, Thou art my righteousness.'

'Give me the faith which can remove.'

914 *Meth. N.*; 887 *N. Cong.*; 433 *Wes. and Wes. Ref.*

One of C. Wesley's excellent hymns 'For a Preacher of the Gospel.'

'Blow ye the trumpet, blow.'

352 *Bapt.*; 430 *G. Bapt.*; 40 *E. H. Bick.*; 40 *Burgess*; 41 *Hall*; 847 *Leeds*; 330 *Mercer*; 923 *N. Cong.*; 462 *People*; 544 *Reed*; 487 *Spurg.*; 48 *S. P. C. K.*; 645 *Wes.*; 650 *Wes. Ref.*, &c.

This hymn, sometimes erroneously attributed to Toplady, was one of seven—six of which appeared for the first time—contained in a tract entitled 'Hymns for New Year's Day,' and published in 1755.

‘The Lord of earth and sky.’

191 *G. Bapt.*; 308 *Bick.*; 987 *Meth. N.*; 961 *N. Cong.*; 806 *Reed*;
709 *Wes.*; 714 *Wes. Ref.*

One of C. Wesley's ‘New Year's Hymns,’ bearing date 1749. It is an application to persons of the lessons of Our Lord's parable of the Barren Fig-tree.

‘Come, Thou Conqueror of the nations.’

936 *Meth. N.*; 691 *Wes.*; 696 *Wes. Ref.*

This hymn bears date 1759, and the references in it are evidently to the earthquake at Lisbon, in November 1755, and the war between France and England going on at the time it was written, and the general disturbance of the nations.

‘Stand, the omnipotent decree.’—446 *Meth. N.*; 61 *Wes. and Wes. Ref.*

Southey has pronounced this the finest lyric in the English language. It is entitled ‘Hymn for the Year 1756’—a time when men were appalled by the tidings of the earthquake at Lisbon—and gives sublime expression to the Christian's confidence and hope.

‘Forth in Thy name, O Lord, I go.

6 *A. and M.*; 253 *Hall*; 688 *Meth. N.*; 934 *N. Cong.*; 257 *S.P.C.K.*;
324 *Wes.*, &c.

This appeared in ‘Hymns and Sacred Poems’ (1749).

JOSEPH GRIGG. (DIED 1768.)



WE have but little on record concerning this hymn-writer, whose few but well-known hymns encircle his name with interest. He seems to have justified the Latin poet's saying, ‘Poeta nascitur, non fit,’ for he wrote one of his best hymns at the early age of 10. He was at first in humble circumstances. Dr. Belcher speaks of him as ‘a labouring mechanic.’ Afterwards he entered the ministry. From 1743 to 1747 he was assistant-minister to the Rev. Thomas Bures, pastor of the Presbyterian Church, Silver Street, London. During this period he wrote some of his hymns; two of them are dated March 1744, and one February 1745. In the year 1747 Mr. Bures died, after carrying on a successful ministry at Silver Street for 25 years; and at his death Mr. Grigg retired from the pastorate, married the widow of Colonel Drew, a lady of considerable property, and went to S. Albans. There he continued to write and preach. In 1756, some of his compositions in prose and poetry appeared in ‘Miscellanies on Moral and Religious Subjects, &c. published by and for Elizabeth Harrison.’ And in the same year he published a Fast-sermon, ‘On the

'Threatened Invasion of 1756.' At the end there is a fine forcible hymn, beginning—

'Shake, Britain, like an aspen shake !'

and ending— (*See Post-Bureau Mag. 2. 811*)

'Britons shall feel, and feeling own
God is her shield, and God alone ;
And heart and voice and life shall sing
To God, the Universal King.'

Mr. Grigg also contributed twelve hymns to the 'Christian's Magazine' for 1765 and 1766. In 1765 he sent forth a small anonymous tract, entitled, 'Four Hymns on Divine Subjects, wherein the Patience and Love of Our Divine Saviour is displayed ;' and in 1806 a posthumous tract was published, entitled 'Hymns by the late Rev. Joseph Grigg, Stourbridge.' Mr. Daniel Sedgwick has published a complete collection of his poetical productions. It is entitled 'Hymns on Divine Subjects, &c.' (1861), and consists of forty hymns, many of them founded on passages of Scripture ; and seventeen short moral pieces, called 'Serious Poems.' Poetical in form and faultless in spirit, the majority of his hymns yet fall below the two by which he is known. They do not throw any important light on the personal history of the author.

Mr. Thomas Greene, of Ware, also one of our hymn-writers, wrote an 'Elegy on the Death of the Rev. Joseph Grigg,' in which he speaks of him as the friend of the poor, the charm of the social circle, and the attractive and useful preacher. He says of him—

'Death has, in silence, seal'd th' instructive tongue
That used to captivate the list'ning throng :
No more he stands to plead a Saviour's Name,
And these cold hearts of ours with love inflame ;
No more he shows the path where duty lies,
That path of pleasure leading to the skies.'

'Behold a stranger at the door.'

371 *Bapt.* ; 481 *G. Bapt.* ; 509 *N. Cong.* ; 95 *N. Pres.* ; 515 *Spurg.*

The original has 11 verses, and appeared in his 'Four Hymns on Divine Subjects, &c.' (1765).

'Jesus, and can it ever be?'

This was composed when the author was but ten years of age. As a marvel of precocious talent it takes its place along with Milton's psalm—

'Let us with a gladsome mind,'

written at the age of 15. Grigg's hymn, in five stanzas, appeared anonymously in the 'Gospel Magazine' for April 1774, headed 'Shame of Jesus Conquered by Love, by a Youth of Ten Years.' It was sent to the magazine by the Rev. Benjamin Francis, who gave the age of the author. He is said also to have given the hymn the extended form in which it afterwards appeared.

THOMAS SCOTT. (DIED ABOUT 1776.)

'Hasten, sinner, to be wise.'

373 *Bapt.*; 483 *G. Bapt.*; 194 *Hall*; 199 *Real*; 431 *R. T. S.*; 520 *Spurg.*

This is the twenty-third piece in his '*Lyric Poems, &c.*' (1773), and has four stanzas. It was afterwards given in Rippon's Selection, with the metre lengthened, and a fifth verse added.

'Angels, roll the rock away.'

162 *Bapt.*; 247 *G. Bapt.*; 317 *Bick.*; 164 *Kemble*; 313 *Leeds*; 72 *Read*;
307 *Spurg.*; 18 *Windle*.

This hymn, in nine stanzas, is given in the '*Gospel Magazine*' (September, 1775), without name, and headed, '*The Resurrection and Ascension.*' The date 1769 has been assigned to it. Dr. Thomas Gibbons altered it in 1784.



HE subject of this sketch, who must not be confounded with the well-known commentator, was the son of a Dissenting minister at Norwich, and a nephew of Dr. Daniel Scott, an eminent minister and author. He was born at Norwich, where he received his early education. In the beginning of his ministerial life he resided at Wartmell, near Harleston, in Norfolk, and kept a boarding-school, preaching once a month at Harleston. About 1733 he settled in the ministry at Lowestoft, in Suffolk. But, finding the air too keen for his delicate constitution, he removed, in 1737, to be co-pastor with Mr. Baxter, minister of the Presbyterian congregation at Ipswich, and in the year 1740 he succeeded to the sole pastorate on the death of Mr. Baxter. This he continued till 1761, and then with assistance held his position till 1774. At that time his health became so enfeebled that he found it necessary to resign his position at Ipswich. But he still exercised his ministry at Hupton, in Norfolk, till the time of his death, about two years after.

Mr. Scott was the author of '*A Father's Instructions to his Son*' (1748)—a pleasing and affectionate poem, full of wise and weighty advice to his son; also of '*The Fable of Cebes; or the Picture of Human Life in English verse, with Notes*' (1754). This is a poem full of high-toned morality, describing, in a graphic manner, the snares and mistaken principles of life, and suggesting the true principle and way. He also published some sermons and '*Lyric Poems and Hymns, Devotional and Moral*' (1773). And other hymns by him are given in Dr. William Enfield's '*Supplement to Dr. Watts's Psalms*' (1772). His largest work is '*The Book of Job, in English Verse; translated from the Original Hebrew, with Remarks Historical, Critical, and Explanatory*' (1771; second edition, 1774)—a work valued more for its learning than for its poetic merit. For some of these particulars we are indebted to Walter Wilson's valuable MS. record, deposited at Dr. Williams's Library.

WILLIAM HAMMOND, B.A. (DIED 1783.)



SAINT JOHN'S COLLEGE, Cambridge, was the Alma Mater of this author, and he graduated B.A. In 1744 he published 'Medulla Ecclesiæ; the Doctrines of Original Sin, &c., Stated and Demonstrated from the Homilies of the Church of England.' This work reached a second edition, and was reprinted in America. He is said to have afterwards been one of the early Calvinistic Methodist preachers, and subsequently, with his friend Cennick, he joined the Moravian Brethren. He was interred in their burying-ground at Chelsea, London. Besides the above work, he published some discourses, and left in MS. an autobiography, written in Greek. His 'Psalms, Hymns, and Spiritual Songs and Discourses,' were published in 1745.

We are indebted to him for the vigorous heart-stirring hymn—

'Awake, and sing the song.'

268 *Bapt.*; 326 *G. Bapt.*; 196 *Bick.*; 159 *E. H. Bick.*; 20 *Burgess*; 138 *Hall*; 251 *Harland*; 200 *Kemble*; 261 *Leeds*; 263 *Meth. N.*; 294 *Mercer*; 339 *N. Cong.*; 146 *Reed*; 77 *R. T. S.*; 26 *Windle*.

The original has fourteen stanzas, and is headed 'Before Singing of Hymns, by Way of Introduction.' It is found at page 84 of the work just referred to.

'Lord, we come before Thee now.'

806 *Bapt.*; 28 *G. Bapt.*; 444 *Kemble*; 785 *N. Cong.*; 675 *Reed*; 367 *R. T. S.*; 982 *Spurg*.

The original has 8 eight-line stanzas, and is given at page 32 of the same work. Hammond's hymns are full of Scripture truth, and of the experience of the Christian. He says in the preface, 'In the following pages are a number of hymns suited to the various states and capacities of the children of God.'



JAMES GRANT. (DIED 1785.)



THE date of James Grant's birth is not ascertained. His parents, after giving him a sound religious education, apprenticed him to an ironmonger in Edinburgh, where he afterwards carried on a business on his own account during the greater part of his life. In 1731 he married his first wife; she became the mother of several children, and died in 1771. In 1779 he married his second wife, who survived him. She was a daughter of the Rev.

Mr. Plenderleath, one of the ministers of the Tolbooth Church, Edinburgh.

The high character of Mr. Grant as a man of business talent, unswerving integrity, and Christian benevolence, commended him to the notice of his fellow-citizens, and he was repeatedly appointed a member of the Town Council. In 1746 and 1747 he held the office of treasurer to the Town Council of Edinburgh; in 1749 and 1752 he was elected to the magistracy, and during 1754 and 1755 he served as Dean of Guild. He was a member of the Established Church of Scotland, and belonged to the congregation of the Tolbooth Church; and his religious principles were so decided that he paid a fine rather than attend the services of a city church, where, as he believed, the Gospel was not preached. If he had accepted the office of Lord Provost, he would have been obliged to have attended that church regularly; hence he declined the highest office, when it was open to him, only on that condition.

Mr. Grant was a friend of good men, and an advocate and supporter of religious and benevolent institutions. In particular, he took a deep interest in the Edinburgh Orphan Hospital, an institution established in 1733, and subsequently much increased by the exertions of the Rev. George Whitefield. To this institution Mr. Grant devoted the profits of the first and second editions of his poems. For many years he was a great sufferer, and during the latter part of his life his sufferings were very severe; but he bore all with patience, and at the close spoke of himself as one looking back with gratitude on the blessings God had given him, and waiting to be for ever with the Lord. He died on January 1, 1785.

His hymns and poems were written to provide Christian words for the Scotch melodies, of which he was very fond, to be substituted for the objectionable words ordinarily used. His pieces were not intended for the press, but were published, at the request of friends, first in 1784, with the title, 'Original Hymns and Poems, written by a Private Christian for His own Use.' The second edition was posthumous in 1820, and Mr. Daniel Sedgwick published a reprint of the work in 1862, with a biographical sketch of the author. The work consists of sixteen hymns and six poems, all full of Scriptural thoughts, and some of them rich in Christian experience. The versification is easy, and the sentiment always good; but there is little manifestation of poetical talent. One hymn, and a poem 'On the Reviving of Religion in the Year 1741-42,' were first published in the Rev. George Whitefield's 'Christian History,' in 1742.

'O Zion, afflicted with wave upon wave.'

610 *N. Cong.*; 339 *R. T. S.*; 733 *Spurg.*

This piece, in seven stanzas, written to the air of the 'Yellow-haired Laddie,' is perhaps his best hymn.

DANIEL TURNER, M.A. (1710-1798.)



HIS hymn-writer was born on March 1, 1710. After being a schoolmaster he became, in 1741, pastor of a Baptist Church assembling at Hosiers' Lane Chapel, Reading; thence he removed, in 1748, to preside over a Baptist Church at Abingdon, Berkshire. He was the author of a work on the subject of full Christian communion among the churches of his own denomination, and of a work entitled 'A Compendium of Social Religion,' and of 'Short Meditations on Select Portions of Scripture' (third edition, 1803). His 'Divine Songs, Hymns, and other Poems' is dated 1747; and his work, 'Poems Devotional and Moral,' was privately printed in 1794. After a pastorate of fifty years at Abingdon, he died there, on September 5, 1798.

'Jesus, full of all compassion.'

504 *G. Bapt.*; 484 *Leeds*; 551 *N. Cong.*; 587 *Spurg.*

This ardent, impassioned, Bernard-like hymn is given in Rippon's Selection (1787).

'Beyond the glittering starry skies.'

146 *Bapt.*; 249 *G. Bapt.*; 282 *Leeds*; 389 *N. Cong.*; 304 *Spurg.*

The original piece, in twenty-eight stanzas, was the joint production of Daniel Turner and James Fanch. The former part of it, in seven verses, forming the principal part of the hymn as it now stands, appeared in the 'Gospel Magazine' (June 1776), signed 'F.' for Fanch. There is a note upon this hymn in the 'Baptist Register,' dated February 22, 1791, from Mr. Turner to Dr. Rippon, the editor, as follows:—'As to your inquiry concerning the hymn, "Jesus seen of Angels," it is true, as you were told by our good brother Medley, that one part of it was made by my dear friend, the Rev. James Fanch, of Rumsey, and the other part by me.' Turner wrote the larger number of the stanzas, and they appeared in his 'Poems' (1794).

The Rev. James Fanch was the author of a 'Paraphrase on a Select Number of the Psalms of David, done from the Latin of Buchanan, to which are added some Occasional Pieces' (1764); 'Free Thoughts on Practical Religion,' &c. (1763); and of 'Ten Sermons on Practical Subjects' (1768).

ELIZABETH SCOTT. (LIVED ABOUT 1764.)

In Dr. Dodd's 'Christian Magazine' for 1763-64, there are a few good hymns by this authoress.

'All hail, Incarnate God !'—199 *Bapt.*; 412 *N. Cong.*; 543 *Read.*

This is Hymn 386 in 'Dobell's Selection' (1806), where it is attributed to 'Miss Scott.' The second verse, beginning, 'To Thee, the hoary head,' has this note, in 'Rippon's Selection :—' Composed on seeing an aged saint and a youth taken into church communion together.'

'Awake, ye saints, awake.'

833 *Bapt.*; 14 *G. Bapt.*; 281 *Bick.*; 25 *Burgess*; 771 *Leads*; 758 *N. Cong.*; 666 *Read.*

This first appeared in 'Dobell's Selection' (1806). It was altered by T. Cotterill, in his collection, in 1810. In 'The Christian Magazine,' December 1763, there is given her dedication to her father, the Rev. Mr. Scott, of Norwich, of her MS. poems. Probably she was a sister of 'Thomas Scott,' of whom we have given a sketch. Caleb Evans gave twenty-one of Miss Scott's hymns in his collection (1769), and John Dobell gave fourteen others in his 'Selection' (1806).

JOHN NEEDHAM.

'To praise the ever-bounteous Lord.'—91 *Bapt.*; 951 *N. Cong.*; 1034 *Spurg.*

This pleasing harvest hymn is No. 56 in 'Hymns Devotional and Moral,' printed at Bristol (1768).



OR some years this hymn-writer was pastor of the Baptist church at Hitchin, Hertfordshire. Thence he removed, in the year 1746, to become co-pastor with the Rev. John Beddome at the chapel in the Pithay, Bristol. In 1752, being violently cast out of his position (a controversy having arisen on the subject of having two pastors), he removed with some of the congregation to Callowhill, another part of Bristol, where he remained till 1787. His hymns are pleasing in character, and full of Scriptural thought; but the versification is slovenly, and in the four-line verses the first and third lines do not rhyme.

BENJAMIN WALLIN. (1711-1782.)

'Hail, mighty Jesus ! how divine.'—45 *Spurg.*

This is from 'Evangelical Hymns and Songs' (1750), but given in the form in which Toplady gave it in his 'Psalms and Hymns' (1776). A short hymn (380 *Kemble*), attributed to B. Woodd, takes verses 1 and 2 from this hymn.



BENJAMIN WALLIN was born in London in 1711. His father, the Rev. Edward Wallin, was pastor of the Baptist church, Maze Pond. He was educated by the Rev. John Needham and the Rev. Dr. Stennett. His father's faithful efforts on his behalf as a minister and parent were not at first attended with success.

but at length the promised blessing was given, and the son became an earnest Christian like his father. But although a Christian, he did not at first think of following his father into the ministry, but engaged in business. It was evident, however, to his friends that he possessed qualifications for his father's work. Being importuned by them, he at length undertook what he justly called 'a work of an awful nature.' He spoke before the Church at Maze Pond on July 6, 1740, and became their pastor and his father's successor, October 1741. In that capacity he continued his labours for forty years, and died on February 19, 1782. Besides the collection of hymns, Mr. Wallin published 'The Christian Life, &c.—Discourses' (1746), 'Memoirs of a Gentleman' (1774), and several volumes of sermons.



JOSEPH HART. (1712–1768.)



FOR the particulars of the history of this sacred poet we are indebted to his own 'experience,' as it is given in his preface to his collection of hymns. He was born, of pious parents, in London in 1712. He received a good education, and was occupied at first as a teacher of languages. At the time when he was arriving at the age of manhood, he felt anxiety with regard to his spiritual interests. But, for several years, he was satisfied with a course in which repentance was again and again followed by a return to sin. At length, a great domestic affliction was made the occasion of his obtaining an affecting sense of the sinfulness of his state. Then followed a strange condition of spiritual perversion, in which he even gloried in his supposed liberty of sinning. He says: 'In this abominable state I continued—a loose backslider, an audacious apostate, a bold-faced rebel—for nine or ten years, not only committing acts of lewdness myself, but infecting others with the poison of my delusions. I published several pieces on different subjects, chiefly translations of the ancient heathens, to which I prefixed prefaces, and subjoined notes of a pernicious tendency, and indulged a freedom of thought far unbecoming a Christian.' His work on 'The Unreasonableness of Religion' is dated 1741.

Subsequently he became the subject of compunctions of conscience, which led to reformation of conduct. But he was still self-righteous and morally dead, and at times, in pride of heart, even denied the necessity for an atonement. In 1757 he received a profound impression from contemplating the sufferings of Christ. His own words are given below. This was followed by great distress for having so culpably misused his former privileges. At this

stage in his history, he sometimes found comfort in attending the ministry at the 'Tabernacle in Moorfields, and sometimes at the chapel at Tottenham Court.' And at length he entered into the fulness of the blessing of the Gospel of peace, while listening to a sermon at the Moravian Chapel, Fetter Lane, on the text (Rev. iii. 10), 'Because thou hast kept the word of my patience,' &c. The details of the history of his religious course are remarkable, and deserving of thoughtful perusal. In addition to the prose account given of them in his preface to his hymns, he has given a poetical narration of them in a hymn of twenty-three verses, No. 27 in his collection. In 1759 he commenced preaching and hymn-writing, and soon after became minister of Jewin Street Independent Chapel. He died on May 24, 1768. The first edition of his 'Hymns Composed on Various Subjects' bears date 1759; the second edition, with a large supplement, 1762; many other editions have been published.

'Come, Holy Spirit, come.'

185 *Alford*; 293 *Bapt.*; 371 *G. Bapt.*; 327 *Bick.*; 57 *Burgess*; 151 *Hall (a)*; 219 *Kemble*; 398 *Leeds*; 148 *Mercer*; 435 *N. Cong.*; 166 *Reed.*; 237 *S. P. C. K.*; 456 *Spurg.*; 62 *Windle*, &c.

The original piece (1759) contains nine stanzas. It was probably suggested by the Latin hymn, 'Veni, sancte Spiritus.'

'Come, ye sinners, poor and wretched.'

345 *Bapt.*; 510 *Bick.*; 69 *Burgess*; 65 *Kemble*; 411 *Leeds*; 357 *Meth. N.*; 511 *N. Cong.*; 164 *R. T. S.*; 192 *Reed*; 492 *Spurg.*; 75 *Windle*.

In Hart's collection (1759) this is headed 'Come and Welcome to Jesus.'

'This God is the God we adore.'

117 *G. Bapt.*; 32 *Bick.*; 199 *Kemble*; 507 *Leeds*; 692 *Reed*.

The original, in seven stanzas, is No. 73 in Hart's collection, and begins differently.

'Lord, look on all assembled here.'

439 *Bick.*; 810 *Leeds*; 995 *N. Cong.*; 577 *Kemble*; 233 *Windle*.

This was written 'for a public fast.'

'Come, all ye chosen saints of God.'—270 *Spurg.*

Of this hymn he says:—'The week before Easter 1757, I had such an amazing view of the agony of Christ in the garden, as I know not how well to describe. I was lost in wonder and adoration, and the impression was too deep, I believe, ever to be obliterated. I shall say no more of this, but only remark that, notwithstanding all that is talked about the sufferings of Jesus, none can know anything of them but by the Holy Ghost; and I believe that he that knows most knows but very little. It was then I made the first part of my hymn on the Passion:—

'Come, all ye chosen saints of God,
That long to feel the cleansing blood.'

ANNA DOBER. (1713-1739.)

‘Holy Lamb, who Thee receive.’

610 *G. Bapt.*; 373 *Mercer*; 733 *Meth. N.*; 572 *N. Cong.*; 350 *Wes. and Wes. Ref.*

The original, in ten stanzas, is No. 1046 in the ‘German Hymn Book’ of 1735. The rendering is by John Wesley, given at p. 93 of his ‘Hymns and Sacred Poems’ (1740). The hymn was written to be sung at a children’s school-feast.



ANNA DOBER, whose maiden name was Schindler, was born at Kunewalde, in Moravia, April 9, 1713. Her brief life was not too short to include in it much useful Christian service. While still young, we find her at the interesting settlement of Herrnhut, whose history we ordinarily associate with the name of Count Zinzendorf. There she shone in talent and piety, and in the faithful fulfilment of her Christian work. On July 13, 1737, she married John Leonard Dober, with whom she was associated in Christian labours, until her early death. Her husband was for two years (from 1732 to 1734) engaged in a difficult and perilous mission at S. Thomas, in the West Indies. In 1734 he was recalled to undertake the General Eldership, a position of great responsibility, in which he had to superintend the whole work of the Brethren, at home and abroad. He held this office till 1740. Anna Dober died at Marienborn, on December 12, 1739. She did not publish any work, but composed many fine hymns, of which several are inserted in the Brethren’s Collection. Her hymns are proofs of the influence of Zinzendorf at Herrnhut. They have the same thirsting for holy love, and the same personal devotion to Jesus as the Crucified One; and we can have no doubt that, with His spiritual susceptibilities, He felt the presence of Anna Dober, and marked her pathway of light when she ascended to be so early crowned.



JAMES HERVEY, M.A. (1714-1758.)



HIS author had for his college-tutor at Oxford, John Wesley, and was one of the small band of godly young men at the university who were, in derision, called ‘Methodists.’ He was born at Hardingstone, near Northampton. His father was a clergyman. He studied at Lincoln College, and graduated M.A. He was a good scholar, a man of great benevolence, and

an earnest Evangelical minister. All his available means, together with the profits of his popular works, which were great, were devoted to purposes of charity. In 1736 he became curate of Dummer, in Hampshire, where he remained a year. He then went to reside at Stoke Abbey, in Devonshire. In 1740 he became curate of Bideford, where he was much beloved; but, in 1742, he was deprived of his position by a new rector. In 1743 he became curate to his father, who was rector of Weston Favel and Collingtree, in Northamptonshire. He succeeded his father in both livings in 1752. His early death, by consumption, is said to have been hastened by his laborious devotedness to the duties of his sacred calling.

His view of himself was humble, but probably just. He said to his biographer, John Ryland, sen.: 'My friend, I have not a strong mind—I have not powers fitted for ardent researches; but I think I have a power of writing in somewhat of a striking manner, so far as to please mankind, and recommend my dear Redeemer.' His works, which were all on religious subjects, were in the form of dialogues and letters. They were written in a florid and familiar style, and with an amount of graphic picturing and reference to natural scenery quite peculiar to themselves. His style pleased the public of that day, and was imitated by some writers and preachers, but it has now by common consent been laid aside. In 1746-47, he published '*Meditations among the Tombs*,' '*Reflections on a Flower Garden*,' '*Contemplations on the Night*,' &c. The work '*Meditations among the Tombs*' is said to have been suggested by a visit to the churchyard of Kilhampton, in Cornwall, during his residence in Devonshire; and one of his principal works was, '*Theron and Aspasio; or, a Series of Dialogues and Letters upon the most Important and Interesting Subjects*.' From some letters published in the '*Gospel Magazine*' for 1774, and written by Hervey in 1753, we learn that he was then at work at this book. It appeared in January 1755. It treats of several Scriptural doctrines, in the dialogues and letters of two imaginary characters, 'Theron' and 'Aspasio;' but 'the Grand Article,' as he says in his preface, 'that which makes the principal figure, is the imputed righteousness of Our Divine Lord.' This work brought him into controversy with Wesley on Calvinism. It had a very large sale, and had reached a ninth edition in 1811. He was also the author of '*Remarks on Lord Bolingbroke's Letters on the Study and Use of History*.'

'Since all the downward *tracts* of time.'

83 *Bapt.*; 178 *G. Bapt.*; 596 *Kemble*; 578 *Leeds*; 282 *N. Cong.*; 439 *Reed*; 216 *Spurg.*—In the original the word is *tracts*, and not *tracks*, as it is often given.

This is given in the author's 'Reflections on a Flower Garden' (1746). He had been speaking of the wisdom and care of God as displayed in the formation of the flowers, and argues therefrom that we ought to trust in Divine Providence. His pieces are very few in number, and are usually renderings from others. He has renderings from Theocritus, Horace, and Casimir; and, in this case, translates freely the words of Juvenal, which he gives in a note—

'Permittas ipsis expendere numinibus, quid
Conveniat nobis, rebusque sit utile nostris.
Nam pro *jucundis aptissima* quæque dabunt dii :
Carior est illis homo, quam sibi.'

In his 'Meditations among the Tombs' (1746), there is one original piece, beginning—

'Make the extended skies your tomb.'

CHRISTIAN FÜRCHTEGOTT GELLERT.

(1715–1769.)

Kübler, in his 'Historical Notes to the *Lyra Germanica*' (1865), says that Gellert 'may be called the head of a new school of German hymn-writers, during the middle and latter half of the last century, in whose hymns the didactic element prevails, since they mostly enforce lessons of Christian duty, and inculcate religious doctrines.'



GELLERT was born on July 4, 1715, at Haynichen, in Saxony, where his father was minister for fifty years. To his pious mother he owed very much. He valued her approval more than the praise of posterity, and congratulated himself on having received his life from her. His father was a poet, and young Gellert early showed his poetical tastes by writing a poem, 'On my Father's Birthday.' In his youth he studied at Meissen; but in 1734 he entered the University of Leipsic, where he devoted himself to philosophy and theology. And he tried his powers by sometimes speaking from his father's pulpit, but his excessive modesty and timidity prevented him from undertaking the work of a preacher. After four years at Leipsic, the expenses of the university proved too great for his father's narrow means, and the young student was recalled to his home. For a time he occupied himself advantageously in that which was to form an important part of his life-work, in teaching others. But in 1741 he again went to Leipsic, taking with him his nephew. This second period of study was turned to good account by the acquirement of French and English, by an extended study of the classics, and by the forma-

tion of his style of writing. His verses and pieces, contributed to periodicals, soon attracted attention by their simplicity and beauty; and he formed the acquaintance of J. E. Schlegel and other men of talent, by associating with whom his aspiring genius was encouraged and helped.

But his aim was not merely literary. For a long time his piety had been of a high order. He wished to live to some good purpose, and longed to occupy some position of public usefulness. With a view to this, he took a degree in the Faculty of Belles Lettres, sustained theses according to custom, and acquired the right of giving public lessons in the year 1745-46. His lectures on poetry and eloquence were very popular with the students, and Goethe was at one time among his pupils. He also lectured on philosophy, of which he became professor at Leipsic. As an author, he published his 'Tales and Fables,' which were very popular in Germany, and were translated into French. He also composed comedies—'The Devotee,' and 'The Lottery Ticket;' and, having suffered much from melancholy and from a bad state of health, he wrote a book entitled, 'Consolations for Valetudinarians.' This was published in 1747, and met with success. He subsequently wrote more 'Fables;' published his 'Moral Poems' and his 'Letters,' which were literary productions for which he chose an epistolary form; and in 1754 he sent forth his 'Didactic Poems.' Year by year he continued writing, teaching, and lecturing, with only such intermission as his attacks of melancholy rendered necessary.

In the year 1757 the calamities of war led him to wish to leave Leipsic, and he retired for a time to Bonan, and afterwards to Eisenberg. At length his services were publicly recognised by the bestowal on him of a pension, which served to recruit his resources, so often reduced by his benefactions. In his last year he occupied himself with revising his moral lessons, which are entitled, 'Thoughts on Religion;' but it was left to others to publish them. After much affliction, he at length died at Leipsic, on December 13, 1769, in prayer—an appropriate ending of his holy life. His biographer says, 'Perhaps no grave has ever been watered with so many and such sincere tears.'

His 'Sacred Odes and Hymns' bear date 1757. Of these his biographer says: 'These sacred songs bear the faithful impression of Gellert's character; they show how deeply his mind was penetrated with the precepts of religion, how readily he acquiesced in its mysteries, how much he desired to be as good as this heavenly guide invites us to become; they show his unfeigned humility, the

moderation of his wishes, his love for his fellow-creatures, his efforts to promote their happiness, and to subdue them to the benevolent empire of virtue and true piety. He frequently uses the language of Scripture, and prefers to metaphorical expressions those which address themselves directly to the heart. The same choice appears in his hymns, which contain more reasoning than warmth, and are more intended to instruct than to display sentiment.' J. G. Müller speaks of his odes and hymns as fifty-four in number, and made within eleven days by one who felt himself in the presence of God. Gellert's hymns were not mere literary performances. He preceded their composition by prayer and careful heart-preparation; and if he felt that his heart was not in tune, he refrained from composition. He says, on one occasion, 'I will for a time lay aside this work; perhaps God of His grace will inspire my mind with new vigour, and improve my present dispositions.' Gellert lived near to God. He was a great Bible-reader, and a firm believer in Providence. In a pamphlet, entitled 'The Adventures of a Hymn' (published in London, 1862), there is a graphic description of the way in which Providence put it into the hearts of those already favourably disposed towards the poet, to assist him in his hour of need, and how faith justified uttered itself in new songs. The hymns of Gellert do not equal in grandeur and simple strength those of earlier writers, such as Luther, Ringwaldt, and Gerhard. He felt this, and said that he would give up all his own hymns for one of theirs; but his hymns are heart-utterances, and reach the heart. With the simplicity of the author, they convey the strength of his convictions, and the clear teaching of the truths he firmly believed. Knapp mentions it to his praise that he was one of the first who called attention to the value of the ancient hymns of the Church.

'Jesus lives, no longer now.' 'Jesus lebt, mit Ihm auch ich.'

117 *A. and M.*; 110 *Alford*; 177 *Bapt.*; 103 *Chope*; 101 *Harland*; 388 *N. Cong.*; 480 *N. Pres.*; 128 *People*; 148 *Sal.*; 226 *S. P. C. K.*

The rendering of this original (1757) is by Frances E. Cox (1841), but altered, contrary to her wish, from six to four-line stanzas.

JOHN HAWKESWORTH, LL.D. (1715-1773.)

'In sleep's serene oblivion laid.' 905 *Bapt.*; 101 *G. Bapt.*; 742 *Leeds.*

This beautiful Morning Hymn was composed by Dr. Hawkesworth, about a month before his death, in a wakeful hour of the night, and dictated to his wife on rising. It appeared in the 'Universal Theological Magazine' for March 1802, and has found a place in some of the principal modern American hymn-books. Dr. Collyer, in his collection (1812) gives, besides, two of Dr. Hawkesworth's translations from the German.



R. HAWKESWORTH did not enjoy early educational advantages, but was trained to a mechanical occupation, though others say he was at first clerk to an attorney. Having, however, talent for literary pursuits, he supplied his early deficiencies by toil, and at length became a contributor to the 'Gentleman's Magazine,' in which he succeeded Dr. Johnson (in 1744) as compiler of the Parliamentary Debates. He also contributed papers to it with the signature 'H. Greville.' In November 1752, just after 'The Rambler' ceased, Dr. Hawkesworth started 'The Adventurer,' a biweekly paper in the essay form. It continued till it had reached 139 numbers, in 1754. He had in it the assistance of Dr. Johnson, Warton, and others, but wrote about half of it himself. The Archbishop of Canterbury (Dr. Herring) was so pleased with Hawkesworth's talents, displayed in this work, that he obtained for him a doctor's degree. This alienated Johnson, who had not then received that honour, and regarded Hawkesworth as an inferior imitator of himself. Other works by Dr. Hawkesworth were his 'Zimri, an Oratorio' (1760), his dramatic fairy-tale 'Edgar and Emmeline' (1761), 'Life and Works of Swift' (1765), his translation of 'Telemachus' (1761), his 'Almorán and Hamet,' an Eastern romance, and especially his account of 'Dr. Cook's Voyage of Discovery in the South Seas.' This included an account of previous voyages by other eminent discoverers, and was a splendid work, with plates and maps, prepared at the expense of the Government. He died in the year of its completion, in November 1773.



JAMES HUTTON. (1715-1795.)

'O teach us more of Thy blest ways.'—464 *Bapt.*

This is one of several hymns given in the Appendix to 'Memoirs of James Hutton, comprising the Annals of his Life, and Connection with the United Brethren, by Daniel Benham' (1856). It is altered from the original, which has eight stanzas. Hutton's hymns have most of the defects and excellences of those by his great master Zinzendorf. He contributed several to the 'Hymn Book of the Brethren' (1754). The above hymn is No. 52 in the second collection, printed October, 1741.



FROM the above-named extended memoir, we have gathered the following particulars:—James Hutton, who was cousin to Sir Isaac Newton, was born in London, on September 3, 1715. From his father, a clergyman, he received his education, and was afterwards apprenticed to a bookseller. Meeting with the Wesleys, he

became religiously impressed; and at the time when they were going to Georgia, he commenced holding religious meetings in his house of business near Temple Bar. He was also much influenced by the Moravians, who were associated with the Wesleys at that time. In 1739 he visited Herrnhut, the renowned Moravian settlement; and on July 3, 1740, was married, at Marienborn, to Louise Brandt, by Count Zinzendorf. The Count was at that time a Bishop of the Moravian Church. Until 1745, Hutton carried on his business as a bookseller, and in 1741 printed the new collection of hymns, and in 1742, 'A Manual of Doctrine.' In business he made use of his position to urge the claims of religion. He was in constant communication with Count Zinzendorf, and he laboured to promote the Brethren's Christian work in all parts of the world, and to provide for members of their community who were passing through the metropolis. And when he had retired from business, he lived for years on the Continent to advance their good work; and, when at home, negotiated with the Government for settlements for them in the colonies, and in various ways promoted their interests. He was ordained a deacon of the Moravian Church in 1749. For several years he was either President or Vice-President of their 'Society for the Furtherance of the Gospel amongst the Heathen.' He died on May 3, 1795, and was buried at Chelsea. In 1755 he published 'An Essay toward Giving some Just Idea of the Personal Character of Count Zinzendorf, the Present Advocate and Ordinary of the Brethren's Churches, in Several Letters wrote by Eyewitnesses to the Man' (1755). Hutton's Memoirs contain many interesting references to the Wesleys, Zinzendorf, Cennick, and others.



CHRISTOPHER BATTY. (1715-1797.)

'Captain of Thine enlisted host.'—475 *Kemble*; 968 *Spurg*.

This is one of the hymns (given with alterations) contributed by Mr. Batty to 'The Kendal Hymn Book' (1757), of which we have given an account under 'James Allen,' where also we have referred to the 'Inghamites,' to which denomination the Battys belonged. They sometimes accompanied the Wesleys on their preaching tours, and bore much persecution patiently when itinerating as Inghamite preachers in Yorkshire and Lancashire.



CHRISTOPHER BATTY was born at Newby Cote, near Settle, in Yorkshire, in 1715, and died at Kendal, on April 19, 1797, aged 82.



ANNE STEELE. (1716-1778.)



HIS authoress was the daughter of the Rev. William Steele, a Baptist minister at Broughton, in Hampshire. The Steeles were for several generations possessed of good talents and means, which they devoted unreservedly to the cause of Christ. Anne was a member of the Christian Church under her father's care, and a person eminent for her piety and useful Christian activity. She was the authoress of 'Poems on Subjects chiefly Devotional,' in three volumes (1780), with the signature 'Theodosia,' and of a version of the Psalms. Her hymns are free from defects, except one, the use of class religious terms, which have a charm to those familiar with them, and who belong to the favoured class, but have an unpleasant technical character to the ordinary reader who judges by the best standards. For example, the words 'dear' and 'dearest' are used till they seem weak, and weary the reader. But Miss Steele's hymns have a wide and deserved reputation for their Scriptural teaching, their pious spirit, and as the happy expression of a suffering but patient Christian life.

Miss Steele was a great sufferer. A few hours before the time of her wedding, the object of her affections was drowned while bathing. Owing to an accident in childhood, she was always an invalid, and often confined to her chamber; and she never recovered the shock of her father's death, on September 10, 1769. But she bore all with resignation, and before her peaceful departure, uttered the triumphant words, 'I know that my Redeemer liveth.' She died in 1778, at the age of 61.

Mr. Daniel Sedgwick has published (1863) her collected poetical works, entitled, 'Hymns, Psalms, and Poems, by Anne Steele, with Memoir, by John Sheppard;' it includes 144 hymns on various subjects, 34 of the principal of David's Psalms in verse, and about 50 poems on moral subjects. One piece, on the death of the Rev. James Hervey, 'O Hervey! honoured name, forgive the tear,' is said to be the original of the epitaph, 'Forgive, blest shade,' &c. The profits of Miss Steele's works were devoted by her to charitable objects. Her poems were reprinted in America in 1808, in two 12mo volumes.

'Almighty Maker of my frame.'

369 *Bapt.*; 869 *G. Bapt.*; 418 *Meth. N.*; 482 *N. Cong.*; 137 *S. P. C. K.*;
722 *Wes.*; 727 *Wes. Ref.*

This is part of her rendering of Psalm xxxix., consisting of thirteen stanzas, and beginning:—

‘When I resolv’d to watch my thoughts,’

‘Father, whate’er of earthly bliss.’

522 *Bapt.*; 626 *G. Bapt.*; 131 *Bick.*; 108 *E. H. Bick.*; 95 *Burgess*; 199 *Hall*;
276 *Harland*; 579 *Leeds*; 270 *Mercer*; 601 *N. Cong.*; 343 *Reed*; 97
S. P. C. K.; 696 *Spurg.*; 104 *Windle, &c.*

This is part of her hymn, in ten stanzas, bearing date 1760, on
‘Desiring Resignation and Thankfulness,’ and beginning:—

‘When I survey life’s varied scene.’

‘Far from these narrow scenes of night.’—121 *Alford*.

This is part of one of the ‘Hymns on Various Subjects.’ The
original has eleven stanzas, and is entitled:—‘The Promised
Land’ (Isaiah xxxiii. 17)—‘Thine eyes shall see the king in his
beauty,’ &c.



JOHN BERRIDGE. (1716-1793.)

‘Jesus, cast a look on me.’—245 *Kemble*; 375 *Mercer*; 323 *Reed*.

This hymn appeared in ‘*Sion’s Songs*’ (1785). The first three stanzas were
altered by Berridge from a hymn of Charles Wesley’s, on Isaiah xxviii. 9, given
in ‘*Short Hymns on Select Passages of the Holy Scriptures*’ (1762), and
beginning:—

‘Lord, that I may learn of Thee,
Give me true simplicity.’

664 *Meth. N.*; 302 *Wes. and Wes. Ref.*

‘Since Jesus freely did appear.’—900 *Bapt.*; 396 *Bick.*; 415 *Kemble*; 1045 *Spurg.*

This Wedding Hymn appeared in the ‘*Gospel Magazine*’ (August 1775).
In 1760 Berridge published ‘*A Collection of Divine Songs*,’ but it was sub-
sequently recalled. The author used to burn it wherever he met with it.
Some of his hymns appeared in the ‘*Gospel Magazine*,’ in 1774 and later
years, with the signature ‘*Old Everton*.’ His ‘*Sion’s Songs, or Hymns com-
posed for the use of them that love and follow the Lord Jesus Christ in sin-
cerity*,’ bears date 1785; and he says in the preface, ‘Many years ago, these
hymns were composed in a six-months’ illness, and have since lain neglected
by me, often threatened with the fire, but have escaped that martyrdom.’
Some of his hymns are Charles Wesley’s, altered.



N an epitaph for his own tombstone, this eccentric
divine gave, in his own characteristic manner, some
of the elements of his history. It is as follows:—
‘Here lie the remains of John Berridge, late Vicar
of Everton, and an itinerant servant of Jesus
Christ, who loved his Master and His work; and after running on
His errands for many years, was caught up to wait on Him above.
Reader, art thou born again? (No salvation without a new birth).
I was born in sin, February 1716; remained ignorant of my fallen
state till 1730; lived proudly on faith and works for salvation till
1754; was admitted to Everton Vicarage, 1755; fled to Jesus for
refuge, 1755; fell asleep in Jesus, January 22, 1793.’ We will add
a few particulars. Berridge’s place of birth was Kingston, in

Nottinghamshire. His father was a wealthy farmer, and designed him for agricultural pursuits, but he had no taste for such a course. As a youth, he came under religious impressions—partly through the influence of a companion, who called him aside to read and pray, and partly through the faithful words of a tailor, who was occasionally employed in the family. In his nineteenth year, on October 28, 1734, he entered Clare Hall, Cambridge, where he studied with extraordinary diligence and success, and became celebrated for his attainments, and also for his wit and the charm of his society. But, unhappily, he received false doctrines, which undermined his religious life, and led him to cease for years from private prayer.

In 1749 he accepted the curacy of Stapleford, near Cambridge. He had renounced his errors, but he had not fully received the Gospel. Hence his labours for six years there were attended with no real success. He removed to Everton in 1755, and at first met with similar non-success; but at length he received the truth himself, and was thus prepared to make it known to others. He thus describes this change:—‘As I was sitting in my house one morning, and musing upon a text of Scripture, the following words were darted into my mind with wonderful power, and seemed indeed like a voice from heaven—viz., “Cease from thine own works.” Before I heard these words, my mind was in a very unusual calm; but as soon as I heard them, my soul was in a tempest directly, and tears flowed from my eyes like a torrent. The scales fell from my eyes immediately, and I now clearly saw the rock I had been splitting on for near thirty years. Do you ask what this rock was? Why, it was some secret reliance on my own works for salvation. I had hoped to be saved, partly in my own name, and partly in Christ’s name; though I am told there is salvation in no other name, except in the Name of Jesus Christ.’ From that time he became the friend of Wesley, Whitefield, and Lady Huntingdon, and his labours resembled theirs. His great zeal and evangelical doctrine provoked opposition, and the bishops remonstrated with him for preaching out of his own parish. But, impelled by a burning love for souls and Christ, he laboured with extraordinary devotedness, preaching often twelve times in a week, and going from county to county with his message of mercy, which not a few received. Like Latimer, Rowland Hill, and some other popular preachers, he knew both how to attract or enliven the attention of his hearers by humorous turns of expression, and how to touch their hearts by pathetic allusions or appeals. As he gave himself, so he was very liberal with the large means he

possessed ; yet in all things his humility was as great as his excellence. He never married. His end was reached, in great confidence and peace of mind through Christ, in the 76th year of his age. Besides his hymns, he wrote the 'Christian World Unmasked,' a book flavoured with his wit, and full of proofs of his spiritual wisdom.

JOHN CENNICK. (1717-1755.)

Prefixed to a volume of Cennick's Sermons, published in 1803, there is a memoir by the Rev. Matthew Wilks. He had received some information from Cennick's daughter, and was probably familiar with the poet's own account of his 'Life and Call to the Ministry,' as it is given in the preface to his Hymns, published in 1741. To Mr. Wilks's sketch we are indebted for some of the following facts.



JOHN CENNICK was born at Reading, where his grandparents, who were Quakers, had been persecuted and imprisoned. But his parents brought him up in connection with the Established Church. As a youth he delighted in attending dances, playing at cards, and going to the theatre. But in 1735, while walking hastily along Cheapside, London, he experienced deep convictions of sin. These convictions were strengthened by his association with pious companions. He was greatly depressed in mind, and so far reformed his outward life as to give up his gay practices. But he did not as yet possess the true Christian peace. On the contrary, he went, step by step, down into the dark depths of spiritual despair. Beginning with neglect, he went on to infidelity and open sin. For three years this distressing condition of character continued. All kinds of errors troubled his agitated mind, and he was daily oppressed with his burden of guilt and his fear of God's wrath. He was weary of life, and often prayed for death. Sometimes he thought of fleeing from his distress by retiring into the country, to some place where he was unknown, and there working as a labourer ; and he even went on journeys for this purpose. He also vainly tried austerity as a cure for his misery. He says : 'I even ate acorns, leaves of trees, crabs, and grass, and wished often heartily that I could bring myself to live only upon roots and herbs.'

Subsequently he became a land-measurer at Reading. In 1737 we find him reading 'Hugo's Emblems' with profit, and beginning to fall into the hands of God ; and in the following year he found great pleasure in reading Whitefield's Journal, and his Christian light increased. At the time when he was conscious of needing sympathy and help, he heard of one Kinchin, who was despised at

Oxford because he was a Methodist, and concluded he was such a friend as he needed. Forthwith he set out for Oxford, and was welcomed and helped by his new friend. The new friendship was fruitful in important results to Cennick, as it brought him into the circle of John and Charles Wesley, George Whitefield, and other kindred spirits. In the following year he went to be a teacher in the school for colliers' children, which Mr. John Wesley had established at Kingswood. Circumstances soon called him out as a preacher. On his arrival, a large assemblage in the open air was disappointed of a preacher; he was persuaded to address them, and did so with success. Subsequently he assisted Mr. Wesley in his preaching labours. But in 1740, in consequence of divergence of doctrine, he separated from the Wesleys, and went on preaching journeys without having any connection with their Societies. Charles Wesley refers to this difference in his Diary, October 31, 1740.

In 1741, on the return of Whitefield from America, he invited Mr. Cennick to assist him in his various labours. To this he consented, and often went on preaching tours, meeting with the persecution to which ministers of the Gospel were exposed in those times. In 1745 he went over to the Moravian Brethren, and thus caused a division in Whitefield's congregation at the Tabernacle, London. Being connected with the Moravians, the poet on two occasions visited Germany, their principal seat. We also find him preaching in the North of Ireland. In the year 1755, having come to London, he was taken ill of a fever which caused his death. His wife, Jane Bryant, was a lady of Clack, Wiltshire, and they had a family of three children. His friend John Gambold, a bishop of the Moravian Church, wrote a poem in honour of his memory. Cennick wrote some volumes of 'Village Discourses,' and was the author of the well-known 'Graces'—

Before meat :—

'Be present at our table, Lord,' &c.—506 *Bick.*; 384 *E. H. Bick.*

After meat :—

'We thank Thee, Lord, for this our food,' &c.—507 *Bick.*; 385 *E. H. Bick.*

The latter has four additional lines that have ceased to be used :—

'Praise shall our grateful lips employ,
While life and plenty we enjoy,
Till worthy we adore thy name,
While banqueting with Christ the Lamb.'

Other works by him were, 'His Life, written by Himself' (1745); 'An Account of the late Riot in Exeter' (1745); 'A Letter to the Little Children, especially to Those who want to Know how to Go to

Heaven' (fifth edition, 1782); 'An Account of the Conversion of G. Lee, who was Executed.' One of his poems is a piece of thirty-six stanzas, describing elaborately his remarkable religious experience. In it he says:—

'Dangers were always in my path,
And fears of death and endless wrath:
While pale dejection in me reign'd,
I often wept, by grief constrain'd.
* * * * *

Through every day I wailed my fall—
Three years of grief exceeded all!
No rest I knew! a slave to sin!
With scarce a spark of hope between.'

After his death a poem was found in his pocketbook, headed 'Nunc Dimittis.' This was published, posthumously, in 1757. It expresses submission to the Divine will, but, at the same time, 'a desire to depart.' In it he says:—

'O Lamb! I languish till that day I see,
When Thou wilt say, Come up and be with Me.
Now twice seven years have I Thy servant been,
Now let me end my service and my sin.'

Some of Cennick's hymns are printed after his sermons. They were probably written to be sung with them. His first hymns were published while he was at Kingswood. Under date July 1739, C. Wesley says, in his Diary, 'I corrected Mr. Cennick's hymns for the press.' His work is entitled 'Sacred Hymns for the Children of God in the Days of their Pilgrimage' (1741; also two more parts in 1742). He also wrote 'Hymns for Children' (1754), and a 'Collection of Sacred Hymns' (1752); and the Rev. — Swertner, Cennick's son-in-law, published from MSS. some of his father-in-law's hymns in the Moravian Collection, of which he was editor, in 1789. Several of his hymns in use are from his work entitled 'Sacred Hymns for the Use of Religious Societies, in Three Parts' (1743-45). In the preface to the second part, he says, 'Our Saviour has again given me freedom to give into your hands another little parcel of hymns. I pray they may be sanctified to your dear souls through His blood and wounds, to whose honour they are composed. Let love cover every fault you meet with; and if the Lamb of God blesses these hymns at all to any of God's dear societies, let them praise the Lamb only for them.'

'We sing to Thee, Thou Son of God.'

274 *Bapt.*; 327 *G. Bapt.*; 254 *Leeds*; 192 *Meth. N.*; 310 *N. Cong.*;
150 *Reed.*

This is an altered form of part of Cennick's second hymn in his 'Hymns' (1743)—his rendering of the Te Deum in twelve stanzas.

‘Brethren, let us join to bless.’

245 *Alford* ; 197 *Bick.* ; 44 *Burgess* ; 257 *Harland* ; 383 *Kemble* ; 314 *N. Cong.* ;
152 *Reed* ; 73 *R. T. S.* ; 437 *Spurg.* ; 48 *Windle*.

This bears date 1742, and is usually given with alterations.

‘Jesus, my all, to heaven is gone.’

198 *Alford* ; 234 *Bapt.* ; 659 *Bick.* ; 476 *E. H. Bick.* ; 179 *Burgess* ; 232
Kemble ; 329 *Leads* ; 537 *Math. N.* ; 334 *N. Cong.* ; 55 *N. Pres.* ; 271
Reed ; 236 *R. T. S.* ; 408 *Spurg.*

This well-known hymn, giving expression to the poet’s own experience, is No. 64 in his ‘Hymns’ (1743). It has nine stanzas, and begins :—

‘Following Christ, the sinner’s way to God.’

‘Children of the Heavenly King.’

226 *Alford* ; 554 *Bapt.* ; 513 *Bick.* ; 50 *Burgess* ; 23 *Hall* ; 259 *Harland* ; 37
Kemble ; 673 *Leads* ; 371 *Mercer* ; 630 *N. Cong.* ; 4 *N. Pres.* ; 472 *People* ;
492 *Reed* ; 202 *Sal.* ; 271 *S. P. C. K.* ; 717 *Spurg.* ; 52 *Windle*.

This favourite hymn bears date 1742.

‘Ere I sleep, for every favour.’—392 *Burgess* ; 756 *Leads* ; 942 *N. Cong.*

This admired Evening Hymn has seven stanzas, and is found in ‘Sacred Hymns for the Children of God in the Days of their Pilgrimage’ (1741). The Morning Hymn printed with it begins :—

‘Arise, my soul, adore thy Maker.’

To Cennick also we are indebted for the germ of

‘Lo! He comes with clouds descending.’

14 *Alford* ; 184 *Bapt.* ; 533 *Bick.* ; 195 *Burgess* ; 7 *Hall* ; 9 *Kemble* ; 387
Leads ; 93 *Mercer* ; 418 *N. Cong.* ; 18 *People* ; 766 *Reed* ; 319 *R. T. S.* ;
4 *S. P. C. K.* ; 217 *Windle*.

One of the finest hymns ever written. His hymn begins—

‘Lo! He cometh; countless trumpets.’—363 *Spurg.*

This first appeared in a Dublin collection, entitled, ‘A Collection of Sacred Hymns’ (1752). To it belongs the credit of being the first attempt to render the thoughts and sentiments of the ‘Dies Iræ’ in this fine appropriate measure—the flowing majestic lines first, then the first trumpet-note of the chorus, then the full sounding line at the close; upon which, to change the figure, the whole stanza rests gracefully, but firmly. There were many pieces written afterwards upon the same subject, in the same metre. The similar hymn suggested by this was by Charles Wesley, in ‘Hymns of Intercession for all Mankind’ (1758). This is the hymn as it is given in the Wesleyan collections, and in ‘A. and M.’ (39), ‘Sal.’ (22), and ‘Chope’ (11). The form in which it usually appears is as varied by Martin Madan in his collection (1760). It is sometimes erroneously attributed to Thomas Olivers. He made the tune ‘Helmsley,’ to which it is often sung, from a street-tune, and probably this may have led to the mistake. Olivers also wrote a

hymn in the same metre, one stanza of which begins with Wesley's first line. Cennick's hymns are generally written in the form of dialogues, each pair of lines being complete in itself, and the last two of the four printed in italics, as if to be repeated in response. There is little poetry in some of them, and the favourite words, phrases, and doctrines of the writer's particular school appear with unpleasant frequency ; but they are full of Christian fervour, and of the lessons of the writer's singular experience. Here and there we are offended by such couplets as

‘Louder we than any ought,
Jesus and His grace to shout.’

His hymns may be adduced as instances in which benefit has been received from the compiler's emendations. The original design is good, but the edifice needs the finish of the subordinate but more refined workman.

WILLIAM WILLIAMS. (1717-1791.)



WILLIAMS of Pantycelyn, who may be called the Watts of Wales, was born in 1717 at Cefncoed, in the parish of Llanfair-ar-y-bryn, near Llandovery, Carmarthenshire. After receiving a good education, he began to study for the medical profession ; but before completing his preparatory studies, an event happened to him that changed the current of his life. While listening to the burning words of Howell Harris in Talgarth churchyard, his soul was stirred, and he was won to Christ. With the first fervour of a new life, he resolved to give himself to the work of the Christian ministry ; and in his twenty-third year he was ordained deacon, and began his ministry at Llanwrtyd and Llandewi, Abergwesin. About the age of 32 he married Miss Mary Francis, in whom he found a worthy companion. Being opposed in the Established Church, and refused priest's orders, he became an itinerant preacher in the Welsh Calvinistic-Methodist Connexion. In this capacity he laboured perseveringly for nearly half a century, incessantly hastening from place to place in every part of the principality to preach the Gospel to listening thousands. His sermons, warm with his own fervour, bright with the vivid picturing of his lively imagination, and always radiant with the presence of his Divine Master, produced a most powerful effect upon his impressible fellow-countrymen ; and Williams, working with such men as Rowlands and Harris, was felt as a power in the ‘Association’ meetings of the Connexion to which he belonged.

He was also a great power for good in the *private society* or church meetings, held weekly, in which there was opportunity for conversation upon religious experience, and for sympathy and counsel.

Williams was as much celebrated for his poetry in his native tongue as he was for his talent and usefulness in preaching the Gospel. The popularity of the preacher opened the way for the reception of his poems, and the excellence of the pieces themselves made them retain their place when once received. They are now generally used by all denominations of Christians in the principality, and held in the highest veneration by the people. They originated in a challenge given by Harris, at an 'Association' meeting, to the brethren to try their hands at producing a few stanzas, to be read at the next meeting. Williams's perspicuity of expression and richness of imagination at once declared him 'facile princeps;' and, thus encouraged, he began to write for the service of Christ. His first Welsh book of hymns was his 'Alleluia,' printed at Bristol in six parts (1745-1747). In 1752 he sent forth his next book of hymns, 'The Sea of Glass.' This soon passed through five editions. Then followed a third volume—'Visible Farewell; Welcome to Invisible Things;' and yet another, called 'Alleluia again.' His Welsh hymns are now collected in one volume. Soon after his first 'Alleluia,' he published a work rich in Christian theology, 'A View of the Kingdom of Christ;' and in 1768 he published, in Welsh, 'Three Men from Sodom and Egypt,' and 'The Crocodile of the River of Egypt.' Amongst his works were also 'Pantheologia,' a work resembling Bunyan's 'Pilgrim's Progress,' entitled 'Theomemphus' (1781), and a translation of 'Erskine on the Assurance of Faith.' He also wrote many elegies, including one of considerable length on the death of Whitefield, published in 1771, and dedicated to the Countess of Huntingdon. After a period of suffering this excellent poet and divine ended his holy, laborious, and successful course at Pantycelyn, near Llandovery, on January 11, 1791, aged 74.

Many of Williams's hymns have appeared in English, in the use of which he was not so much at home as in his native tongue. One of his works is entitled 'Hosannah to the Son of David; or, Hymns of Praise to God for Our Glorious Redemption by Christ: some few Translated from the Welsh Hymn Book, but mostly composed on New Subjects' (1759). This work contained 51 hymns. His other principal English Hymn Book was entitled 'Gloria in Excelsis; or, Hymns of Praise to God and the Lamb' (1771). This book consists of 71 pieces, the last, on 'The Passion,' extending to seven parts and 39 verses. In 1859 Mr. Daniel

Sedgwick published a reprint of these two works, in one volume, with an introductory sketch. The Rev. E. Morgan, A.M., Mr. Williams's biographer, says that Lady Huntingdon, having seen the 'Hosannah to the Son of David,' persuaded Williams to prepare the 'Gloria in Excelsis,' to be sent to Whitefield's Orphan House in America. In the latter work there is a marked advance in style and taste upon the former, and it is from it that his most prized pieces are taken. His fervour of sentiment and vigour of imagination always please, his versification is sometimes very excellent, and where he offends it is by sacrificing refinement to force.

'Guide me, O Thou Great Jehovah.'

58 *Bapt.*; 717 *G. Bapt.*; 161 *Bick.*; 133 *E. H. Bick.*; 127 *Burgess*; 133 *Hall*; 285 *Harland*; 194 *Kemble*; 524 *Leeds*; 258 *Mercer*; 149 *Meth. N.*; 660 *N. Cong.*; 487 *People*; 483 *Reed*; 234 *R. T. S.*; 194 *Sal.*; 821 *Spurg.*; 98 *S. P. C. K.*; 596 *Wes. Ref.*; 136 *Windle*.

This favourite hymn was taken from the Welsh of W. Williams. The translation into English has been sometimes attributed to a W. Evans. It appeared in Mr. Whitefield's collection (1774), two years after the publication of 'Gloria in Excelsis.' In the 'People's' and 'New Sarum' it is given as altered by Keble in 1857. The following fourth stanza is usually omitted:—

'Musing on my habitation,
Musing on my heav'nly home,
Fills my soul with holy longing,
Come, my Jesus, quickly come.
Vanity is all I see,
Lord, I long to be with Thee!'

'O'er those gloomy hills of darkness.' 'Dros y brynniau tywyll niwlog.'

760 *Bapt.*; 411 *Bick.*; 336 *E. H. Bick.*; 235 *Burgess*; 276 *Hall*; 53 *Kemble*; 844 *Leeds*; 939 *Meth. N.*; 911 *N. Cong.*; 386 *N. Pres.*; 539 *Reed*; 125 *R. T. S.*; 973 *Spurg.*; 295 *Windle*.

This is Hymn 38 in 'Gloria in Excelsis' (1772). It extends to seven stanzas, and is especially interesting as being a noble missionary hymn, composed before the founding of the modern missionary societies, and as the forerunner of so many excellent missionary hymns written since.

BENJAMIN BEDDOME, M.A. (1717-1795.)



HIS Christian pastor and poet was born at Henley-in-Arden, Warwickshire, on January 23, 1717; but at the age of 7, he removed to Bristol with his father, the Rev. John Beddome, who had undertaken a co-pastorate at the Pithay Church. At a suitable age he was apprenticed to a surgeon in Bristol, and afterwards removed to London. His father was a Baptist minister, and when

at the age of 20, Benjamin had received deep religious impressions; he used often to weep as he listened to his father's faithful discourses, though in his earlier years he had heard them with indifference. In 1739 he became a member of a church in Goodman's Fields, London, of which Mr. Wilson was minister. Having studied at the Baptist College, Bristol, and also at an Independent Academy, in Tenter Alley, Moorfields (London), he went, in 1740, to preach to the Baptist congregation at Bourton-on-the-Water, Gloucestershire, and in 1743 became their pastor. In 1749, he married Miss Elizabeth Boswell. On the death of Mr. Wilson, he was invited to become pastor of the church in Goodman's Fields; but he declined, and continued faithfully labouring for his flock at Bourton, to whom he preached till the time of his death, in 1795. In 1770 he received the degree of M.A. from Providence College, Rhode Island. His life was not without the discipline of sorrow; in his hymns on affliction he teaches from his own experience, having lost a son, an accomplished medical doctor, in 1778, and another son by drowning, and also his own wife, in the year 1784. He was composing a hymn a few hours before he died, September 3, 1795.

He was the author of an 'Exposition on the Baptist Catechism' (1752). Twenty short discourses from his MSS. were published in 1805, and his work, 'Hymns Adapted to Public Worship or Family Devotion,' was published in 1818. In 1835 appeared 'Sermons Printed from the MSS. of the late Rev. B. Beddome, M.A., with a Brief Memoir of the Author.' It contains sixty-seven sermons on practical subjects.

Montgomery speaks of Beddome as a 'writer worthy of honour both for the quantity and the quality of his hymns;' and says, 'His compositions are calculated to be far more useful than attractive, though, on closer acquaintance, they become very agreeable, as well as impressive, being for the most part brief and pithy. A single idea—always important, often striking, and sometimes ingeniously brought out, not with a mere point at the end, but with the terseness and simplicity of the Greek epigram—constitutes the basis of each piece.' And Robert Hall, in his Introduction to Beddome's 'Hymns Adapted to Public Worship,' &c., says: 'The man of taste will be gratified with the beautiful and original thoughts which many of them exhibit, while the experimental Christian will often perceive the most sweet movements of his soul strikingly delineated, and sentiments portrayed which will find their echo in every heart.' He also commends the erudition, wit, talent, and piety of the author.

Beddome's hymns were written at various times. They were composed to be sung after his sermons, and to serve as applications of their principal lessons, and were not designed for the general public nor collected by himself; but he allowed some to appear in a collection prepared for the Baptist denomination. Most of those now in use are found in the posthumous collection of 1818, which contains 830 pieces.

'My times of sorrow and of joy.'

507 *Bapt.*; 715 *Meth. N.*; 443 *Reed.*; 702 *Spurg.*

This hymn was prepared to be sung after a sermon on Psalm xxxi. 15: 'My times are in Thy hand.'

And the resignation it expressed was well-timed, for that very Sunday (January 4, 1778), the author's son, Dr. Benjamin Beddome, died of fever in Edinburgh.

'Did Christ o'er sinners weep?'

184 *Alford*; 130 *Bapt.*; 503 *G. Bapt.*; 502 *N. Cong.*; 238 *Reed.*; 265 *Spurg.*

This is his 587th. The original has only three stanzas, and bears date 1787.

'Faith, 'tis a precious grace.'

409 *Bapt.*; 99 *Bick.*; 309 *Kemble*; 539 *N. Cong.*

This is his 165th, and was written in 1769.

'Let party names no more.'

646 *Bapt.*; 808 *G. Bapt.*; 91 *Bick.*; 819 *N. Cong.*; 314 *Reed.*

This is his 638th, and bears date 1769.

Each of the last three hymns illustrates Montgomery's discriminating criticism. They show the author's main excellence to be his skill in preserving the unity of each hymn, grouping all the ideas around one central subject. The last also illustrates the excellent charitable spirit of the author.

'Father of mercies, bow Thine ear.'

675 *Bapt.*; 819 *G. Bapt.*; 428 *Bick.*; 349 *E. H. Bick.*; 63 *Hall*; 122 *Harland*; 95 *Kemble*; 826 *Leeds*; 892 *N. Cong.*; 645 *Reed*; 395 *R. T. S.*; 902 *Spurg.*; 102 *Windle*.

This admirable ordination hymn, bearing date 1787, is the 700th in the collection referred to.

JAMES MERRICK, M.A. (1720-1769.)



HIS sacred poet, coming after Tate and Brady, prepared a new version of the Psalms, for which royal sanction was sought, but not obtained. It contained some excellent pieces, but was spoiled by its excess of verbiage. It was entitled, 'The Psalms Translated or Paraphrased in English Verse' (1765). A few of his hymns were given at the end of this volume in the first edition,

but in the second edition they were omitted. In 1797 the Rev. W. D. Tattersall published an edition 'divided into stanzas for parochial use.' In some instances he found it necessary to alter the author's language. Merrick was a great classical scholar, and a Fellow of Trinity College, Oxford. Lord North was one of his pupils. The poet took orders as a clergyman, but his delicate health prevented him from undertaking parochial duties. Bishop Lowth characterised him as one of the best of men, and most eminent of scholars. He was the author of 'The Destruction of Troy, Translated from the Greek of Tryphiodorus into English Verse, with Notes, &c.' (1742), and of 'Poems on Sacred Subjects' (Oxford 1763). His poem, 'The Chameleon,' is well known, and his 'Song of Simeon' is justly admired.

'Eternal God, we look to Thee.'

81 *G. Bapt.*; 172 *Chope*; 580 *Leeds*; 262 *Mercer*; 654 *N. Cong.*; 573 *Reed*; 96 *S. P. C. K.*; 693 *Spurg.*

This hymn, bearing date 1765, has in the original, four stanzas.

The line—

'That fear, all fear beside.'

resembles, it has been observed, a line in Racine's 'Athalie'—

'Je crains Dieu, cher Abner, et n'ai point d'autre crainte.'

'The festal morn, my God, is come.'

828 *Bapt.*; 173 *Leeds*; 757 *N. Cong.*; 908 *Spurg.*; and Psalm cxxii. in *Kemble* and *Hall*.

This is part of Merrick's rendering of Psalm cxxii.: 'I was glad when they said unto me,' &c.

The original rendering consists of seven stanzas. Dr. Collyer so highly esteemed Merrick, that he has put fifty-one of his psalms and hymns in his collection of 1812.

THOMAS GIBBONS, D.D. (1720-1785.)



WHEN the great lexicographer, Dr. Johnson, was writing his 'Lives of the Poets,' and was seeking for the necessary material for the life of Dr. Watts, he was directed to one of his biographers, Dr. Gibbons, the subject of this sketch, one of the ablest Congregational ministers of his day; and, Tory though he was, Dr. Johnson felt that his heart was won by the distinguished sectary, whom he from that time numbered amongst his friends.

Thomas Gibbons was born at Reak, in the parish of Swaffham Prior, near Newmarket, May 31, 1720. His father, of the same name, was pastor first at Olney, and then at Royston. Young

Gibbons received his early education in Cambridgeshire, and in 1735 was placed under the care of Dr. Taylor, at Deptford. In 1742 he was ordained, and became assistant-preacher to the Rev. Mr. Bures, at Silver Street Chapel; and in 1743 he became pastor of the Independent Church assembling at Haberdashers' Hall, in which position he continued to the end of his life. In 1744 he married Hannah, daughter of the Rev. John Shuttlewood. His family consisted of four sons.

In 1754 he became tutor of the Dissenting Academy at Mile End, where he taught logic, metaphysics, ethics, and rhetoric. In the year 1759, he further added to his duties by becoming Sunday evening lecturer at Monkwell Street. The degree of M.A. was conferred on him, in 1760, by the college of New Jersey, America; and in 1764 he received the diploma of Doctor of Divinity from Aberdeen. Dr. Gibbons was intimate with the Countess of Huntingdon and other religious celebrities of his day, and especially with Dr. Watts, in whose honour he wrote, in 1749, an elegiac poem. He also wrote a 'Memoir of Dr. Watts,' in 1780. He died of apoplexy, February 22, 1785.

Amongst Dr. Gibbons' works were 'Calvinism and Nonconformity Defended, &c.' (1740); 'Rhetoric' (1767); 'Female Worthies,' in 2 vols. (1777); 'Sermons on Various Subjects' (1762); and after his death, three volumes of his sermons were published by subscription.

It was a weak point with Dr. Gibbons, that he rated his poetical powers beyond their real worth. He translated Dr. Watts' Latin poems, and wrote several elegies, which are more remarkable for their grandiloquence than for any poetic excellence they possess. In 1750 he published 'Juvenilia: Poems on Various Subjects of Devotion and Virtue.' His first collection of hymns, in two books, appeared in 1769; and the second, with the same title, in two books, in 1784. The sermons published in 1762 were entitled, 'Sermons on Various Subjects, with an Hymn adapted to each Subject.' This book contains fifteen sermons and fifteen hymns; and it is remarkable that the hymns are not given in his hymn-books published afterwards.

'Now let our souls on wings sublime.'

595 *Bapt.*; 728 *G. Bapt.*; 628 *Leeds*; 713 *N. Cong.*; 850 *Spurg.*

This is the hymn given at the close of 'Sermon IV.,' in the volume just referred to. The title of the sermon is, 'The Return of the Body to Earth, and the Return of the Soul to God, Practically Improved.' The text is, 'Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it' (Eccles. xii. 7).

‘Great God! the nations of the earth.’

219 *Bapt.*; 457 *G. Bapt.*; 476 *Kemble*; 834 *Leeds*; 908 *N. Cong.*; 547 *Real.*

This is part of a piece of forty-six verses, which appeared in the first volume of hymns (1769). It is the sixty-ninth in that collection, and is headed, ‘The Universal Diffusion of the Gospel Promised by God and Pleaded by His People,’ in seven parts. It is somewhat altered from the original. The collection gives the authors’ names, and the preface explains that Dr. Gibbons’ hymns were written at different times during many years of his ministry, as he had opportunity and inclination.

Other poetical works by Dr. Gibbons were the following:—‘The Christian Minister, in three Poetical Epistles to Philander, to which are added—1st. Poetical versions of several parts of Scripture; 2nd. Translations of poems from Greek and Latin writers; and 3rd. Original pieces on various occasions’ (1772). And ‘An English Version of the Latin Epitaphs in the Nonconformists’ Memorial, with a Poem to the Memory of the 2,000 Ministers Ejected by the Act of Uniformity’ (1775).

LORENZ THORSTANSEN NYBERG. (1720–1792.)

‘Father, throned on high.’—240 *Mercer (a)*; 378 *N. Pres. (a)*.

Nyberg’s original appeared in the ‘Moravian Brethren’s Hymn Book’ in 1754. But this hymn is not a translation of it, except the last verse. The other verses are original, by John Antes Latrobe, given in his ‘Psalms and Hymns.’ He found the germ in Nyberg’s hymn.

JOSEPH HUMPHREYS. (BORN 1720.)

Six hymns by this author are appended to ‘Sacred Hymns for the use of Religious Societies,’ by John Cennick. Part II., Bristol (1743). They are preceded by this note:—‘These were done by Mr. Joseph Humphreys;’ and their first lines are as follows:—

‘Blessed are the sons of God.’—306 *Kemble*; 557 *N. Cong.*; 729 *Spurg.*

This is entitled, ‘The Privileges of God’s Children.’

‘Blest be the Lord, who still provides.’

‘Christ, Thy church’s light and rock.’

‘Come, guilty souls, and flee away.’—518 *Bick.*; 494 *Spurg.*

‘Come, let us view the hosts above.’

‘To Judah’s Lion, let us sing.’



HE father of this hymn-writer was the Rev. Asher Humphreys, author of ‘The Validity of Scripture Ordination, &c.’ (1719), and a faithful minister for nearly 30 years at Burford, Oxfordshire, where Joseph was born, October 28, 1720. At the age of 10 Joseph was sent to a grammar school at Fairford, but after

his father's death in 1732, he entered an academy in London where young men were trained for the Christian ministry. But he was expelled from that institution December 25, 1739, on account of his partiality for the preaching of the eminent Rev. George Whitefield. He then commenced preaching at several places in the neighbourhood of London, and experienced much insult and violence from the mob.

We learn from 'An Account of Joseph Humphreys's Experience of the Work of Grace upon his Heart' (Bristol, 1742) that he at first associated much with the Revs. John and Charles Wesley, and began to preach at the Foundery, Moorfields; but fearing lest he should, through his regard for Mr. John Wesley, be led to esteem too little some doctrinal points on which he differed from him, he separated from him in April 1741, and in the following month publicly joined with Mr. Whitefield. He preached in the Bowling Green at Bristol, and afterwards at the Tabernacle in London (probably he means on the site of the Tabernacle, as previous to 1753 there was only a temporary structure, whence the name) and at Deptford, and in August 1741 returned to Bristol.

He was the author of 'A Letter to the Religious Societies, in Testimony against the Errors of Universal Redemption and Sinless Perfection' (Bristol 1741). He was also a contributor to Whitefield's 'Christian History' (1741-1748).



THOMAS BLACKLOCK, D.D. (1721-1791.)

'Hail! source of pleasures ever new.'—*810 Reed.*

Dr. Blacklock is also the author of an ambitious and somewhat sublime hymn, found in several American collections:

'Come, O my soul! in sacred lays.'



PECULIAR interest belongs to the works and successes of this hymn-writer, because they were achieved in spite of the privation of sight, which he lost when only six months old. He was born, of English parents, at Annan in Scotland, in 1721.

They were in narrow circumstances, but his father was intelligent, and in his son's boyhood read to him the best authors. The sufferings and perseverance of the young poet secured for him friends and help. He early made remarkable attainments, learning from those he met with, and he attracted attention by his first productions in verse. By the kind assistance of Dr. Stevenson of Edinburgh he studied there for about 10 years; and while there produced

a volume of poems, of which a second edition appeared in 1754, and a quarto edition in 1756.

Having completed his studies at the University, he was licensed as a minister in 1759. In 1762 he married, and received a crown presentation to Kirkcudbright. The congregation resented the manner of appointment, and failed to appreciate his refined preaching; hence, after two years of discomfort, he retired to Edinburgh, with a small annuity which he supplemented from other sources. For many years he had a few pupils, and proved himself a successful educator. He received the degree of D.D. from the University of Aberdeen in 1766. The faithful descriptions of natural scenery found in his poems awaken astonishment as the productions of one who had long been blind, and are referred to by Burke in his 'Sublime and Beautiful.' Besides several published sermons, Dr. Blacklock translated some discourses from the French, and published 'Paracelsus, or Consolations deduced from Natural and Revealed Religion' (1767); 'A Panegyric on Great Britain,' a poem (1773); 'The Graham,' an heroic poem (1774). He also wrote an article on 'Blindness' in the 'Encyclopædia Britannica.' He died July 7, 1791. A posthumous edition of his poems appeared in 1793. Several authors wrote memoirs of him.

JOHN BAKEWELL. (1721-1819.)



HIS hymn-writer was born at Brailsford, in Derbyshire, in the year 1721. At about 18 years of age he was converted, chiefly through reading 'Boston's Fourfold State.' With the warmth of his early zeal, he began to preach the Gospel in his own neighbourhood, in 1744. From this good work he was not deterred by the violent opposition he met with; and at length, by the Divine blessing, he made converts and friends of some of his former opponents.

Afterwards he removed to London, where he became acquainted with the Wesleys, Toplady, Madan, and others. At one time he resided at Westminster, and at his house Thomas Olivers is said to have written his celebrated hymn,

'The God of Abraham praise.'

9 *Bapt.*; 683 *Bick.*; 89 *Hall*; 366 *Harland*; 210 *Leeds*; 410 *Mercer*;
256 *N. Cong.*; 669 *Wes.*, &c.

For many years Mr. Bakewell carried on the Greenwich Royal Park Academy; and at his house he conducted a Wesleyan 'class,'

until the chapel was opened. There also he received the preachers. So early as 1749 he had been appointed a local preacher; and when he had given up his academy to his son-in-law, Dr. James Egan, and had in consequence more leisure, he used to go wherever the Wesleyan ministry was interrupted, to supply lack of service. His long life was one of eminent piety, devotedness, and usefulness. Three or four years before his death he removed from Greenwich to Lewisham, where he died, in March 1819, in the ninety-eighth year of his age. His tomb, in the City Road Chapel ground, near to that of Mr. Wesley, records that 'he adorned the doctrine of God our Saviour 80 years, and preached his glorious Gospel about 70 years.'

Mr. Bakewell was the author of several hymns; and in the 'Methodist Magazine' for July 1816, there is a letter by him on brotherly love, written when he was more than ninety years of age. As a hymn-writer, he is chiefly known for his favourite hymn,—

'Hail! Thou once despised Jesus.'

271 *Bapt.*; 299 *G. Bapt.*; 270 *Bick.*; 104 *Harland*; 361 *Leeds*; 216 *Mercer*; 200 *Meth. N.*; 335 *N. Cong.*; 633 *Wes.*, &c.

This is now introduced into almost all collections. It is believed to have first appeared in Madan's collection in 1760. Madan gave it in an abridged form. The entire hymn was given by the author to Toplady, who published it, with verbal alterations, to accommodate it to his own views, in his collection in 1776. It is sometimes given beginning with the second verse, and usually without the fifth stanza—

'Soon we shall, with those in glory.'

a verse scarcely equal to the preceding. There is no doubt of this hymn being by Bakewell. It has always been known as his by his family, who frequently conversed with him about it.

CLARE TAYLOR. (DIED 1778.)

'What wondrous cause could move Thy heart.'—816 *Spurg.*

This is part of a piece bearing date 1742, consisting of fifteen stanzas, and commencing—

'The cross, the cross, O that's my gain!'



VERY little is known of this hymn-writer. Mr. Daniel Sedgwick published thirty-nine of her hymns, with a brief sketch of the authoress, in a little volume entitled 'Hymns Composed Chiefly on the Atonement of Christ and Redemption through His Blood, by Miss Clare Taylor' (1865). She is said to have been a member

of the Church of England, residing in Westminster. One of her hymns explains that she was left without relatives, and that this trial led her to thoughtfulness and religious anxiety. She at length found the true Father and Friend. Her hymns remind us of one period of Zinzendorf's hymn-writing. They are eminently spiritual and Christian, but err in making too frequent reference to the physical sufferings of Christ. She was probably a friend of Zinzendorf's, and much in association with the Moravians, as we find her hymns in their collection, some of them being translations from the German, from the year 1742. Others are found in Lady Huntingdon's collection. She is said to have written 169 hymns, only about half of which are now known to exist. She died in February 1778, and her will directs that she should be buried in the Parish Church of S. Mary Mildred, in the Poultry, London. She left 400*l.* to the Moravian cause.

JOHN FOUNTAIN. (DIED 1800.)

'Sinners, you are now addressed.'—519 *Spurg.*

This hymn appeared in 'Rippon's Selection' (1800). There is a hymn by the same author in the 'Evangelical Magazine,' May 1798.



R. FOUNTAIN became a Baptist missionary in Bengal in 1796. Dr. Carey thought him very promising, and he was greatly beloved by many. Death soon terminated his useful labours. He died at Dinagepore in 1800.

CHRISTIAN GREGOR. (1723–1801.)

'Man of sorrows, and acquainted.'—129 *Bapt.*; 373 *N. Cong.*

This hymn has been erroneously attributed to Homberg. The translator, Christian Ignatius Latrobe, says of it, 'The late venerable Bishop of the Brethren's Church, Christian Gregor, was the principal author and compiler of the following cantata, of which he kindly furnished me with a copy. It has been my desire and study to preserve all the ideas contained in the original, and I hope, on comparison, it will be found that I have omitted few, if any, that are essential; but I did not always confine myself to words, or to the same number of verses.' The cantata on which Mr. Latrobe's piece is founded, was composed and sung in the year 1759.



CHRISTIAN GREGOR was born, of poor but pious parents, at Dersdorf, in Silesia, January 1, 1723. When but a child he was full of love to Jesus. On the death of his mother, he had the advantage of training with the children of Count Pful, who had received him into his home. There he learned to play the organ—

knowledge which proved useful to him when, in 1740, he went to Herrnhut with the Count and his family, and became organist and schoolmaster to the settlement. In 1751 he married Susanna Rasch. She was for half a century his faithful and beloved wife, and they had five children. In 1756 he was ordained deacon, still retaining the direction of the choir. He prepared and published the Moravian hymn and tune-books, contributing some beautiful hymns of his own. Knapp calls him the Asaph of Herrnhut. In 1764, he was appointed one of the superintendents of the Moravian Church, in which capacity he visited their mission stations in North America and Russia; and in 1789 he was chosen Bishop of the Moravian Church, in place of Spangenberg. This office he filled with distinguished piety and fidelity till his death at Berthelsdorf, on November 6, 1801.



FREDERIC GOTTLIEB KLOPSTOCK. (1724-1803.)

‘Lord, remove the veil away.’ ‘Zeige dich uns ohne Hülle!’—288 *N. Pres.*

The rendering is by Mrs. Eric Findlater, in ‘Hymns from the Land of Luther,’ where there is also a rendering of his Resurrection Hymn.



FREDERIC GOTTLIEB KLOPSTOCK was born July 2, 1724, at Quedlinburg. Till his thirteenth year he lived on the land his father rented in Mansfield, afterwards he spent three years at the gymnasium at his native town, and in 1739 he went to Schulpforte, near Naumburg. There he studied the classics, became acquainted with Tasso and Milton, and already determined to write an epic poem. In 1745 he went to Jena to study theology, and afterwards to Leipsic, and later as a tutor to Langensalza. The first part of his well-known poem, ‘The Messiah,’ appeared anonymously in the ‘Bremer Beiträgen,’ in 1746, while he was at Leipsic. It excited high hopes, and especially in Switzerland, whither he went, it gave him great popularity. In 1751, Count Bernstorff invited him to Copenhagen to finish his poem, and offered him a pension of 400 thalers. On his journey he met with Meta Moller, a daughter of a merchant at Hamburg, whom he married on June 10, 1754. To his great grief she died, November 28, 1758. He had remained in Copenhagen, receiving much honour from the King Frederic V.; but after 1770 he resided chiefly in Hamburg, with the title of Councillor of the Danish Legation, and a pension. His ‘Messiah’ was completed in 1773. In 1792 he married Johanna von Winthem. He died in full

Christian peace on March 14, 1803. His 'Messiah' has been more praised than read. The boldness of the attempt strikes the reader, and he feels that the author is not devoid of sublimity, but he is obliged to acknowledge that the simplicity, naturalness, and grandeur of a Dante or a Milton are wanting. Klopstock also wrote 'Adam's Death' (1757); 'Herrmannsschlacht' ('The Battle of Arminius') (1769); 'David' (1772); 'Herrmann and the Chiefs' (1784); 'Herrmann's Death' (1787); and some excellent hymns and religious pieces. He also wrote in prose, 'The German Republic of Letters' (1774). His collected works appeared in 11 vols., in 1844-45.

HENRY VENN, M.A. (1724-1797.)

'Thy miracles of love.'—466 *E. H. Bick.*

This is attributed to him in his Memoir.



HIS divine (grandfather of the present Secretary of the Church Missionary Society) was born at Barnes, Surrey, on March 2, 1724. His father, the Rev. Richard Venn, was Rector of S. Antholin's, London. After attending school at Bristol and in Herefordshire, he went, in 1642, to S. John's College, Cambridge. Afterwards he removed to Jesus College, having obtained a scholarship. He graduated B.A. in 1745, and M.A. 1749, and continued a Fellow till his marriage in 1757. He was ordained deacon in 1747, and about this time was much impressed, as he was meditating on the words of the prayer, 'That I may live to the glory of thy name;' he also read with advantage, as Dr. Johnson and John Wesley had before him, Law's 'Serious Call,' though he received from that work a mystic tendency which he found it wise to hold in check. He was at first curate of Barton, near Cambridge; in 1750 he became curate of S. Matthew's, Friday Street, London, and West Horsley, near Guildford, spending part of the year at each place. He was afterwards curate at Clapham for five years. In 1757 he married a daughter of the Rev. Thomas Bishop, D.D., minister of the Tower Church, Ipswich. In 1759 he accepted the vicarage of Huddersfield, and in that large field laboured with great devotedness and success. It was at that period that he removed his doctrinal standpoint from the Arminian to the Calvinistic side. In 1763 he sent forth his work, 'The Complete Duty of Man; or a System of Doctrinal and Practical Christianity.' Its title was suggested by the well-known

work whose authorship is uncertain, 'The Whole Duty of Man' (1659). The later work carefully supplied the doctrinal omissions of the earlier. Five editions of it were sold during the author's life, and its popularity almost equalled that of the earlier work. It had reached the eleventh edition in 1820. In the later editions the form was varied. In 1767 Mr. Venn's first wife died, leaving him with five children. In 1771 he became rector of Yelling, in Huntingdonshire, his declining health necessitating the change. There his proximity to Cambridge enabled him to exercise a very beneficial influence upon Charles Simeon, and other men of promise in the university. His second wife was Mrs. Smith, daughter of the Rev. James Ascough, Vicar of Highworth, Wilts. Mr. Venn published some sermons besides the works named. He died at Clapham, June 24, 1797.

HENRIETTA LOUISA VON HAYN. (1724-1782.)

'Seeing I am Jesu's lamb.' 'Weil ich Jesu Schäflein bin.'—367 *People*.

This is Miss Winkworth's happy rendering of a piece repeated daily by children in Germany, as ours in England repeat M. L. Duncan's similar hymn:—

'Jesus, tender Shepherd, hear me.'



HENRIETTA LOUISA VON HAYN was born at Idstein, near Frankfort, May 22, 1724, where her father was the master of the Duke of Nassau's hounds. She was very pious as a child, and of her own accord joined the Moravians in 1744. Throwing herself heartily into their religious work, she became governess of their school; and it was while in that position that she wrote the above charming child's hymn for her pupils. Afterwards she was matron of the institution at Herrnhut for unmarried sisters. Several of her hymns are found in the Moravian hymn-book. Her life was very useful, and during her last protracted affliction her Christian testimony very beautiful. She died August 27, 1782.

SAMUEL DAVIES, M.A. (1724-1761.)



HIS eminent preacher and professor was born in the county of Newcastle, Delaware, America, November 3, 1724. He had pious parents, and was educated under the direction of the Rev. Samuel Blair, of Fog's Manor, Chester County, Pennsylvania.

About the year 1740, a religious movement began in the county

of Hanover, chiefly through the reading, by a wealthy planter, of a few leaves of 'Boston's Fourfold State.' A Mr. Morris also was impressed with the claims of evangelical truth by reading 'Luther on Galatians;' and, in consequence, called his friends together, and erected a meeting-house, which was called 'Morris' Reading Room.' To meet the spirit of enquiry that had been awakened amongst the people, the Rev. William Robinson, a minister belonging to the presbytery of New Brunswick, paid a visit to the district; and his labours were so much valued that on his departure the people wished to make him a present of money. This he refused to receive, but they were so determined in their expression of gratitude, that they put the money in his saddle-bags. At length he accepted the money, and determined to devote it to the training of young Davies; who, after receiving his education, went to labour in the same district.

He was licensed, in 1745, by the presbytery of Newcastle as a probationer for the ministry of the Gospel, and in 1747 he went to pursue his work in Virginia. He preached in 'Morris' Reading Room,' and in several other licensed places. But the enemies of the good cause tried to stop a course of operations that they deemed irregular; and the important question whether the 'Toleration Act' extended to Virginia had to be tried. Davies maintained his own case so successfully as to astonish his adversaries and to gain his cause. Notwithstanding his feeble state of health, he preached from place to place with great fervour; and he took a deep interest in the negroes, amongst whom he introduced religious books, and especially 'Watts' Psalms,' which they valued very much.

In 1753, Mr. Davies was appointed by the trustees of the College of New Jersey to visit England with Gilbert Tennent, to solicit donations for the college. He was absent from America about eighteen months, serving the college and making the acquaintance of some of the leading divines of that day in England. In the year 1753 he received the degree of M.A., and in the year 1759 he was appointed to succeed the celebrated President, Jonathan Edwards, as President of New Jersey (Presbyterian) College, Princetown. But he was not long spared to fill this responsible position. He died on February 4, 1761, aged only 36. He had commenced the year by preaching on the words, 'This year thou shalt die.' He was a very earnest and evangelical divine. His sermons were not only listened to with interest, but in print were exceedingly popular, and had a large sale. Some of them were published during his life. His

'Sermons on Important Subjects' had reached a fifth edition in 1804. And so lately as 1851, his collected sermons, in three volumes, were published, with a life by the Rev. Albert Barnes. In 1757, he published 'Letters from S. D., Showing the State of Religion in Virginia, &c.' There was a good deal of poetry in President Davies' prose, and he was also a poet. Three of his poems are given at the end of his collected sermons. One is on the birth of his third son. He also wrote some hymns.

'Great God of wonders, all thy ways.'

107 *Bapt.*; 18 *Bick.*; 120 *Burgess*; 109 *Kemble*; 222 *Leads*; 171 *Meth. N.*;
295 *N. Cong.*; 36 *Reed*; 202 *Spurg.*

This is a hymn admirable for its unity, comprehensiveness, simplicity, and force. This hymn is given in Dr. Thomas Gibbons' earlier collection, 'Hymns Adapted to Divine Worship,' in two books (1769). Dr. Gibbons says in the preface, that he took it and some others from President Davies' MSS., entrusted to him. It had five stanzas, but is usually given with the omission of one and with alterations. It is the fifty-ninth in Dr. Gibbons' Collection, and is headed, 'The Glories of God in Pardoning Sinners' (Micah vii. 18).

ANDREW KIPPIS, D.D. F.R.S. (1725-1795.)



NOT the least eminent amongst the pupils of Dr. Doddridge was Dr. Andrew Kippis, one of the most talented and laborious authors and ministers of the last century. He was born at Nottingham, where his father was a silk-hosier, March 28, 1725; his parents could trace their descent from the heroic men who had patiently suffered ejection on the passing of the Act of Uniformity in 1662. Dr. Kippis was educated in the Academy at Northampton, when it was under the care of Dr. Doddridge; but he turned aside from the orthodox doctrine to the school of his friend Dr. Lardner.

After exercising his ministry for a few years at Boston, Lincolnshire, whither he went in 1746, and at Dorking, Surrey, from 1750-53, he undertook his life-work in London (1753) as pastor of a congregation of Presbyterian dissenters, who met in Prince's Street, Westminster. In this position he continued till his death, which took place on October 8, 1795. In 1763, Dr. Kippis became classical and philological tutor in Coward's Academy; an office he held till 1784, when his divergence of doctrine rendered it desirable that he should retire from his position. He was a

man of great and varied learning. In 1771 he was elected a Fellow of the Society of Antiquaries, and in the following year a Fellow of the Royal Society. His degree of D.D. was from the University of Edinburgh.

Dr. Kippis was a most productive author. He was a principal contributor to the 'Monthly Review,' the leading periodical of that day. He also assisted in 'The New Annual Register.' He published a volume of sermons and several pamphlets, also 'The Ethical and Theological Lectures of Dr. Doddridge,' in two volumes, with valuable notes; and the 'Collected Edition of the Works of Dr. Lardner, with a Life' (1788); also 'A Vindication of the Protestant Dissenting Ministry in their Application to Parliament' (1773). But his greatest work as an author was the assistance he rendered in the production of the second edition of the 'Biographia Britannica' (1777-1793), our first national biographical dictionary. Unfortunately this edition was not carried farther than the letter F. But this portion consisted of five folio volumes, and contained several lives by Kippis, and especially that of Captain Cook, which was also published separately.

Dr. Kippis also published a 'Collection of Psalms and Hymns' (1795). He wrote a few himself.

'With grateful hearts, with joyful tongues.'—997 *N. Cong.*

This is the latter part of his hymn of four verses, beginning, in his Collection,—

'How rich thy gifts, Almighty King.'

It is headed there, 'National Thanksgiving.'



JOHN NEWTON. (1725-1807.)



LONDON was the birthplace of this eminent servant of God, 'once an infidel and libertine, a servant of slaves in Africa,' as he wrote of himself in his epitaph. He was an only child, and had the misfortune to lose his mother in his seventh year; by this similarity being prepared to sympathise with Cowper, the companion of his later years. Newton's mother was a pious dissenter, and trained her son carefully, having it in her heart that he would be one day engaged in the Christian ministry—a work to which she had devoted him. Young Newton's father and step-mother did not carry on this good work, but he was 'much left to himself, to mingle with idle and wicked boys, and soon learnt their ways.'

As a young man, Newton passed through various religious experiences, but at length became an infidel in his notions, and a profligate in his conduct. Having been accustomed to take voyages with his father, he at last devoted himself entirely to a seafaring life. Before he was of age, he deserted his ship, and was brought back to Plymouth as a felon, kept in irons, degraded from his office as midshipman, and publicly whipped. But sin and severe punishment only hardened him more and more. While on a voyage he obtained leave to exchange into a vessel bound for the African coast. His purpose was to be free to sin. Having reached the coast of Africa, he left the ship and lived on the Island of Plaintains, where he was treated with severity by his master, a slave-trader, and by his master's wife, and suffered great hardships and afflictions. There, too, he sinned with the freedom he had purposed, and led others into sin; but, on writing to his father, arrangements were made for a vessel to call for him. In the beginning of the year 1748 the vessel, having received him on board, set out on a tedious homeward voyage. During this voyage he one day took up Stanhope's 'Thomas à Kempis,' and the thought struck him, 'What if these things should be true?' That very night the vessel was almost wrecked in a terrible storm. On the following day, when exhausted with pumping, after resting a little, he steered the ship for some time. During those hours of solemn reflection, his whole former life passed in review before him, and especially his scoffing at Scripture, his vicious conduct, and the dangers he had been in. The ship out-rode the storm, and the awakened sinner was saved to serve God in the world. On reaching Ireland, Newton heard from his father, who had gone to be governor of York Fort, Hudson's Bay, but soon after received the painful news that his father had been drowned while bathing.

In his twenty-fifth year, Newton married Miss Catlett, whom he had loved from his boyhood with unfailing constancy, and whom he afterwards idolized. Up to the year 1754, we find him actively engaged in what he did not then regard as an unlawful occupation—the slave trade. Subsequently, he did his utmost to expose its cruelties. As a captain, he did what he could for the religious benefit of the sailors under him. At the end of 1754, when about to set out on a voyage, he was seized with an apoplectic fit. In consequence of this, he rested for a time, and then obtained the office of tide-surveyor at Liverpool. This position he held for eight years. His Christian life now became purified and strengthened by his experience, and he owed much to the

religious influence of a captain whom he met with on one of his voyages.

Anxious to turn to good account for others the remarkable religious change he had experienced, he began, in the year 1758, to attempt to preach. His first efforts were so little successful, that he confined himself to a meeting on Sundays with his friends in his own house. He had all through life given some attention to mental improvement. Even amidst his privations in Africa he studied Euclid, and mastered six books, and during his voyages he pursued the study of Latin, though at first he had not even a dictionary to assist him. In the year 1764, and when in his thirty-ninth year, he entered upon a regular ministry. The Earl of Dartmouth presented him to the curacy of Olney. There he remained nearly sixteen years, faithfully serving in the Gospel, and at the same time daily consoling the suffering poet Cowper, and stimulating him to useful effort. Together they enjoyed the friendship of the eminent dissenting minister, the Rev. William Bull; together they dispensed the bounty of the benevolent John Thornton; and together they produced the 'Olney Hymns.' These hymns were written for the use of Newton's congregation, and contain those of Newton's and Cowper's which are so much in use in the Christian Church.

On leaving Olney, in 1779, Newton became rector of St. Mary Woolnoth, in London; there he became generally known, and his Christian usefulness was very great. His power was not merely in the pulpit, but in conversation and in his correspondence. Several of his works consist of letters: they are rich in Christian experience, and admirable for their clearness and simplicity. In this also Newton and Cowper were alike: both were eminent letter-writers. His principal works were, besides the 'Olney Hymns,' a volume of Sermons, in 1760, before he took orders; his 'Narrative,' published in 1764; a volume of Sermons, in 1767; 'Omicron's Letters,' in 1774; his 'Review of Ecclesiastical History,' in 1769; in 1781 his 'Cardiphonia, or Utterances of the Heart;' 'Christian Character Exemplified,' in 1791; and in 1793 'Letters to a Wife,' 2 volumes. He also published, in 1786, 'Messiah,' being 50 discourses on the Scripture passages in the oratorio of that name. His letters to the Rev. William Bull were published in 1847.

One of the above works, his 'Narrative,' is intensely interesting. It traces minutely those remarkable special providences by which his life was spared just when it seemed about to be taken, and by which his course was diverted into the path of safety just when its persistency in the downward way seemed inevitable. He was

born in July 1725, and on December 21, 1807, at the venerable age of 82, laid down his life and labour together, and fell asleep in Jesus.

The interesting Memoir of this author, drawn chiefly from his diary, just written by the Rev. Josiah Bull, M.A. (1868), supplies some additional information of the origin of his hymns. We find him writing them so early as 1769; and in 1775 he says in his diary: 'I usually make one hymn a week, to expound at the Great House.' This was a vacant house in Olney, belonging to Lord Dartmouth, where they held religious meetings, and where the poet Cowper often led their devotions. In the preface to the 'Olney Hymns,' which were published in 1779, and the greater number of which were written by Newton, he disclaims all pretensions to being a poet, and only claims the 'mediocrity of talent which might qualify him for usefulness to the weak and poor of his flock;' and he further states, that his hymns are 'the fruit and expression of his own experience.' It is this that gives a personal interest and an evident reality to his hymns quite peculiar to them, and it is an important element in their value. We trace in them indications of his former wayward and miserable course; and, at the same time, we find in them the expression of the mind and heart of the matured Christian, and of the Christian minister in the midst of his activity, anxiety, and success. And Newton, having to form a collection, was under the necessity of preparing hymns to meet the various requirements of public worship; hence, from him we obtain some of our most serviceable and most used hymns. Newton has stated his own views of what hymns should be that are designed for use in public worship, in which the poor and unlearned join as well as the rich and cultivated. He says, 'Perspicuity, simplicity, and ease should be chiefly attended to; and the imagery and colouring of poetry, if admitted at all, should be indulged very sparingly, and with great judgment.' His own hymns are in exact accordance with these views.

'How sweet the name of Jesus sounds.'

185 *A. and M.*; 223 *Bapt.*; 195 *Chope*; 104 *Mercer*; 328 *N. Cong.*;
60 *Sal.*; 55 *S. P. C. K., &c.*

It has been thought that this hymn was suggested by Bernard's 'Jesu dulcis memoria.' Well-known hymns by Doddridge and C. Wesley are also similar, and may have sprung from the same ancient source.

'Day of judgment, day of wonders.'

928 *G. Bapt.*; 551 *Bick.*; 74 *Burgess*; 116 *Hall*; 35 *Harland*; 17 *Kemble*;
419 *N. Cong.*; 197 *S. P. C. K., &c.*

Probably suggested by the 'Dies Iræ.' Newton spoke on it Sunday, June 26, 1774, after taking two days to finish it.

‘Though troubles assail.’

356 *Bapt.*; 142 *Bick.*; 113 *Kemble*; 656 *N. Cong.*; 29 *N. Pres.*; 434 *Read*;
392 *Windle*.

This hymn was written in February 1775, and appeared in the ‘Gospel Magazine,’ January 1777.

‘For a season called to part.’—848 *N. Cong.*; 812 *Read*; 896 *Spurg.*

Newton wrote this ‘parting hymn’ on leaving his friends, to undergo a painful operation in London, November 1776. It begins—

‘As the sun’s enlivening eye.’

‘Dear Shepherd of Thy people, hear.’

854 *Bapt.*; 62 *G. Bapt.*; 455 *Kemble*; 885 *N. Cong.*; 674 *Read*;
407 *R. T. S.*

This is part of a hymn of seven verses found in the ‘Olney Collection’ (1779), beginning—

‘O Lord, our languid souls inspire,’

and headed ‘On Opening a Place for Social Prayer.’ It was one of two, of which Cowper wrote the other, written on the occasion of removing the prayer-meeting, in 1769, to the great room in the Great House at Olney, of which we have spoken.

‘Bless, O Lord, the opening year.’

309 *Bick.*; 39 *Burgess*; 45 *Kemble*; 803 *Leeds*; 953 *N. Cong.*; 39 *Windle*.

This is part of one of Newton’s hymns written to be sung ‘before Annual Sermons to young people on New Year’s evenings.’ It consists of seven verses in the ‘Olney Collection,’ 1779, and begins—

‘Now may fervent prayer arise.’

‘Glorious things of Thee are spoken.’

664 *Bapt.*; 244 *Bick.*; 104 *Burgess*; 176 *Chope*; 107 *Leeds*; 400 *Mercer*;
823 *N. Cong.*; 486 *People*; 105 *S. P. C. K.*, &c.

This is from the ‘Olney Collection’ (1779), founded on Isaiah xxxiii. 20. 21: ‘Look upon Zion, the city of our solemnities,’ &c.

It is given with variations by Keble in the *Sal.*, No. 203.

‘The gath’ring clouds, with aspect dark.’—438 *Bick.*

On this hymn there is this note in Newton’s diary:—‘Sunday, July 11, 1775. “In the evening I gave a brief sketch of the past and present state of the nation, with a view to engage the people to attendance on our Tuesday morning meetings, by apprising them of the importance of the present crisis. Hymn 207 was composed for this service.”’ It is now No. 64, vol. ii., in the ‘Olney Hymns.’

The ‘Olney Hymns’ are divided into three books—the first consisting of select portions of the Old and New Testaments; the second book, on occasional subjects, seasons, ordinances, providence, and creation; the third, on the various aspects of the spiritual life.

Montgomery, in his introductory essay to Collins's edition of the hymns, complains of Newton's pulpit idioms and bald phraseology, and of the conversational cadence of the lines, and speaks of the compositions as 'very numerous and very unequal.' But with regard to the hymns in the third book, he says: 'These are frequently in a higher tone of poetry, with deeper pathos and more ardent expression, than the average strain of pieces in the foregoing books.' It may be acknowledged that many of Newton's hymns are inferior, yet on the ground of some of great excellence he is justly accepted as a poet of the sanctuary.

LANGFORD.

'Now begin the heavenly theme.'

301 *G. Bapt.*; 224 *Bick.*; 230 *Burgess*; 345 *Leeds*; 70 *Mercer*; 365 *N. Cong.*;
165 *R. T. S.*; 140 *Reed*; 440 *Spurg.*; 262 *Windle*.



PLACE has been given in the Christian Church to this valued and beautiful hymn for about a century. It is in Madan's Appendix (1763), and in 'A Collection of Hymns, by John Edwards, Minister of the Gospel, Leeds, Yorks. Second edition, 1769.' It has long been usual to give the name 'Langford' as that of the author of this hymn, but it is at present uncertain which Langford. The Rev. John Langford, a dissenting minister, who entered the ministry at Black's Fields, Southwark, in 1766, and died in 1790, published some Sermons and 'Hymns and Spiritual Songs' (1776); and this hymn is in that collection. In a second edition Mr. Langford marked all his own hymns with an asterisk; but this one is not marked, which is against his claim to be its author.

Some have thought that this hymn is by the excellent divine Dr. William Langford. He was born in 1704, at Westfield, near Battle, in Sussex. His father died when he was young; and he removed with his mother to Tenterden, in Kent, where he was educated. In 1721 he went to study at Glasgow University, where he graduated M.A. in 1727. He was distinguished for his early piety; and there is on record the covenant he made with God while at the University. On completing his studies, he became pastor of a church at Gravesend; and in 1734, co-pastor with the Rev. Thomas Bures, Silver Street, London. He also assisted Mr. Wood at the Weigh House Chapel, Eastcheap, from the year 1736; and in 1742 succeeded him in the pastorate, in which he continued with honour till his decease on April 23, 1775. In 1762 he received the diploma of D.D. from King's

College, Aberdeen. He was the author of some published sermons. Dr. Thomas Gibbons, in his funeral sermon in memory of Dr. William Langford (of which there is a copy in Dr. Williams's library), gives a brief memoir of him, but does not speak of him as an author of hymns. This seems to be against his claim, because Dr. Gibbons, as himself a hymn-writer, would not have been likely to omit a fact of so much interest.

WILLIAM MASON, M.A. (1725-1797.)

‘Again returns the day of holy rest.’

261 *Hall* ; 429 *Kemble* ; 766 *Leeds* ; 27 *Mercer* ; 760 *N. Cong.* ; 6 *Windle*.



HIS is the first of a small number of hymns and select pieces given at the end of vol. i. of ‘The Works of William Mason, M.A., Precentor of York, and Rector of Aston,’ in four volumes (1811).

William Mason was a son of the vicar of S. Trinity Hall, in the East Riding of Yorkshire. He was born at Kingston-upon-Hull, in 1725. In 1742 he went to study at S. John's College, Cambridge, where he graduated ; he was afterwards a fellow of Pembroke Hall. In 1754 he took orders, received the living of Aston, and became one of the chaplains of George III. In 1765 he married a lady, Miss Sherman, who died of consumption two years after.

Mr. Mason had early displayed poetical talent, and during his life he produced many odes, tragedies, and other poems. He enjoyed the friendship of the poet Gray, and published his memoirs and letters, in four volumes, in 1775. His autobiographical style of memoir has had many imitators, from the time when Boswell successfully adopted his plan. Mr. Mason's tastes were not confined to poetry. He made, in 1783, a translation into English verse of ‘C. A. Du Fresnoy's Art of Painting,’ with notes full of information ; and he published, in 1795, an ‘Essay, historical and critical, on English Church Music.’ The cause of his death was remarkable. In alighting from his carriage, he received a slight injury, which was allowed to pass without notice ; but at length mortification ensued, and he died, April 5, 1797.

In addition to those named, he was the author of the following works :—‘Isis,’ a poem (1748) ; tragedies on the model of the ancients—‘Elfrida’ (1751), and ‘Caractacus’ (1759), which was afterwards given at Covent Garden Theatre ; other pieces were ‘Odes on Memory, Independency, Melancholy, and the Tale of Tyranny’ (1756) [some excesses of style in this work exposed the

author to ridicule]; 'Three Elegies' (1762); his book of the 'English Garden' (four volumes, in 1772, 1777, 1778, and 1782); his 'Ode to the Naval Officers of Great Britain'; his 'Ode to Mr. Pitt' (1782); and his 'Secular Ode in commemoration of the Glorious Revolution of 1688.'

THOMAS OLIVERS. (1725-1799.)



THE lark, ascending from the hidden depths of the grassy hollow, rises high and sings long and sweetly, so Olivers, coming of humble parentage, was at length known and honoured as a sweet singer in Israel. He was born at a village called Tregonan, in Montgomeryshire, in 1725. Both his parents died when he was 4 years old; and he was brought up by a farmer, Mr. Tudor, a distant relative, at Forden, in the same county. At 18, he was bound apprentice to a shoemaker; but, owing to his bad conduct, of which he makes full confession in his 'Autobiography,' he was obliged to leave the neighbourhood. He went to Shrewsbury, then to Wrexham, and then to Bristol.

At Bristol, where he had gone to carry on his business, a sermon by Whitefield, on the text, 'Is not this a brand plucked out of the fire?' was the means of his spiritual quickening, and he became a true Christian. He says, that at that time he spent so many hours on his knees in prayer as to make him limp a little in walking. As he had pursued a sinful course, and had left small sums owing in several places where he had lived, he went first to pay these sums, and to make what reparation he could. He removed to Bradford, in Wiltshire, where he became a member of the Wesleyan Society, and was very zealous. Soon after he had set up in business, Mr. Wesley sent for him to become one of his travelling preachers in Cornwall. He had preached before. He set out on October 1, 1753, and preached in many parts of England and Ireland, accomplishing most of his journeys on a horse which he had for twenty-five years, and upon which he rode about 100,000 miles, often meeting with opposition and violence in his good work. He married Miss Green, a person of piety and good family in Scotland. He was a severe sufferer in himself and in his family, and died suddenly in London, in March 1799. His educational advantages were small, yet he composed several hymns of very great excellence.

'The God of Abraham praise.'

9 *Bapt.*; 89 *Hall*; 138 *Kemble*; 210 *Leeds*; 256 *N. Cong.*; 669, 670,
and 671 *Wes.*, &c.

This is a piece consisting of twelve stanzas. Of it Montgomery says, 'This noble ode, though the essay of an unlettered man, claims special honour. There is not in our language a lyric of more majestic style, more elevated thought, or more glorious imagery: its structure, indeed, is unattractive; and, on account of the short lines, occasionally uncouth; but, like a stately pile of architecture, severe and simple in design, it strikes less on the first view, than after deliberate examination, when its proportions become more graceful, its dimensions expand, and the mind itself grows greater in contemplating it.' And Lord Henley mentions in his Collection (1833) that this hymn was a source of great consolation to Henry Martyn, when, in 1805, with mingled feelings of regret and anxious hope, he was bidding adieu to his native land, and setting out on his important missionary career. This hymn was written in London, in 1770, and printed soon after at Nottingham (fourth edition, 1772; seventh, 1773).

With regard to the tune set to it, we have the following testimony:—The son of an old Wesleyan minister said, a few years ago, 'I remember my father telling me that he was once standing in the aisle of City Road Chapel, during a conference in Wesley's time, and Thomas Olivers, one of the preachers, came down to me and said, "Look at this; I have rendered it from the Hebrew, giving it, as far as I could, a Christian character, and I have called on Leoni, the Jew, who has given me a synagogue melody to suit it; here is the tune, and it is to be called Leoni."'

The hymn and tune reached their thirtieth edition in 1779.

The hymn—

'Lo! He comes with clouds descending'

is sometimes erroneously attributed to Olivers. He composed the tune Helmsley to it, and was the author of several other tunes. It is by Cennick and C. Wesley; vide Cennick, p. 219.

Mr. Olivers wrote a 'Descriptive and Plaintive Elegy on the death of the late Rev. John Wesley' (1791). He was also the author of some tracts on the Calvinistic controversy, written in defence of Wesley. In his later years he took the charge of Wesley's printing, and undertook the supervision of the 'Arminian Magazine;' but he desisted from this in 1789, as his literary accuracy and scholarship were found inadequate to the work.

Mr. Daniel Sedgwick has reprinted the hymns and the Elegy on the death of the Rev. John Wesley (from the originals), with a biographical sketch by the Rev. John Kirk, 1868.



See Day of Rest 1875. p. 658.

HON. AND REV. WALTER SHIRLEY. (1725-1786.)

Under 'James Allen' we have recorded the part this author had in moulding the hymn—

'Sweet the moments rich in blessing.'

'Lord, dismiss us with Thy blessing.'

815 *Bapt.*; 391 *Bick.*; 202 *Burgess*; 301 *Hall*; 30 *Harland*; 54 *Mercer*;
792 *N. Cong.*; 164 *S. P. C. K.*; 1052 *Spurg.*, &c.



THE first appearance of this favourite hymn is believed to be in 'A Collection of Hymns for Public Worship' (1774), edited by the Rev. John Harris, of Hull; and the same year it appeared in Dr. Conyers' Collection. A. C. Hobart Seymour, Esq., himself one of our hymn-writers, and who has given, for many years, attention to hymnology, has assigned to this hymn the above-named authorship. Mr. Seymour is connected by marriage with Mr. Shirley's descendants, and has in his possession the manuscript of some of his hymns. He has informed the author of this work, that the late Rev. Walter Shirley, son of the poet, always stated that this hymn was by his father, and that it was so believed generally by the members of the family.

The Hon. and Rev. Walter Shirley was born in 1725, and was the fourth son of the Hon. Laurence Shirley, son of the Earl Ferrers. He was the friend of Whitefield and Wesley, and the cousin and friend of the Countess of Huntingdon, in whose chapels he often preached. After preaching in various parts of England with great success, he received the living of Loughrea, Galway. There he continued the same useful course; and although the clergy of that day in both countries opposed him because of his sympathy with the great Methodist movement, and because of his devotion to evangelical doctrine, he did not yield to their opposition. He died of a painful disease, in his sixty-first year, in 1786. When he could no longer leave the house, he used to preach, seated in his chair in his drawing-room, to many who gladly assembled to hear. He took a deep interest in the modern missionary work, then in its infancy; and when, in 1772, the missionaries sent by Lady Huntingdon were about to embark for America, he wrote the hymn—

'Go, destined vessel, heavenly-freighted, go!

For lo! the Lord's ambassadors are there,' &c.

About the year 1774, the Countess appointed Mr. Shirley to revise her collection of hymns. That collection contained several beautiful hymns by him. He was the author of a volume of sermons, and of two poems, published in Dublin in 1761, entitled 'Liberty, an Ode,' and 'The Judgment.'

EDWARD PERRONET. (DIED 1792.)



ABOUT the year 1750, we find references in Charles Wesley's Diary to one in whom he took a deep interest, a Christian brother and companion in travel, whom he familiarly calls 'Ned.' This was his friend, Edward Perronet, son of the Rev. Vincent Perronet, a well-known excellent evangelical clergyman, who was Vicar of Shoreham for fifty years; and we learn from 'Lady Huntingdon's Memoirs' (vol. ii. page 135), that Charles and Edward Perronet were preachers in Mr. Wesley's Connexion for a short time. 'The former desisted for want of health, and the latter from some change in his opinions. Charles Perronet died at Canterbury in 1776; but his brother survived him many years, and possessed equal powers with him, to which was super-added a large fund of wit.' After assisting the preachers the Countess of Huntingdon sent to Canterbury, Mr. Perronet preached there and elsewhere by the direction of the Countess, and with great success. But his great hostility to the Church system at length gave offence to the Countess, and she ceased to avail herself of his services; for although the son of a clergyman, Edward Perronet was the author of an anonymous poem, called 'The Mitre,' which is believed to have been a very keen satire on the national Establishment. A copy of this work, though rare, may still sometimes be met with. After ceasing his connection with Lady Huntingdon, Mr. Perronet preached to a small congregation of Dissenters till his death, in January 1792. He died at Canterbury; and his dying words were, 'Glory to God in the height of His divinity; Glory to God in the depth of His humanity; Glory to God in His all-sufficiency; and into His hands I commend my spirit.'

Edward Perronet wrote a number of small poems and hymns, chiefly on sacred subjects. They do not display much poetical talent, but the versification is smooth and pleasing, and the sentiment is always good. His pieces were not written for publication, but were published by request of his friends. They are entitled, 'Occasional Verses, Moral and Sacred, published for the Instruction and Amusement of the Candidly Serious and Religious' (1785).

'All hail the power of Jesu's name!'

200 *Bapt.*; 195 *Bick.*; 38 *Chope*; 141 *Hall*; 245 *Harland*; 146 *Kemble*; 378 *Leeds*; 309 *Mercer*; 414 *N. Cong.*; 105 *Read*; 254 *S. P. C. K.*; 562 *Wes. Ref.*, &c.

This well-known hymn is found in the above-mentioned book, page 22, and is headed, 'On the Resurrection.' It is altered from the original, which has eight verses. It had previously appeared, without signature, in the 'Gospel Magazine' for 1780. At his death, Perronet is said to have left a large sum of money to Shrubsole, who was organist at Spafields Chapel, London, from 1784 till his death in 1806, and who had composed the tune, 'Miles' Lane,' for the above hymn. This tune was in former times usually sung to this hymn.

JOHN STOCKER. (1776.)



URING the years 1776 and 1777 several hymns were published in the 'Gospel Magazine,' with the signature 'J. Stocker.' All that is known of him is that he was of Honiton, Devon. Mr. Daniel Sedgwick has published (1861) the hymns given in the 'Gospel Magazine,' along with the poems and hymns of Job Hupton. There are nine hymns by Stocker; they are all earnest Gospel hymns. Two are superior to the rest—

'Gracious Spirit, Dove divine.'

142 *Alford* ; 116 *Burgess* ; 283 *Harland* ; 231 *Mercer* ; 410 *N. Pres.* ;
75 *S. P. C. K.* ; 131 *Windle*.

'Thy mercy, my God, is the theme of my song.'—297 *N. Cong.* ; 201 *Spurg.* This is given in the 'Gospel Magazine' (March, 1776), with the initials 'J. S.' It extends to nine stanzas, and is founded on Psalm lxxxix. 1. As a genuine heart-utterance in praise of mercy, it will be admitted to have a charm peculiar to itself.

MARTIN MADAN.



EVERAL hymns are sometimes attributed to the Rev. Martin Madan (1726–1790), the friend and relative of Cowper, and the popular preacher at the Lock Hospital, London; but as these hymns were not actually written by Madan, but only thought to be because they were in his collection, a sketch of him is not given. His collection was first published in 1760, and had reached its thirteenth edition in 1794. The Appendix appeared in 1763. The whole work might have been of great service to hymnology, but unfortunately the authors' names were not given. Mr. Madan wrote a volume of poems, entitled 'Poemata,' in 1784.

SAMUEL STENNETT, D.D. (1727-1795.)



IN the Baptist denomination, Stennett is an honoured name. The most illustrious member of the family was the subject of this sketch. He was born at Exeter, where his father, Dr. Joseph Stennett, was pastor of the Baptist Church. In 1737 his father became pastor of the Baptist Church in Little Wild Street, London. Into this fellowship the poet was received, while still young, and subsequently he became his father's assistant, and, at length (in 1758), his successor. Of this church he continued to be the pastor till his death. He was eminent as a scholar, and received his diploma of Doctor of Divinity from King's College, Aberdeen, in the year 1763. His style of writing was at once Addisonian and forcible, and his style of speaking accurate and classical. He enjoyed the friendship of his sovereign, George III., for whom he is said to have done some literary work; but, faithful to his convictions, he refused the preferment offered to him; and, as a true friend of freedom, he used his utmost efforts to assist in the good work of getting the Test and Corporation Acts repealed, a work subsequently accomplished in 1828. Dr. Stennett felt severely the death of his wife, which happened in the year of his own death; but, having strength to acquiesce in the Divine will, he patiently awaited his own departure. He died, with joyful confidence in Christ, August 24, 1795.

John Howard, the eminent philanthropist, was an admiring hearer of Dr. Samuel Stennett, and wrote from Smyrna (August 11, 1786), expressing the pleasure he had experienced in reviewing the notes of his sermons, which he had with him.

Dr. Samuel Stennett was the author of a work, entitled 'Remarks on the Christian Minister's Reasons for Administering Baptism by Sprinkling,' &c. (1772); and, about three years after, he published a second volume, entitled, 'An Answer to the "Christian Minister's Reasons for Baptising Infants,"' &c. His works have been published with a memoir, by Mr. William Jones, (1824); thirty-four hymns, written by Dr. S. Stennett, are given at the end. Five others, by him, have been found in 'Rippon's Selection,' for which he probably wrote his hymns.

Without displaying special poetic genius, his hymns are good and useful.

'On Jordan's stormy banks I stand.'

465 *Meth. N.*; 741 *N. Cong.*; 874 *Spurg.*

Dr. Stennett, who was just arriving at manhood when Dr. Watts

died, has evidently followed him in this hymn, which bears a close resemblance to Watts's well-known hymn,—

‘There is a land of pure delight.’

But Dr. Stennett says less of fear, and is bolder in confidence. Compare the last verse of each hymn.

BISHOP HORNE. (1730–1792.)

‘See the leaves around us falling.’

235 *Alford*; 501 *Bick.*; 233 *Hall*; 878 *Leeds.*

Bishop Horne is known to most readers as an expositor of Scripture. He also wrote a few good hymns. They appeared in his work, ‘*Essays and Thoughts on various subjects, with Hymns and Poems*’ (1808). The Rev. William Jones gives this hymn in his works of Bishop Horne, in six vols. (1809), vol. i. p. 234. It consists of ten stanzas, and is entitled ‘The Leaf,’ with the text, ‘We all do fade as a leaf’ (Isai. lxiv. 6). It was given in the ‘*Evangelical Magazine*’ for Nov. 1795.



GEORGE HORNE was born (November 1, 1730) at Otham, near Maidstone, in Kent. At the age of 13, he was sent to school at Maidstone; and at 15, entered University College, Oxford. He graduated B.A. in 1749, was afterwards elected a fellow of Magdalen College, graduated M.A. in 1752, became B.D. in 1759, and D.D. in 1764, and in 1768 was appointed principal of Magdalen. Pious, of thoughtful disposition, contented in mind, and devoted to learning, Dr. Horne resided year after year in his college, happy in his family circle, and devoting himself, chiefly, to the study of Hebrew and sacred literature, and engaging in Biblical works, especially the preparation of his ‘*Commentary on the Book of Psalms*,’ which he had commenced in 1758. It appeared in two volumes, in 1776, and has been frequently reprinted. Its value is thought, by some, to be lessened, through the influence the author allowed to be exercised over him, in its preparation, by those erroneous philological and philosophical principles of Hutchinson, which have long since been exploded. In the year of the publication of this work, he was appointed Vice-Chancellor of his University; in 1781, Dean of Canterbury; and, in 1791, Bishop of Norwich. But he did not long enjoy his episcopal honour. He died January 17, 1792, in his sixty-second year.

WILLIAM COWPER. (1731-1800.)



WILLIAM COWPER was the son of Dr. John Cowper, who was chaplain to George II., and rector of Berkhamstead, Hertfordshire, where the poet was born, on November 15, 1731. He was also cousin to Martin Madan, compiler of '*Madan's Collection*;' and his grandfather was a judge, and brother of the first Earl Cowper, the Lord Chancellor. At 6 years of age, Cowper experienced one of the greatest losses possible to any child, but inexpressibly great to him, in being deprived of a fond and faithful mother. Dear to every filial heart are the pathetic verses he wrote on receiving her portrait, many years after her death. As a child, Cowper had delicate health, and suffered from a complaint in his eyes; but at 9 years of age he was thought strong enough to be sent to a public school. Westminster was fixed on, and there he enjoyed educational advantages, and formed friendships with some who were afterwards known as men of talent and position; but there he was to so great an extent the victim of the 'fagging' system as to feel through life a strong dislike to public schools. Hence his severe exposure of their evils in his '*Tirocinium, or a Review of Schools*' (written in 1784). Of this book he says:—'The business and purpose of it are to censure the want of discipline and the scandalous inattention to morals that obtain in them, especially in the largest, and to recommend private tuition as a mode of education preferable on all accounts.'

At the age of 18, Cowper was articled, for three years, to an attorney; but, not liking the law, and having good prospects in life, he was 'constantly employed,' as he says, 'from morning to night, in giggling and making giggle, instead of studying the law.' His companion in the office was the future Lord Chancellor, Thurlow. Up to the age of 32, Cowper was engaged in the Temple, nominally preparing himself for the profession of a barrister, but really doing little more than cultivating literary acquaintance with his old Westminster companions, and occasionally composing a few verses, or contributing to the periodicals. But so unimportant were his literary productions at that period of his life, that when, at the age of 50, he began to publish his works, they were regarded as those of a new writer.

After spending several years in this way without any special result, and when his resources began to be reduced, his influential relatives obtained for him the offices of Reading Clerk, and Clerk

of the Committees of the House of Lords. But as these appointments involved his frequent appearance before the House, his diffidence would not allow him to retain them. He was next appointed Clerk of the Journals, an office that did not require such public appearances. But, unfortunately, in consequence of the right of nomination having been disputed, it was necessary for Cowper to appear at the bar of the House before he could receive the office. This untoward circumstance quite overset his reason; and, after attempting suicide, he was placed under the care of Dr. Cotton, at S. Albans.

It was by reading a Bible, intentionally placed in his way, and which he fell in with as he walked in the garden, that light returned to him. He says, 'The Lord was pleased to reveal Himself in His word, and to draw the poor desponding soul to His own bosom of infinite love. Immediately I received strength to believe, and the full beams of the Sun of Righteousness shone upon me. I saw the sufficiency of the atonement Christ had made, my pardon sealed in His blood, and all the fulness and completeness of His justification. Unless the Almighty arm had been under me, I think I should have died with gratitude and joy. For many succeeding weeks tears were ready to flow if I did but speak of the Gospel, or mention the name of Jesus. To rejoice day and night was all my employment; too happy to sleep much, I thought it was lost time that was spent in slumber.' His delight was so great that his faithful physician feared he might fall a sacrifice to his new-found joy. But at length, he says, 'Dr. Cotton became satisfied, and acquiesced in the soundness of my cure; and much sweet communion I had with him concerning the things of our salvation.'

In 1765, on his recovery, Cowper went to reside at Huntingdon, in order to be near his brother, who was then studying at Cambridge. At Huntingdon the poet made the acquaintance of the Unwins, who became his companions and friends for life, and with whom he resided till Mrs. Unwin's death, many years after. In 1767, on the death of Mr. Unwin, Cowper and Mrs. Unwin removed to Olney, on the invitation of the Rev. John Newton, who was then curate there. The succeeding nine years were of the greatest importance to Cowper. His religious life was developed as they passed; he began to feel his power as a writer; he had many home blessings, and found himself in happy association with several persons of genius and piety: and what was still more to one tempted to gloomy seclusion and morbid melancholy, he met with friends who constantly made efforts to beguile him of those dreary thoughts that drove him

to the brink of despair. Amongst his principal friends were the Rev. William Bull, of Newport Pagnel, and the Rev. John Newton of Olney. Mrs. Unwin's house was close to the vicarage, and Newton and Cowper exchanged visits almost daily. Newton had passed through extraordinary experiences himself, and knew how to meet the case of his suffering friend. Cowper describes himself as a stricken deer, found by 'one who had himself been hurt by th' archers,' and how with gentle force

'The darts soliciting,
'He drew them forth, and heal'd and bade him live.'

About 1772, Cowper had so far overcome his diffidence as occasionally to offer prayer at a religious meeting, established by Mr. Newton at the Great House, a mansion in Olney. One who was often present, said—'Of all the men I ever heard pray none equalled Mr. Cowper.'

The 'Olney Hymns' were written chiefly during the latter part of the period from 1769 to 1779. Cowper had promised to share with his friend Newton in the labour of their production; but before he had contributed many hymns, he was visited with a second attack of insanity, and compelled to desist from his work. The 'Olney Collection' was published in 1779, and before Cowper was known as a poet. To it he contributed 68 hymns, and Newton 280.

In the year 1770, Cowper was distressed by the loss of his brother, to whom he was much attached, and in 1773 he sank into a state of despondency. For a long time the kindness of his friends was unavailing for his restoration. Ceasing from literary occupation, and amusing himself with his hares, whose memory he has immortalised by what he has written of them, he at length, in 1778, recovered. But it was not until 1780, and when he was nearly fifty years of age, that he began to write his poems. He says of himself:—'At fifty years of age I commenced as an author; it is a whim that has served me longest and best, and will probably be my last.' He was urged to engage in the production of poetry, to occupy and amuse his mind, and to prevent it from despondency. His first volume, published in 1782, included 'The Progress of Error,' 'Truth,' 'Expostulation,' 'Hope,' 'Charity,' 'Conversation,' and 'Retirement.' On the departure of Newton to London, in 1780, his place had been supplied by the Rev. William Bull; and, in 1781, the poet's small circle was increased by the addition of Lady Austen—a lady whose vivacity and genius qualified her to cheer him in his melancholy

gloom. The amusing poem, 'John Gilpin,' arose from a story Lady Austen related to Cowper; and at her suggestion he began, in 1784, his work, 'The Task.' It was at the request of Mr. Bull, that Cowper made, in 1782, his translations from the poems of Madame Guyon. Of her poetry he says, 'her verse is the only French verse I can read that I find agreeable, and there is a neatness in it equal to that which we applaud with so much reason in the composition of Prior.' And on reading to his friends Pope's translation of Homer, and having often to complain of its deviations from the original, Lady Austen proposed that he should write another translation. This was begun in 1784, and occupied him, in its first production and subsequent revision, till the end of his days.

His second volume of poetry appeared in 1785, and his translation of Homer in 1791. In 1792 he published a translation of letters written in Latin by Mr. Vanleer, a minister in the Dutch colony at the Cape. The work is entitled 'The Power of Grace Illustrated,' and consists of an account of the writer's conversion from scepticism to Christianity. Other publishing plans he had thought of, but the failure of Mrs. Unwin's health increased his depression of mind, and prevented him from carrying out his projects. His cousin, Lady Hesketh, endeavoured to cheer and console him when Mrs. Unwin's state of health rendered her unequal to her former work of companionship and consolation. She also afforded him valuable pecuniary assistance, and in 1795 a royal pension of 300*l.* per annum was granted to him.

At this time, a relative, Mr. Johnson, having a living in Norfolk, induced Mrs. Unwin and Cowper to remove thither, where they resided, first at North Tuddenham, and then at Mundesley, on the coast. Mrs. Unwin died in 1796. She had been betrothed to her affectionate companion, as she informed the Rev. William Bull—and Newton mentions it in his fragmentary sketch of the poet; but the return of his malady had prevented the union, though it had not interfered with their honourable friendship. From the blow of her death he never recovered, though he was able afterwards to give some attention to the revision of his 'Homer;' but after becoming surrounded again by the dark cloud of despondency that had so often encompassed him, he died of dropsy, April 1800, in the sixty-ninth year of his age.

His burial-place in S. Nicholas' Church, East Dereham, is a spot to be visited by every Englishman with pride and interest. The tomb consists of a plain marble slab inscribed with the epitaph ending:—

*The Cowper Copy. Chb. occupies now (1876) 12 b. of 1 hour at
E. Dereham when he spent 1 last few years of his life.*

‘His highest honours to the heart belong ;
His virtues formed the magic of his song’—

and surmounted by a bible with ‘The Task’ leaning against it and palm branches above it. Below there are two circular tablets in memory of Mary Unwin and Margaret Perowne, two of the faithful companions of his later years.

His poems were received coldly at first, partly from the uninviting form in which they at that time appeared ; partly perhaps from their unpretending style, which carefully avoids the obscurity often mistaken for profundity ; and partly because of the high tone of their religious character, which made them unpalatable to some. But they have now risen to their just place in the public estimation. They have a melancholy interest as the productions of the man Cowper. ‘He has invented,’ says Thomas Campbell, ‘no character in fable, nor in the drama ; but he has left a record of his own character, which forms not only an object of deep sympathy, but a subject for the study of human nature.’ And his works have long been recognised as the poems of the philanthropist—they are not only pure from evil, but powerful for good. His invectives against slavery and other national wrongs have left an indelible impression upon the public mind, the full results of which we are only now receiving.

And Cowper marks an era in the history of our poetry. Macaulay says : ‘The forerunner of the great restoration of our literature was Cowper.’ And a modern writer has well said of his poetry : ‘Its main charm, and that which is never wanting, is its earnestness. This is a quality which gives it a power over many minds not at all alive to the poetical ; but it is also the source of some of its strongest attractions for those that are. Hence its truth both of landscape-painting, and of the description of character and states of mind ; hence its skilful expression of such emotions and passions as it allows itself to deal with ; hence the force and fervour of its denunciatory eloquence, giving to some passages as fine an inspiration of the moral sublime as is perhaps anywhere to be found in didactic poetry ; hence, we may say, even the directness, simplicity, and manliness of Cowper’s diction—all that is best in the form, as well as in the spirit of his verse. It was this quality, or temper of mind, in short, that principally made him an original poet ; and if not the founder of a new school, the pioneer of a new era of English poetry. Instead of repeating the unmeaning conventionalities and faded affectations of his predecessors, it led him to turn to the actual nature within him and around him, and there to learn both

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the truths he should utter and the words in which he should utter them.'

As a prose writer, Cowper left no important work, but his letters have been collected and published; and besides the value they possess, because of the light they throw on his sad but intensely interesting character and career, they have their own intrinsic worth as models of correspondence. Their excellence made Southey describe Cowper as 'the most popular poet of his generation, and the best of English letter-writers.'

Cowper's hymns are part of the prized treasures of the Christian Church. Several of them give expression to the dark passages of religious experience through which he was passing.

'God moves in a mysterious way.'

194 *Alford*; 192 *A. and M.*; 78 *Bapt.*; 40 *Bick.*; 110 *Burgess*; 84 *Hall*; 280 *Harland*; 127 *Kemble*; 266 *Mercer*; 281 *N. Cong.*; 211 *Spurg.*; 559 *Wes. and Wes. Ref., &c.*

The title of this hymn is 'Light shining out of darkness.' It is said, that on one occasion Cowper thought it was the Divine will he should go to a particular part of the river Ouse and drown himself; but the driver of the postchaise missed his way, and on the poet's return he wrote this hymn. By others, it is said to have been written during a solitary walk in the fields, when he had a presentiment of the gloom that would soon fall on him again, but was still cleaving to God in whom he trusted. Montgomery says, 'It is a lyric of high tone and character, and rendered awfully interesting by the circumstances under which it was written—in the twilight of departing reason.' It was the last he composed for the 'Olney Collection.' And after studying his life, we are not surprised to find two hymns by Cowper, under the head of 'Declensions in the Christian Life.' It was a happy circumstance that, having to contribute to a collection that was to meet the various wants of a public assembly, led Cowper to write on several great subjects; but those of his hymns are the most pathetic which give expression to his own inward fears and conflicts. Such are:—

'Oh! for a closer walk with God,
A calm and heavenly frame.'

548 *Bapt.*; 674 *Bick.*; 237 *Burgess*; 130 *Hall*; 329 *Harland*; 190 *Kemble*; 143 *Mercer*; 644 *N. Cong.*; 30 *S. P. C. K., &c.*

And, 'O Lord, my best desire fulfil.'

55 *Alford*; 513 *Bapt.*; 122 *Bick.*; 257 *Burgess*; 166 *Hall*; 240 *Kemble*; 261 *Mercer*; 598 *N. Cong.*; 698 *Spurg., &c.*

especially the last verse—

'But ah! mine inward spirit cries,
Still bind me to Thy sway:
Else the next cloud that veils my skies
Drives all these thoughts away.'

'Far from the world, O Lord, I flee.'

964 *Bapt.*; 149 *Bick.*; 88 *Burgess*; 887 *Leeds*; 358 *Mercer*; 679 *N. Cong.*;
714 *Red*; 460 *R. T. S.*, &c.

This is said to have been the second hymn Cowper composed for the 'Olney Collection.' It deserves notice as containing the germ of the poem he afterwards wrote on 'Retirement.' This hymn has a history. On his journey to Huntingdon, when recovering, the poet enjoyed communion with God. On reaching Huntingdon, he found himself left by his brother amongst strangers, and being depressed in mind he withdrew into a solitary place and prayed. God heard him and cheered his heart. The next day being Sunday, he greatly enjoyed the service at church, and was struck by the devotion of a fellow-worshipper. Full of joy, he retired from God's house to the same 'calm retreat,' and there, having seen God as it were 'face to face,' he poured out his heart in this hymn.

'Jesus, where'er Thy people meet.'

69 *Alford*; 855 *Bapt.*; 375 *Bick*; 185 *Burgess*; 437 *Kemble*; 688 *Leeds*;
33 *Mercer*; 883 *N. Cong.*; 159 *S. P. C. K.*; 268 *Sal.*, &c.

The hymn in 'The Sarum Hymnal' is in the form given it by Keble, who altered Cowper's original, and extended it from six to nine stanzas.

This is one of two hymns written, one by Cowper, and the other by Newton, and headed 'On opening a place for Social Prayer.' The occasion was the removal of the prayer-meeting to the great room of the Great House, a mansion at Olney, in 1769. There Cowper was amongst those who sometimes offered public prayer; and there Newton used to go for meditation and private devotion.

The much admired hymn—

'To Jesus, the crown of my hope.'—622 *Bapt.*; 567 *Bick.*; 351 *Burgess*.

was written after his contributions to the 'Olney Collection.' It was probably the last hymn Cowper wrote.

'God of my life, to Thee I call.'

234 *A. and M.*; 501 *Bapt.*; 643 *Bick.*; 112 *Burgess*; 161 *Hall*; 278 *Mercer*;
100 *N. Cong.*; 168 *S. P. C. K.*, &c.

Cowper's original is No. 19, Book 3, of the 'Olney Hymns' (1779). It is entitled 'Looking upwards in a Storm,' and consists of six stanzas. In some collections a verse not given in the original is added, beginning—

'Then hear, O Lord, our humble cry.'

Authors and publishers are sometimes tempted to regard each other as natural enemies, and they are usually jealous of any interference with each others' domain. But it was otherwise with

Cowper and his publisher, Joseph Johnson, of S. Paul's Churchyard. Johnson, who was a man of good taste, had printed the 'Olney Hymns,' and, on Newton's recommendation, was appointed to publish Cowper's poems. Through Newton, the poetic publisher suggested that if Mr. Cowper would not be offended he could point out lines that might easily be much improved. Cowper's reply, July 7, 1781, exhibits his character in a very pleasing light. He says: 'I had rather submit to chastisement now than be obliged to undergo it hereafter. If Johnson therefore will mark with a marginal (qy.) those lines that he or his object to, I will willingly retouch them, or give a reason for my refusal.' Cowper afterwards acknowledged that these marked lines had been altered much to the improvement of his poems.

Admirable as Cowper's hymns are, their excellence is the more remarkable because they were produced when the poet, though not young in years, was but trying his 'prentice hand,' and had not yet composed those masterpieces upon which his reputation as a poet rests.



THOMAS HAWEIS, LL.B. M.D. (1732-1820.)



HIS poet-preacher, to whom we are indebted for two of our favourite hymns, was born at Truro, Cornwall, and educated at Christ's College, Cambridge. He was afterwards assistant-preacher to the Rev. M. Madan, at the Lock Hospital, London. Subsequently he became chaplain to the Countess of Huntingdon, and entered upon the rectorship of All Saints, Aldwinkle, Northamptonshire. The previous rector, being a prisoner in King's Bench Prison in consequence of his pecuniary embarrassments, handed over his living to Dr. Haweis to prevent it from reverting to the bishop; but when a thousand pounds was offered to the rector for it, he requested Dr. Haweis to resign it. On his refusal, he found himself involved in a paper war, in which, however, his friend Madan, who had been a party to the arrangement, stood by him; and Dr. Haweis retained his living till his death. He died at Bath, where he had gone to reside. He was a popular preacher, and one of the founders of the London Missionary Society. By reading Captain Cook's account of his voyages to the South Seas, his mind was much affected, and he desired that a missionary should be sent to Tahiti. Having brought the matter under the attention of the Countess of Huntingdon, two students from

Trevecca, Messrs. Waugh and Price, went to Dr. Haweis, at Bath, to prepare for the work. Dr. Haweis was the author of several prose works: 'A Life of the Rev. W. Romaine' (1797), a work entitled 'The Communicant's Spiritual Companion,' 'A History of the Church,' in 3 vols. (1800), 'A Translation of the New Testament,' and 'A Commentary on the Holy Bible.' He was three times married. He died in 1820.

'Enthroned on high, Almighty Lord.'

288 *Bapt.*; 360 *G. Bapt.*; 396 *Leads*; 370 *N. Pres.*; 426 *N. Cong.*; 161 *Reed*; 452 *Spurg.*

is by Dr. Haweis. In his own collection it is under the heading, 'Day of Pentecost.' He is also the author of the favourite hymn—

'O Thou, from whom all goodness flows.'

140 *A. and M.*; 190 *Alford*; 505 *Bapt.*; 121 *Bick.*; 269 *Burgess*; 168 *Chope*; 191 *Hall*; 345 *Harland*; 142 *Mercer*; 649 *N. Cong.*; 74 *People*; 32 *S. P. C. K.*, &c.

These hymns are taken from his collection, 'Carmina Christo; or, Hymns to the Saviour: Designed for the Use and Comfort of Those who Worship the Lamb that was Slain' (1792). The edition of 1808 is enlarged, and contains 256 hymns by the author, and a good portrait. In the preface, the author complains that, 'Even in our public worship the voice of joy and gladness is too commonly silent, unless in that shameful mode of psalmody, now almost confined to the wretched solo of a parish clerk, or to a few persons huddled together in one corner of the church, who sing to the praise and glory of themselves, for the entertainment, or oftener for the weariness, of the rest of the congregation—an absurdity too glaring to be overlooked, and too shocking to be ridiculous!'

And after recognising the valuable labours of Watts, Doddridge, Cowper, Wesley, and others, he says, 'I come with these offerers to cast my mite into the treasury. With what success or acceptance I know not; but this I may venture to say, whether these hymns engage the attention or meet the neglect, suffer the censure or receive the approbation, of the Christian world, they are such as my heart indited, and they speak the things which I have believed concerning my God and King. They all point to one object, and lead to one end—to a crucified Jesus!'



JAMES NEWTON, M.A. (1733-1790.)

‘Let plenteous grace descend on those.’

719 *Bapt.*; 759 *G. Bapt.*; 839 *N. Cong.*

This is hymn 469 in ‘Rippon’s Selection (1787), where it is headed ‘After Baptism.’ It begins there with another verse :—

‘Proclaim, saith Christ, My wondrous grace.’



JAMES Newton was a native of Chenies, Bucks, where he was born in 1733. He was trained in piety. At seventeen years of age he went to London, where he became a member of the church at Maze Pond, under the care of the Rev. Benjamin Wallin, M.A. Having received some preparation for the ministry under Dr. Llewelyn, he became, about the year 1757, assistant minister to Mr. Thomas, at the Pithay Chapel, Bristol. In 1770 he became classical tutor to the Bristol Education Society, along with Dr. Caleb Evans and the Rev. Hugh Evans, M.A. That office he filled with honour till his decease, April 8, 1790, in the fifty-seventh year of his age. He was the author of some published sermons and pamphlets, and of a few useful hymns.



BENJAMIN FRANCIS. (1734-1799.)

‘My gracious Redeemer I love.’—666 *Bick.*; 310 *Reed.*

In ‘Rippon’s Selection’ six stanzas are given.

‘Great King of Glory, come.’—930 *Meth. N.*; 1020 *Spurg. (a).*

Sung on opening the Chapel at Horsley, Gloucestershire, Sept. 18, 1774. His Welsh Hymns, in two volumes (1774 and 1786), were much esteemed.



FEW particulars of the life of this writer are given in a sketch by his son-in-law, the Rev. Thomas Flint, appended to ‘A Funeral Discourse occasioned by the Death of Mr. Benjamin Francis,’ by John Ryland, D.D. Benjamin Francis was born in Wales, in 1734. At the age of 15 he became a member of a Baptist Church, and three years after, having shown capacity for preaching, he was sent to Bristol College, to prepare for the ministry. He was at first quite ignorant of English, but by diligence acquired it, and carried on his ministry in England; though he often visited Wales and preached in his native tongue. On leaving college, he commenced his ministry at Sodbury, but in 1757 removed to Shortwood, Gloucestershire. There the chapel was twice enlarged, in consequence of his popularity. He also

preached in the neighbouring village of Minchin Hampton, where a chapel was erected in 1765. He was very earnest and devoted in his Christian life and ministry, and refused to forsake his people when attracted by an invitation to a pastorate in London. He died in faith December 14, 1799. He was the author of 'Conflagration—a Poem in Four Parts' (1770); 'An Elegy on the Death of the Rev. G. Whitefield' (sixth edition, 1771); and an 'Elegy on the Death of the Rev. Caleb Evans.'

JAMES ALLEN. (1734–1804.)



HIS preacher and poet, the son of Oswald Allen, was born at Gayle, in Wensleydale, Yorkshire, on June 24, 1734. He was placed at first under the care of a clergyman, to be trained for the Established Church; but as the conduct of that clergyman was not approved, he was removed, at the age of 17, to Scorton School, near Richmond, Yorkshire. This school was under the charge of a respected clergyman, the Rev. Mr. Noble. During this period of schooling, James Allen often heard the preachers connected with Mr. Ingham, or Mr. Ingham himself, and became attached to them and their doctrines. Mr. Benjamin Ingham had left the Church of England in 1732, and had at first joined the Methodists. He accompanied the Wesleys to Georgia, and on his return joined the Moravian Brethren. He afterwards became one of Lady Huntingdon's preachers, and married Lady Margaret Hastings, youngest sister of Lord Huntingdon, and sister-in-law to the Countess. In 1760, he came under the influence of the writings of Glas and Sandeman, and incorporated some of their views with his own. His followers were called Inghamites. They were Independents in Church discipline, but insisted upon some minor peculiarities in doctrine and practice.

With Mr. Ingham, James Allen connected himself in 1752. He had previously spent a year at S. John's College, Cambridge. Mr. Allen soon became, like his leader, a zealous and useful itinerant preacher. It is recorded that on one occasion, being in danger from the mob at Kirkby-Lonsdale, he was delivered by the timely arrival of a magistrate who was an old College friend. In 1761 Mr. Allen went to Scotland, in company with the Messrs. Batty, to make enquiry concerning the character of the churches founded by Messrs. Glas and Sandeman. Impressed with what he had seen, Mr. Allen urged upon Mr. Ingham to adopt the new methods; but as Mr. Ingham was not prepared to adopt all that

he wished, he retired, with many others, from his connection. At first he joined the Sandemanians, but subsequently he left them and built a chapel on his own estate at Gayle, where he continued to minister until his death in 1804. His doctrine as well as his discipline, he says, had received some modification.

James Allen was the editor and principal contributor to what is called 'The Kendal Hymn Book.' The title of this book, taken from Charles Wesley's smaller collection, of ten years previous, was, 'A Collection of Hymns for the Use of Those that Seek, and Those that have found, Redemption in the Blood of Christ' (Kendal, 1757). The preface explains that the book is not intended to supersede others, but to aid in promoting the cause of the Redeemer. The preface is signed 'J. A., C. B., &c. ;' and it is known that the contributors were James Allen, Christopher Batty, William Batty, Thomas Rawson, James Hartley, John Green, Alice Batty, Benjamin Ingham, and S. M. The number of hymns (second edition) was 142, of which James Allen contributed seventy-one, and C. Batty, thirty. The third edition contained a few additional hymns; and after his settlement at Gayle, Mr. Allen published seventeen hymns, entitled 'Christian Songs.' These also have been reprinted.

'Glory to God on high.'

260 *Bapt.*; 324 *G. Bapt.*; 164 *E. H. Bick.*; 145 *Kemble*; 338 *N. Cong.*;
123 *Reed*; 62 *R. T. S.*; 416 *Spurg.*; 118 *Windle*.

This is sometimes erroneously attributed to Boden. It is usually given with great variations from the original. It is found in the 'Appendix' to the above-mentioned 'Kendal Hymn Book.' The Appendix was not printed until 1761.

'Sweet the moments rich in blessing.'

95 *A. and M.*; 735 *Bapt.*; 681 *Bick.*; 74 *Chope*; 365 *Harland*; 404 *Kemble*;
721 *Leeds*; 377 *Mercer*; 904 *Meth. N.*; 871 *N. Cong.*; 348 *Reed*; 108
Sal. (as altered by Keble); 613 *Wes. Ref.*; 352 *Windle*.

This is sometimes erroneously attributed to Batty. On the authority of Allen's own marked copy of the 'Kendal Hymn Book,' we know that it is part of his piece of six stanzas given there, beginning—

'While my Jesus I'm possessing.'

The form in which it is given in the modern collections is that in which it is given in the Countess of Huntingdon's collection. It is the work of the Hon. and Rev. Walter Shirley, the editor of an edition of that collection, a relative of the Countess, and himself a hymn-writer. He had poetic feeling enough to recognise a true hymn in the original. He saw the diamond in the rough,

and he had taste to remove what was superfluous, and to give the needed polish to the precious gem that remained. So that we owe this valued hymn scarcely less to Shirley than to Allen. Unaltered, the hymn would have been rejected as objectionable; wisely and tastefully altered, it takes its place among the best.

DAVID BRADBERRY. (1735–1803.)

‘Now let our hearts conspire to raise.’—787 *Wes. Ref.*

This was one of eleven hymns contributed by the Rev. D. Bradberry to ‘A Supplement of the Psalms and Hymns of Dr. I. Watts, partly collected, altered, or transformed, in proper, peculiar, or broken metres’ (1787). One reason for preparing this Supplement, was to provide a greater variety of metres for the convenience and improvement of psalmody.



HIS minister and hymn-writer was born at Reeth, near Richmond, Yorkshire, November 12, 1735. Like several other persons who became afterwards very useful in God's service, he attributed his first serious impressions to the Divine blessing that attended the preaching of Whitefield. He continued in business till he was 23 years of age, and then entered Mile End Academy to prepare for the ministry amongst the Congregationalists. He commenced that ministry in 1762, at Alnwick, in Northumberland. In 1764 he removed to Wellingborough, and in 1767 to Ramsgate. There he continued his devoted labours for twenty years, and then removed to Manchester. After ten years at Manchester, he removed to Kennington, London, where he used the Assembly Rooms as a place of worship. From that time his health declined. As he had lived, he died in peace and in Jesus. He died January 13, 1803, and was interred in Bunhill Fields. Besides the supplement mentioned above, he was the author of ‘Tetelestai; the Final Close’ (1794), a poem on the last judgment, in six books.

ROBERT ROBINSON. (1735–1790.)



IT may excite surprise to find the eccentric and talented Robinson, of Cambridge, among the hymn-writers, because he is so little known as a poet, but it will be found that he wrote at least two hymns that bear marks of his genius and power, and that have become favourites.

He was born at Swaffham, in Norfolk, but in his eighth year his parents removed to Scarning, in the same county. A few

years after, Robinson's mother was left a widow, to struggle with poverty. Young Robinson was very promising as a boy, and there was an intention of training him for the Established Church, but the requisite means could not be obtained. At the age of 14, he was apprenticed to a hairdresser in London, who often had to find fault with him for giving more attention to his books than to his business.

At the age of 17, he went on one occasion on Sunday with some companions to spend a day as a holiday. Their first sport was to render a fortune-telling old woman intoxicated, that they might amuse themselves with her predictions. While in this state, she predicted that Robinson would see his children and grandchildren. This prospect struck his active mind, and he determined to store his memory with what might interest his family in future years. To make a beginning, he determined to hear the celebrated George Whitefield that night. In a letter written to Whitefield six years after, he says, 'I confess it was to spy the *nakedness* of the land I came—to pity the folly of the preacher, the infatuation of the hearers, and to abhor the doctrine.' He adds, 'I went pitying the poor deluded Methodists, but came away envying their happiness.' Whitefield was preaching on Matthew iii. 7, and his solemn words on 'the wrath to come' produced a profound and lasting impression on the mind of young Robinson. For two years and seven months he remained in a state of perplexity and fear; but at length, in 1755 he found, he believed, 'full and free forgiveness through the precious blood of Jesus Christ.' His own account of this momentous change in his life is interesting. It is as follows, and was written on a blank leaf of one of his books:—'Robertus, Michaëlis Mariæque Robinson filius. Natus Swaffhami, comitatu Norfolciæ, Saturni die Sept. 27, 1735. Renatus Sabbati die, Maii 24, 1752, per predicationem potentem Georgii Whitefield. Et gustatis doloribus renovationis duos annos mensesque septem, absolutionem plenam gratuitamque, per sanguinem pretiosum Jesu Christi, inveni (Tuesday, December 10, 1755), cui sit honor et gloria in secula seculorum. Amen.' He remained in London a few years longer, often hearing Wesley, Whitefield, and others, associating with Christian men and gaining religious experience.

His Christian friends in London soon perceived in him the qualifications for a preacher, and urged him to develope and exercise his gifts. At length, in the beginning of 1758, he removed to Mildenhall, where he occasionally preached, and thence to Norwich, to be a pastor there. But, owing to his dissatisfaction

with the character of some of the members of this church, he seceded with others to found another Christian church. In the following year he married, and began supplying a church at Cambridge, the scene of his future labours. This was a Baptist church, Robinson having then recently joined that denomination. The church there urged him, again and again, to the acceptance of the full pastoral office, but it was not till the year 1761, and when they had conceded the point of open communion, upon which he insisted, that he consented. At first his means were very small, and his church and congregation were few in number; but at the end of three years a good chapel was erected, and the congregation increased, often including in its number members of the University, some of whom, however, came to find sport and give annoyance.

It was while at Cambridge that Robinson added to his other pursuits that of farmer. From 1782 to 1785 he was in possession of a considerable extent of land, which he had under his own care; and he had previously farmed a little, his object being probably to supplement his means in order to supply the wants of his numerous children. It was there too that he wrote his able works. In 1770, he commenced as an author by publishing a translation of one of Saurin's sermons. He afterwards published others of Saurin's sermons; and in 1778-79, 'Claude's Essay on the Composition of a Sermon,' in two volumes. This was a translation with many notes, full of lively anecdotes and valuable suggestions, added by the translator. In 1774, Mr. Robinson took his place as a powerful writer by writing a masterly work, entitled 'Arcana; or, the Principles of the Late Petitioners to Parliament for Relief in the Matter of Subscription.' The work was written when there was great excitement on the subject, and both Churchmen and Nonconformists were petitioning.

In 1781, he was invited by the Baptists of London to undertake to write a new 'History of the Baptists.' For this purpose he was to visit London, and preach in some of the principal chapels, while detained in London to pursue his historical researches. This plan proved too laborious, and he had to continue his researches at home, availing himself of the rich treasures of the University Library. He spared no pains to master the different languages in which various works on the subject were written, and with ceaseless industry traversed the whole of the wide field. But the toil was too severe, and the writer did not live to complete all that he had purposed. The result appeared in 'The History of Baptism,' quarto, published in 1790, and

followed by another work—‘*Ecclesiastical Researches*,’ in 1792, published after his death. Robinson was also the author of ‘*A Plea for the Divinity of Our Lord Jesus Christ*,’ of which several editions were published; and of ‘*The History and the Mystery of Good Friday*’ (1777); and of ‘*A Plan of Lectures on the Principles of Nonconformity*,’ of which also several editions were sold; and of several sermons and pamphlets.

During his life, Robinson had passed through many changes of religious association. At first he was under parents without piety, who designed him for the Church; afterwards he was connected in turn, it is believed, with the Wesleyans, Independents, and Baptists; and at all times he was a man of great vehemence of character, and of intense, almost morbid, love of liberty. These considerations may perhaps account, in some degree, for the sad changes of doctrine that marked his later years. About the year 1780, he began to separate from his former religious associates, and to take pleasure in the society of such men as Paulus and Dr. Priestley. His biographer, the Rev. William Robinson, on a review of the evidence, concludes that ‘he was one of the most decided Unitarians of the age, but never a mere Humanitarian.’ It was on a visit to Dr. Priestley, at Birmingham, to preach for him, in 1790, that Robinson was found dead in his bed. He had continued to preside over his church at Cambridge till the time of his death, but not without dissatisfaction, on the part of some, on account of his change of doctrine.

In a catalogue of his works up to 1781, Robinson thus describes his own contributions to Christian verse. ‘While R. was among the Methodists, the Rev. George Whitefield published eleven hymns composed by him for a fast-day’ (1757). In an advertisement on the title-page of the work referred to, Mr. Whitefield speaks of these hymns as from ‘an unknown hand,’ and says that he prints them ‘for the use of the Tabernacle congregation, as they breathe a spirit of devotion and loyalty.’ These hymns were not marked by the excellencies that characterise the author’s other productions. His own next note is, ‘Mr. Wheatley, of Norwich, published a hymn, beginning—

“Come, Thou fount of every blessing!”

465 *Bapt.*; 150 *Bick.*; 65 *Burgess*; 291 *Kemble*; 540 *Leeds*; 303 *Mercer* (a); 666 *N. Cong.*; 196 *R. T. S.*; 1035 *Spurg.*; 71 *Windle*.

since reprinted in the hymn-books of Messrs. Madan, Wesley, Gifford, &c.’ (1758). This statement is confirmed by the fact that Mr. Robinson was at that time residing at Norwich. He also mentions that he ‘reprinted “Barton’s Psalms,” and wrote

part of the preface' (1768). He thus refers to his other celebrated hymn, 'A Christmas Hymn, set to music by Dr. Randall, and, with the notes, engraven on a copper-plate half-sheet. It begins—

"Mighty God, while angels bless Thee," &c.

265 *Bapt.*; 543 *Bick.*; 20 *Hall*; 259 *Leals*; 311 *N. Cong.*; 122 *Reed*;
46 *R. T. S.*; 251 *Spurg.*, &c.

(1774).² In some collections this hymn begins with the second stanza—

'Lord of every land and nation.'—208 *Burgess*; 10 *Kemble*; 234 *Windle*.

Both his well-known hymns express his adoration of Christ, as he felt it before his doctrinal difficulties had darkened the brightness of his view. And there is 'a very current tradition, that on one occasion, when he was preaching from home, his two well-known hymns were sung, and that he afterwards expressed very strongly his wish that he could feel as he did when he wrote them.'

A long controversy has recently been carried on with respect to the first-mentioned hymn,

'Come, Thou fount of every blessing.'

Mr. Daniel Sedgwick, the well-known hymn-book collector, claims it for the Countess of Huntingdon, because of the evidence afforded by a manuscript in his possession—which the writer of this sketch has examined—in which it is attributed to her by her friend Diana Vandeleur, afterwards Diana Bindon, and because the writing is thought to be of an earlier date than that at which Robinson wrote his hymn. The manuscript consists of some writing on some blank leaves, bound up with 'Wesley's Hymns and Sacred Poems' (Dublin, 1747). The writer of the MS. has written on the title-page, 'Diana Bindon, 1759.' Over part of the same handwriting on the cover is pasted a Wesleyan Society's member's ticket, with the device Christ washing his disciples' feet; and upon this ticket the maiden name of Mrs. Bindon is written, 'Diana Vandeleur.' J. Smith, in his 'History of Wesleyan Methodism,' shows that tickets with this device were in use about 1763. Along with other hymns in Mrs. Bindon's writing is the above, attributed by her to her friend the Countess of Huntingdon. But even this evidence does not necessarily carry back the claim earlier than Robinson's stated time (1758). And over against it we have the definite claim made to it by Robinson, in the church book as given above. It has been sought to invalidate this claim by producing a hymn of the same length and metre attributed to Robinson, and beginning—

'Hail! Thou source of every blessing.'

But this hymn has not been traced back farther than Mr. Bickersteth's 'Psalmody' (1833), and there is no proof that it is by Robinson.

And much has been made against Robinson of his words in a letter dated December 3, 1766. He writes: 'Who could tell you I was an author? my works consist of II hymns, which Mr. Whitefield printed; besides these I have printed nothing.' The II is thought to be the old way of printing eleven, and the reference is supposed to be to the eleven hymns already spoken of. But a man might justly disclaim authorship, and yet have written a hymn which others had put in print; and no negative evidence or theory, however plausible, can set aside the positive evidence in favour of Robinson's claim. Some doubt having been cast upon the entry in the church book, the writer of this sketch has corresponded with the Rev. William Robinson, Robert Robinson's biographer, who has the book in his possession, and is assured by him that this entry is in the same handwriting as that of the whole book, down very nearly to the end of Robinson's life, and that it is absolutely certain that it is his handwriting. And besides the unbroken line of literary testimony, reaching back as far as a collection in 1778, in confirmation of Robinson's claim, we have before us the letter of a venerable correspondent, who can speak of seventy years of his own experience, whose father has often given out the hymn as Robinson's, and whose grandfather was one of Robinson's deacons, and their family testimony is unequivocal in favour of Robinson. And the Rev. J. T. Wigner, who recently revised the names and dates of the authors in the Baptist 'Psalms and Hymns,' writes that he was recently in the society of an elderly Christian lady, who informed him that her parents were members of the church under Mr. Robinson, and she heard them say they asked him if he were the author of this hymn. He admitted that he was, and they accordingly marked his name at the foot of it.

The late Dr. Joseph Belcher, in his work, 'Historical Sketches of Hymns,' relates the following anecdotes about Robinson's celebrated hymns. The first, with reference to the hymn,

'Come, Thou fount of every blessing'

was told Dr. Belcher by a descendant of one of the parties referred to in the narrative. It is as follows:—'In the latter part of his life, when Mr. Robinson seemed to have lost much of his devotional feeling, and when he indulged in habits of levity, he was travelling in a stage-coach with a lady, who soon perceived that he was well acquainted with religion. She had just before been

reading the hymn of which we were writing, and asked his opinion of it,—as she might properly do, since neither of them knew who the other was. He waived the subject, and turned her attention to some other topic; but after a short period she contrived to return to it, and described the benefits she had often derived from the hymn, and her strong admiration of its sentiments. She observed that the gentleman was strongly agitated, but, as he was dressed in coloured clothes, did not suspect the cause. This garb Robinson was compelled to assume in travelling, as wherever he was known he was pressed to stay to preach. At length, entirely overcome by the power of his feelings, he burst into tears, and said, “Madam, I am the poor unhappy man who composed that hymn many years ago; and I would give a thousand worlds, if I had them, to enjoy the feelings I then had.”

‘The other hymn,’ says Dr. Belcher,

“Mighty God, while angels bless Thee,”

the second line of which was written by Mr. Robinson,

“May an infant lisp Thy name,”

was composed for the use of the late excellent Benjamin Williams, Esq., for many years senior deacon of the first Baptist church at Reading, a man of great influence and usefulness. When a little boy, Benjamin sat on Robinson’s knee while he wrote this hymn, who, after having read it to him, placed it in his hand. Well do we remember the deep feeling with which the venerable man described to us the scene as we sat with him at his own fireside.’

In ‘Dobell’s Collection’ (1806) this hymn is printed in nine stanzas of four lines each, and to each is added,

‘Hallelujah! Hallelujah! Amen.’

The omitted seventh stanza is—

‘Did archangels sing Thy coming?

Did the shepherds learn their lays?—

Shame would cover me ungrateful

Should my tongue refuse to praise.’



SAMUEL MEDLEY. (1738–1799.)



BRIEF account of this hymn-writer is given in ‘The General Baptist Magazine’ for August 1799, the month after his death, and full details are given in the memoir published by his son in 1805. Samuel Medley was born at Cheshunt, Hertfordshire, on June 23, 1738. He was at first apprenticed to an oilman in

London, but not liking this business, he claimed the privilege granted in that time of war of finishing the years of his apprenticeship in the navy. He became, in 1755, midshipman on board the 'Buckingham,' but was transferred to the 'Intrepid,' and sailed under Admiral Boscawen. After serving in other actions, he was with his ship in a terrible conflict off Cape Lagos, on August 18, 1759. Many fell, and Medley himself received a severe wound in the leg. On the return of the fleet, he was removed from it to the house of his grandfather, Mr. Tonge, who had trained him as a child at Enfield, and who now received him under his care in London, whither he had removed. Mr. Tonge was a pious man, and took every opportunity to endeavour to wean his grandson from the love of the world, and to lead him to pursue the better life. On one occasion, Mr. Tonge having remained in the house on Sunday evening to read a sermon to his grandson, the Word, though unwelcome, was with power. The sermon was Dr. Watts's, on Isaiah xlii. 6, 7. The seventh verse—'To open the blind eyes, to bring out the prisoners from the prison,' &c., was felt to describe the hearer to himself. He saw his sinful condition, and cried for mercy. God soon granted the joys of His salvation. On his recovery, he often heard Whitefield; and in December 1760 he joined Dr. Gifford's church, in Eagle Street, London. Having given up thoughts of the navy, though promotion was promised him, he opened a school near the Seven Dials. Afterwards, in 1762, he married, and removed his school to King Street, Soho. Encouraged by his pastor, Dr. Gifford, he began to preach in 1766. He had received a good education, and possessed natural talents. In 1767 he became the pastor of the Baptist church at Watford, Herts, and in that position he remained till 1772, when he removed to Liverpool. His former life on the sea made him master of those maritime expressions which were especially pleasing and easy to be understood by many of his seafaring hearers. His congregation became very large, the meeting-house was enlarged, and in 1790 the new and larger one in Byrom Street was erected. Mr. Medley was also very acceptable in his annual visits to the Tabernacle and Tottenham Court Road Chapel. It was on one of these journeys, in 1798, that sickness came upon him. His health had been impaired from the time of his receiving his wound in the naval action, but the immediate cause of his death was jaundice, terminating in dropsy. His mind was at first depressed by his affliction, but, regaining his composure, he gladly spent his remaining days in recounting God's providential arrangements for him, and in

telling of the promises and blessings of the Gospel. Amongst his last words were—'I am now a poor shattered bark just about to gain the blissful harbour, and, oh! how sweet will be the port after the storm! But a point or two more, and I shall be at my heavenly Father's house.' At another time, he said, 'Dying is sweet work! sweet work. My heavenly Father! I am looking up to my dear Jesus, my God, my portion, my all in all;' and then with a dying voice continued, 'Glory! Glory! Home! Home!' Thus he departed in peace, and in Jesus, July 17, 1799.

Mr. Medley's hymns appeared on broadsides as they were composed. Thirty-six of these were issued between 1786 and 1790; and in 1789 he published a small volume of his hymns. More hymns were added in later editions. The modest preface disclaims merit on the part of the author, but expresses a desire to comfort Christians and glorify Christ, and at the same time to comply with the wish of many friends who had requested the publication of these hymns. In 1794 he published 'A Small Collection of Hymns, sung after Preaching at different places in the Metropolis.' If we try Mr. Medley by his hymns we must pronounce him no poet.

'Mortals, awake, with angels join.'

118 *Bapt.*; 268 *Leeds*; 344 *N. Cong.*; 254 *Spurg.*; 610 *W's. Ref.*

This is much above Mr. Medley's average, and borders closely on sacred poetry. It is taken from the third edition (1800) of the hymn-book of 1789.

JOHN FAWCETT, D.D. (1739-1817.)



FOR several hymns of average excellence we are indebted to this divine, who was chiefly remarkable for his laborious faithfulness to his people and his work during a long period of years. From his 'Life and Letters,' 1818, by the Rev. John Parker, and from other sources, we learn the following particulars:—He was born January 6, 1739, at Lidget Green, near Bradford, Yorkshire. At the age of twelve he lost his father, to whom he was much attached, and was left one of a numerous family, with his widowed mother. The following year he was apprenticed at Bradford, where he remained six years. He had been brought up in connection with the Established Church; but during his apprenticeship, when at the age of sixteen, he heard Mr. Whitefield preach on the words, 'And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up' (John iii. 14). 'As long as life remains,' he says, 'I shall remember both

the text and the sermon.' Changed in heart, he felt himself at first drawn into sympathy with Whitefield's followers, at that time called Methodists; but three years after, in 1758, he joined the newly-formed Baptist Church at Bradford. At an early age he married Susannah, the daughter of John Skirrow, of Bingley.

After engaging in works of Christian usefulness, he was, in 1763, requested by the church at Bradford to go beyond private exhortation, and to stand forth and preach the Gospel. This he did, though at first discouraged by the seeming difficulties of the work. In May 1764, he went to be the Baptist minister at Wainsgate, where he was ordained, July 1765. At first the pressure of the work was so great on him that he seriously thought of resigning, and feared that he had undertaken a work for which he was not qualified; but, overcoming his fears, he remained faithfully at his post, and after a time undertook also the labours of authorship. In 1772 he went to London to preach for Dr. Gill, who was relinquishing his public duties on account of age and infirmities, and his services were so acceptable that he was invited to succeed the declining doctor. This was a great temptation to a man conscious of growing capacities, with a limited opportunity for their exercise, and with scarcely means to meet the wants of his increasing family. But he allowed love to prevail, and remained with his attached people.

In 1777, a new chapel was built at Hebden Bridge, not far from Wainsgate, and thither he removed his ministry; and the previous year he went to reside at Brearley Hall, a convenient home for his family and pupils. There he had a lecture on Sunday evenings for many years. After the death of Dr. Caleb Evans, in 1793, he was invited to succeed him as President of the Baptist Academy at Bristol, but this honour he declined. His life was one of suffering, but, notwithstanding, of incessant useful activity. From 1807 to 1811 he was occupied in storing the ripe fruits of his later years in a work called 'The Devotional Family Bible.' It consisted of comments on the Scriptures. In the year this was completed (1811), he received his degree of D.D. from America. His sufferings increased towards the close of his life, but they were borne with patience. When near the end of his course, he said 'Come, Lord Jesus, come quickly!'

In addition to the commentary already mentioned, Dr. Fawcett was the author of several other works. In 1772, he sent out a pamphlet entitled 'The Christian's humble Plea for his God and Saviour.' This was published under the assumed name of Christophilus. The following were some of his other works:—

'The Sick Man's Employ' (1774); 'Advice to Youth, on the Advantages of Early Piety' (1778) (of this several editions were sold); an 'Essay on Anger' (1788); 'The Cross of Christ--the Christian's Glory' (1793) (this was afterwards issued by the Tract Society); 'The life of the Rev. Oliver Heywood' (1796); 'Christ precious to them that believe' (1799). He was also the author of 'The History of John Wise,' a book for children. Of this also there was a great sale.

Dr. Fawcett began authorship by publishing his 'Poetic Essays' (1767): they are pieces written mostly before he left Bradford. His hymn-book was not published till he was in the middle of life: it is entitled 'Hymns adapted to the circumstances of 'Public Worship and Private Devotion.' The preface bears date January 17, 1782, Brearley Hall, near Halifax. It contains 166 pieces: some were written in early life, and some during his ministry, many being intended to be sung after sermon. It was not intended to supplant Dr. Watts's 'Psalms and Hymns,' but only to supplement it, and to provide suitable metres for new tunes. He also wrote three other hymns in the 'Gospel Magazine' (February 1777). Without the highest excellence, his hymns are yet suitable for public worship, and eminently spiritual and practical in their character.

'Praise to Thee, Thou great Creator.'

1 *Bapt.*; 110 *G. Bapt.*; 245 *Leads*; 134 *Meth. N.*; 273 *N. Cong.*; 8 *R. T. S.*;
204 *Spurg.*

This is part of a piece of his (No. 56) on 'Spring.'

'Infinite excellence is Thine.'

279 *Bapt.*; 306 *G. Bapt.*; 214 *Meth. N.*; 309 *N. Cong.*; 58 *R. T. S.*;
147 *Reed*; 436 *Spurg.*

This is part of his 42nd hymn, which consists of twelve verses. It is one of his most pleasing hymns.

'How precious is the Book divine.'

334 *Bapt.*; 396 *G. Bapt.*; 7 *Bick.*; 556 *Kemble*; 408 *Leads*; 466 *N. Cong.*

This is part of his 41st, but the third verse in the 'N. Cong.' is not in his hymn of six verses as given in the first edition.

'Thus far my God hath led me on.'

562 *Bapt.*; 646 *G. Bapt.*; 693 *Bick.*; 79 *Kemble*; 544 *Leads*; 633 *N. Cong.*;
753 *Spurg.*

This is the last portion, slightly altered, of a hymn of twelve verses.

'Blest is the tie that binds.'

648 *Bapt.*; 802 *G. Bapt.*; 89 *Bick.*; 230 *Kemble*; 675 *Leads*; 832 *N. Cong.*

This favourite hymn is said to have been written in 1772, to commemorate the determination of its author to remain with his attached people at Wainsgate. The farewell sermon was preached,

the waggons were loaded, when love and tears prevailed, and Dr. Fawcett sacrificed the attractions of a London pulpit to the affection of his poor but devoted flock.

‘O God, my helper, ever near.’—958 *N. Cong.*

This is his 108th, with a few lines omitted.

‘Religion is the chief concern.’

377 *Bapt.*; 487 *G. Bapt.*; 977 *Meth. N.*; 968 *N. Cong.*; 521 *Reed.*

His 68th, with three verses omitted.

‘With humble heart and tongue.’—954 *Bapt.*; 970 *N. Cong.*

His 86th given in full.

AUGUSTUS MONTAGUE TOPLADY. (1740–1778.)



TOPLADY, says Montgomery, ‘evidently kindled his poetic torch at that of his contemporary, Charles Wesley.’ In opposition to the Wesleys, he stoutly maintained the Calvinistic doctrines, and sometimes indulged in the severe and scurrilous language that was tolerated in controversy in those times; but though differing in doctrine, the polemics were alike in the sweetness and spirituality of their songs.

Toplady was born at Farnham, in Surrey. His father, Richard Toplady, was a major in the army. He died at the siege of Carthage, soon after the birth of his son. To his mother Toplady owed very much for her maternal kindness, and for the wisely-directed plan she pursued in promoting his education and advancement. He retained a deep and lasting sense of his indebtedness to her. He studied first at Westminster School; and during his stay there he accompanied his mother in a journey to Ireland, to pursue her claims to an estate which she had in that kingdom. In the year 1755 he experienced some spiritual awakening; and in August of the following year, while in Ireland, Providence directed his steps into a barn at a place called Codymain. Mr. Morris, a layman, was preaching from the words, ‘Ye, who sometimes were afar off, are made nigh by the blood of Christ;’ and by this discourse Toplady was brought to religious decision. He says of that occasion, ‘Strange that I, who had so long sat under the means of grace in England, should be brought near to God in an obscure part of Ireland, amidst a handful of God’s people met together in a barn, and under the ministry of one who could hardly spell his name. Surely it was the Lord’s doing, and is marvellous!’ Shortly before his death he said, in reference to the same part of his history, ‘Though awakened in 1755, I was not led into a full and clear view of the doctrines of grace till the year 1758, when, through the great goodness of

God, my Arminian prejudices received an effectual shock in reading Dr. Manton's sermons on the 17th of S. John. I shall remember the years 1755 and 1758 with gratitude and joy, in the heaven of heavens, to all eternity.'

Toplady, besides being a laborious student, early employed his talents in hymn-writing. Between the ages of 15 and 18 he wrote several pious pieces, which were published in Dublin in 1759. The work is entitled 'Poems on Sacred Subjects, wherein the Fundamental Doctrines of Christianity, with Many Other Interesting Points, are Occasionally Introduced.' The hymns in this volume gave the promise which was fulfilled in later years. In June 1762 Toplady was ordained as a minister of the Church of England. His first living was at Blagdon, in Somersetshire. This he soon resigned. He afterwards held the living of New Ottery, and in 1768 he became vicar of Broad Hembury, Devonshire, a position he held till his death. It was at Broad Hembury that most of his writings and poems were produced.

Like Bruce, Kirke White, and McCheyne, Toplady was early called to join the heavenly choirs. The moist air of Devonshire was thought injurious to his weak lungs, and he endeavoured to exchange his living for one in some more favourable part, but did not succeed. At length, in 1775, he went, on the advice of his doctor, to London, where he at first preached occasionally; and in the following year he obtained, by an engagement with the trustees of the French Calvinist Reformed Church, in Orange Street, Leicester Fields, their chapel for Divine service on Sunday and Wednesday evenings. With fast failing health he continued these services for two years and three months, preaching with the solemnity of a voice from the tomb, and the joy of one on the very verge of heaven. At all times an impressive preacher, his peculiar circumstances lent additional weight to his words.

During the first year of this ministry, in 1776, he published his collection of hymns, 419 in number. They were collected from forty or fifty volumes, and included some of his own. And in December 1775 he became editor of the 'Gospel Magazine,' but was compelled by illness to relinquish his editorship in the following summer, 1776. Some of his articles are signed 'Minimus,' some 'Concionator,' and some with his initials. They appeared in several volumes of the 'Gospel Magazine,' from 1771 to 1776. He was also the author of 'The Church of England, Vindicated from the Charge of Arminianism, &c.,' two volumes (1774), and of some sermons. His works were published in six volumes, with a memoir, in 1825.

Toplady's end was as happy and triumphant as was to have been expected from his holy and devoted course. Upon his doctor informing him, in answer to his enquiry, that his pulse was becoming weaker and weaker, he replied, 'Why, that is a good sign that my death is fast approaching ; and, blessed be God, I can add that my heart beats every day stronger and stronger for glory.' And after many other beautiful Christian words, he said, when close to his end, bursting into tears of joy as he spoke, 'It will not be long before God takes me, for no mortal man can live after the glories which God has manifested to my soul.' Thus he died in the thirty-eighth year of his age. His remains were brought from Knightsbridge to Tottenham Court Road Chapel, to be interred. Toplady had requested that the funeral should be as private as possible, and that there should be no funeral sermon ; but thousands gathered together, and the Rev. Rowland Hill felt impelled by his feelings to address the multitude, prior to the burial, on the solemn interest of the occasion, and to express his ardent affection for the departed saint.

We are indebted to Mr. Daniel Sedgwick for a complete collection of Toplady's hymns. This was published in 1860, and consists of 133 hymns and poems, with a memoir. There is also given at the end a list of hymns that have been erroneously attributed to Toplady. The collection includes forty-five Petitionary Hymns, fifteen Hymns of Thanksgiving, twenty Select Paraphrases, eight Hymns of Invitation, nine pieces on the Death of Friends, eight miscellaneous pieces in an Appendix, and there are added twenty-eight Occasional Hymns and Poems, composed between the years 1760-1778. Montgomery has justly said of Toplady's hymns—'There is a peculiarly ethereal spirit in some of these, in which, whether mourning or rejoicing, praying or praising, the writer seems absorbed in the full triumph of faith, and "whether in the body or out of the body, caught up into the third heaven and beholding unutterable things."' And he adds, that though his poetic torch is inferior in breadth and volume of flame to Charles Wesley's, 'yet the light which it sheds is not less vivid and sparkling, while it may be said to be more delicate to the eye and refreshing to the spirits than that prodigality of radiance which the rival luminary casts alike on everything it touched.' The correctness of this criticism may be seen by examining Toplady's almost peerless hymn—

'Deathless principle, arise !'

526 *Bick.* ; 651 *Leeds* ; 724 *N. Cong.* ; 752 *Reed.*

and especially verses four and five—

'See the haven full in view,' &c.

and

'Mount, their transports to improve,' &c.

and then comparing it with one of Charles Wesley's very bold flights:—for instance—

‘Come, let us join our friends above.’

Toplady's hymns are full of great Scripture doctrines, and of the richest and deepest experience of the Christian in the use of them; but they do not contain many references to his own special circumstances. There is, however, one, entitled ‘Praise for Conversion,’ which contains such verses as these:—

‘4. In sins and trespasses
When more than dead I lay,
Drew near my tomb the Prince of Peace
And rolled the stone away;
With me His spirit strove,
Almighty to retrieve,
He saw me in a time of love
And said unto me, live.’

And one of his later pieces, ‘written in illness,’ begins—

‘When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond the cage
And long to fly away.’

694 *G. Bapt.*: 463 *Bick.*: 461 *R. T. S.*: 413 *Reed*: 746 *Spurg.*: 421 *Windle*.

And after several verses descriptive of his sources of spiritual joy, he says, in verse 14—

‘If such the sweetness of the stream,
What must the fountain be,
Where saints and angels draw their bliss
Immediately from Thee?’

‘Holy Ghost! dispel our sadness.’

305 *Bapt.*: 329 *Bick.*: 218 *Kemble*: 400 *Leads*: 51 *Mercer*: 316 *Meth. N.*:
439 *N. Cong.*: 492 *People*: 462 *Spurg.*: 161 *Windle*.

This is a short extract from Toplady's piece beginning with these words. It was taken from a piece, translated by J. C. Jacobi, in the ‘*Psalmodia Germanica*’ (1725)—

‘O Thou sweetest source of gladness.’

Toplady altered it, and inserted it in six stanzas in the ‘*Gospel Magazine*’ for June 1776. The original is a piece of ten stanzas by Paul Gerhard (1653)—

‘O du allerstüss'te Freude.’

‘Bowed with a sense of sin, I faint.’

526 *N. Cong.*: 229 *Reed*.

This is part of a piece of twenty-two verses, entitled ‘The Prayer of King Manasses, paraphrased,’ and beginning—

‘Author of all in earth or sky.’

‘Rock of ages, cleft for me.’

150 *A. and M.*: 91 *Alford*: 388 *Bapt.*: 156 *Chope*: 99 *Hall*: 177 *Mercer*:
549 *N. Cong.*: 41 *S. P. C. K.*: 109 *Sal.*: 624 *Wes.*; and almost all
collections.

This hymn, so justly prized by the Christian Church, was inserted in the ‘*Gospel Magazine*’ for March 1776, with the title,

'A Living and Dying Prayer for the Holiest Believer in the World.'

The hymn is given at the end of an article in prose, which is a spiritual improvement of a preceding article, signed 'J. F.,' and entitled, 'Questions and Answers Relative to the National Debt.' By numerical calculations the number of a man's sins is shown to be very great, and that of all the redeemed therefore overwhelming, and hence the unspeakable value of Christ's atonement—and then this hymn is introduced. It gave consolation to the late lamented Prince Consort in his dying hour. Dr. Pomeroy relates that a few years ago, when in an Armenian church at Constantinople, he observed many weeping as they sang, and found on enquiry that they were singing a translation of this affecting hymn.

'Jesus, at thy command.'—609 *N. Cong.*; 482 *Reed.*

This hymn is wrongly attributed to Toplady: it is by Richard de Courcy, and is found in his collection (1793).

'Your harps, ye trembling saints.'

496 *Bapt.*; 733 *G. Bapt.*; 707 *Bick.*; 241 *Hall*; 70 *Kemble*; 506 *Leeds*;
632 *N. Cong.*; 437 *Reed*; 292 *R. T. S.*, &c.

The original piece has eight stanzas.

'Deathless principle! arise.'

526 *Bick.*; 651 *Leeds*; 724 *N. Cong.*; 752 *Reed.*

The author entitled this hymn, 'The Dying Believer to his Soul.' The original has six stanzas.

'Now may the Spirit's holy fire.'—70 *G. Bapt.*; 787 *N. Cong.*; 677 *Reed.*

This hymn, erroneously attributed to Toplady, is by the Rev. Robert Seagrave, M.A.; *vide* under his name, p. 152.

'Shepherd Divine, our wants relieve.'—658 *Meth. N.*; 297 *Wes.*

This is erroneously attributed to Toplady; it is by Charles Wesley (1749).

'Inspirer and Hearer of prayer.'

926 *Bapt.*; 655 *Bick.*; 328 *Kemble*; 752 *Leeds*; 937 *N. Cong.*; 424 *R. T. S.*;
121 *S. P. C. K.*; 188 *Windle.*

This is the latter part of a piece beginning—

'What tho' my frail eyelids refuse.'

'We sing to Thee, Thou Son of God.'

274 *Bapt.*; 327 *G. Bapt.*; 254 *Leeds*; 192 *Meth. N.*; 310 *N. Cong.*; 150 *Reed.*

This is erroneously attributed to Toplady: it is by Cennick; *vide* under Cennick, p. 218.

'Object of my first desire.'

440 *Bapt.*; 701 *G. Bapt.*; 126 *Hall*; 349 *Harland*; 187 *Kemble*; 324 *Mercer*;
218 *Meth. N.*; 276 *R. T. S.*; 815 *Spurg.*; 39 *S. P. C. K.*

This is found in the 'Gospel Magazine' for October 1774, signed 'Minimus.' It has four stanzas and begins—

'Happiness, thou lovely name.'



JOHN DRACUP. (DIED 1795.)

'Thanks to Thy name, O Lord, that we.'—652 *Reed.*

This is altered from his 'Hymns and Spiritual Songs' (1787). Some of his hymns had appeared previously in Lady Huntingdon's collection.



HE Rev. John Dracup was for seventeen years pastor of a Congregational church at Steep Lane, Yorkshire. He afterwards continued his ministry at Rodhillena, near Todmorden, and at Rochdale. In 1784, having become a Baptist, he returned to his first congregation, at Steep Lane, and presided over them for eleven years, till his death, May 28, 1795.

JOHN FREDERIC OBERLIN. (1740–1826.)

'O Lord, Thy heavenly grace impart.'—405 *Bapt.*; 259 *Burgess*; 530 *Leeds.*

This hymn is given at p. 239 of the 'Memoir of Oberlin,' 10th edition (1852). It is found in an extract from the Journal of Mrs. Steinkopff, and forms part of an account of a service she attended at Waldbach Church, on the afternoon of Sunday, June 11, 1820. The text was, 'He shall see of the travail of his soul, and shall be satisfied' (Isaiah liii. 11). After an earnest appeal to his hearers, Oberlin read some verses of a hymn expressive of entire devotedness to God, and said, 'My dear friends, may these be the feelings of our hearts, and as such let us sing them.' They then sang them *de bon cœur*. This account does not make it certain that Oberlin composed the above hymn. But F. W. Bodemann, in his 'Life and Works of Oberlin' (1855), in German, says, at p. 123, that he, like his worthy predecessor, contributed to the enlivenment of worship by his own harmonious hymns, and especially prepared an appendix to the hymn book, with the title, 'Hymns to Selected Melodies in Alphabetical Order.' And then he gives this as an example of the excellence of his hymns. The translation is said to be by Mrs. Daniel Wilson (1829).



JOHN FREDERIC OBERLIN was born at Strasburg, August 31, 1740. His father held an office in the gymnasium of that city, and employed his leisure in the instruction and pious training of his nine children. John Frederic was pious in youth, and received deep spiritual impression from the faithful preaching of Dr. Lorentz. Having completed his studies at the University, he was in 1760 ordained to the ministry. From that time till 1767 he was engaged in teaching. At that date he entered upon the quiet parish that was for ever after to be memorable in connection with his name—the Ban de la Roche, or Steinthal, in a mountainous district in the north-east of France, between Alsace and Lorraine. He found his parishioners few, ignorant, poor, and for the most part irreligious. During a course of years, by attending alike to their material and spiritual wants, he had the happiness of seeing them raised in every respect, till they had become a model

people. One of the first necessities of his people was a road to connect them with the high road to Strasburg. He laid the plan for this, but the people were afraid to enter upon so great a work ; then he shouldered a pickaxe, and, going forth, shamed them out of their timid inaction. He also made a dépôt of agricultural tools, introduced new and excellent methods of cultivation, and sent boys to learn trades in the neighbouring towns. And besides, he taught the people how to improve their homes, founded schools, and in 1782 established 'The Christian Society for Prayer and Religious Conversation.' So great a reformer necessarily met with much opposition, and this last-mentioned society was, after a time, dissolved. But he accomplished much by perseverance, by devotedness to his people—refusing to leave them, though his resources were insufficient for his various benevolent expenses, and he was obliged to supplement them by engaging in tuition—and by a self-forgetfulness and tolerance such as gave so much power to Count Zinzendorf, whom he somewhat resembled. He lived to see his people increase fivefold, their surplus population being engaged in straw plaiting and cotton spinning. And they were everywhere spoken of for their piety and moral excellence as well as for their outward prosperity ; and distinguished philosophers and divines went from various countries to learn the secret of his success.

Oberlin was extremely attached to his own family circle. He married his own cousin, Miss Witter, July 6, 1768. She was spared till 1784 ; and he still carefully cherished his affection for her, and lived in hope of reunion. It was a great grief to him when, in 1793, his eldest son, Frederic, a volunteer in the army, was killed. Oberlin was learned in many branches of knowledge, and especially devoted to the study of the natural sciences. Although living in his rural home, his sympathies connected him with the great world without ; and in particular he took great interest in the early operations of the Bible Society. He was eccentric and punctilious ; but this did not detract from his great influence over his people, who looked up to him as a father as well as a pastor. His success was due, as in other similar cases, in part to the co-operation of several devoted assistants—some of whom were women—and who had caught his own spirit of holy zeal and earnest piety.

JOHN CASPAR LAVATER. (1741-1801.)

'O name, than every name more dear.' 'O süssester der Namen all.'
216 *Meth. N.*

This is the rendering given in 'Psalms and Hymns' (1851) by the Rev. Arthur Tozer Russell.



MOST readers know Lavater by his popular work on Physiognomy; but he deserves to be known also as a hymn-writer. His father was a physician at Zürich, where he was born, November 15, 1741. As a child, he loved solitude, and showed a tendency to religious pursuits. In 1763 he travelled with Fuseli to Leipsic and Berlin, and to Barth, in Swedish Pomerania, to study theology under the celebrated Spalding. On his return to his native town, in 1764, he gave himself to his pulpit duties, and to poetry. In 1767 he published his admired Swiss songs, and in the following year his 'Prospects of Eternity.' In 1769 he was made curate of the Orphan House Church, at Zürich, and in 1775 the pastor there. His sermons, heard or read while he was in that position, produced a sensation, and he was much beloved in his ministry. In 1778 he exchanged his position for a curacy at S. Peter's Church, where he afterwards received the preachiership.

His celebrated work, 'Physiognomic Fragments,' in four volumes, appeared in 1775. He had for a long time been observing characters and countenances, and making a collection of the silhouettes of those he knew. This book contained the generalised results. A man of sound doctrine and earnest piety, he had yet an element of credulousness in his character which exposed him to the ridicule of the professedly enlightened, and a progressive tendency which awakened the antagonism of the unduly conservative, who were not wanting in those days. His great excellences made men forget his foibles; and many friends gathered around him, and many others gladly entered into correspondence with him. He wrote many devotional hymns, and is said to have followed Klopstock (1724-1803), though not without originality.

When, in 1797, the French Revolution sought to extend its conquests to Switzerland, Lavater declaimed against it; and when, on September 26, 1799, Massena took Zürich, he was wounded in the street while assisting the wounded. He lingered till 1801, suffering much patiently, and improving this painful period by writing hymns and papers on the times, till his death on January 2 of that year.

WILLIAM ENFIELD, LL.D. (1741-1797.)

‘Behold, where in a mortal form.’—133 *Bapt.*; 133 *Bick.*; 398 *Reed.*

The first edition of his collection (1772) is remarkable as containing some original hymns by Thomas Scott and others which are not given elsewhere. It does not contain his own, but they are given in a later edition (1802).



WILLIAM ENFIELD was born at Sudbury, in Suffolk, March 29, 1741, of humble parents. He overcame the disadvantages of his position by toiling in learning. His literary tastes introduced him to the dissenting minister of the place, Mr. Hextall, who assisted him, and encouraged him to enter the ministry. In his seventeenth year he entered the Dissenting College at Daventry, where he studied diligently for five years. On leaving college he became minister of the congregation at Benn's Garden, in Liverpool. In 1767 he entered upon what proved a long and happy union with Mary, daughter of Mr. Holland, of Liverpool. On leaving Liverpool he became professor of belles-lettres at the Unitarian College at Warrington, and minister of a congregation there. After remaining two years at Warrington, he became minister of the Octagon congregation at Norwich. He resided at first at Thorpe, and received pupils, but afterwards removed to Norwich, to devote himself entirely to his ministry and to literary pursuits. He died there on November 3, 1797.

Dr. Enfield received his degree of LL.D. from Edinburgh. He was a very laborious literary man. One of his principal works—his ‘History of Philosophy’—bears date ‘Norwich, June 1791.’ It represents much toil, but the bulk of the learning is from Brucker’s ‘Historia Critica Philosophiæ,’ whence the work is taken. His ‘Speaker’ (1774) is also well known. He also published ‘An Essay towards the History of Liverpool’ (1774); ‘Observations on Literary Property’ (1774); ‘Exercises on Elocution’ (1781); ‘Institutes of Natural Philosophy’ (1783); also several courses of Sermons, and the ‘Preacher’s Directory’ (1771); and nine volumes of sermons, selected from various authors (1774). Three volumes of his discourses were published posthumously. He was also a contributor to the ‘Monthly Magazine,’ and assisted Dr. Aikin, who afterwards became his biographer, in his ‘Biographical Dictionary.’



AMBROSE SERLE. (1742-1812.)

'Thy ways, O Lord! with wise design.'—176 *G. Bapt.*; 122 *Kemble*; 209 *Spurg.*

This is found in his '*Horæ Solitariæ*' (1787). It is part of a piece beginning,

'Happy Christian, God's own child.'

'Jesus, commissioned from above.'—369 *Spurg.*



N his introduction to the '*Selections from the Works of Ambrose Serle*' (1833) the Rev. Edward Bickersteth has given the few particulars that are known of this hymn-writer. His outward history is little known, but his inward history is written in his works. He was born on August 30, 1742. Before 1793 he was Under-Secretary of State, and afterwards one of the commissioners of the Transport Board. His leisure was carefully improved in the production of works of a meditative, yet practical, religious character. He died on August 1, 1812. The following were his principal works:—'*The Art of Writing*,' &c. (1782); '*The Christian Remembrancer*' (1787 and several following years), several editions (it consists of short meditations on practical and spiritual subjects); '*Horæ Solitariæ*,' two volumes (1787), this work consists of reflections on the Divinity and all-sufficiency of the Redeemer, which proved a solace to him when suffering under the loss of an affectionate and valued friend); '*Paul, Saint and Apostle*' (1791); '*The Christian Parent*,' third edition (1798); '*Charis, or Reflections upon the Office of the Holy Spirit in the Salvation of Men*' (1803); '*Christian Husbandry: a Companion for the Christian in his field or garden*' (1789); '*The Church of God*,' third edition (1814); '*Secret Thoughts*,' written in the last year of his life, when he suffered from two attacks of paralysis. He also contributed to the earlier volumes of the '*Gospel Magazine*.'

JOSEPH HOSKINS. (DIED 1788.)

'The time is short ere all that live.'—823 *Spurg.*

The original hymn (given here with alterations, and the omission of one stanza) is No. 270, p. 295, of '*Hymns on Select Texts of Scripture and occasional subjects*,' &c., carefully corrected and revised by the Rev. James Moody and Rev. Mr. Bottomley (1789). Each stanza of the hymn begins with the words, '*The time is short*' (1 Cor. vii. 29). The hymns in the collection were written during the last three years of Mr. Hoskins' life (1783-88), but he had not time to revise them. There are 334 on passages of Scripture, and 50 miscellaneous hymns as a supplement. They are devoid of special poetical merit, and can be valued only as the vehicle of doctrine.



HIS author was for ten years an earnest and successful minister at Castle Green Chapel, Bristol. He died September 28, 1788, aged 43, and was buried in the Baptist burying-ground, Bristol.

RICHARD DE COURCY. (1743-1803.)



BORN in Ireland, in 1743, Richard de Courcy was of good family, and possessed of talents of a high order. He received his education at Trinity College, Dublin; and in 1767, having entered the Church, became curate to the Rev. Walter Shirley. But his evangelical doctrines made him enemies in those cold and formal times; and when on one occasion he was about to preach at S. Andrew's, Dublin, he received an inhibition from the Metropolitan, Dr. Smythe. Undismayed by this painful circumstance, he announced to the congregation that, not being allowed to address them in the church, he should deliver his discourse in the churchyard; and the crowd soon gathered around him there.

But Mr. De Courcy found himself a marked man, and was refused a license and priest's orders. At this juncture the Countess of Huntingdon invited Mr. De Courcy to England. On his arrival he met with encouragement from Mr. Whitefield and others, and preached with much success as a minister of the Countess's Connexion. He also obtained ordination from the Bishop of Lichfield, and he afterwards preached in Lady Glenorchy's Chapel, in Edinburgh. In 1770 he became curate of Shawbury, near Hawkstone, Salop, and in 1774 received from Lord Dartmouth, the Lord Chancellor, the vicarage of S. Alkmund's, Shrewsbury, which he retained thirty years, till his death. In 1776, during his absence, some of his congregation attended the Baptist chapel. In consequence, he wrote 'A Letter to a Baptist Minister,' which drew forth a spirited reply.

Mr. De Courcy suffered from a weakness in the chest, and as he approached his sixtieth year he was greatly affected by the loss of his youngest son. A cold, taken on the fast-day in 1803, aggravated his disorder, and he died on the following day, the 4th of November. Shortly before his death, he said, 'I shall not recover; but Christ is mine: He is my foundation, He is the rock I build upon!'

Among Mr. De Courcy's works were, 'Some Elegiac Lines on the Death of the Rev. G. Whitefield' (1771); 'A Letter of Solemn Counsel to a Person in a Declining State of Health' (1778); and a large work in two volumes, a reply to Dr. Priestley, entitled 'Christ Crucified' (1791). He was also the author of a pamphlet with the curious title, 'Jehu's Looking-glass; or, a Treatise on True and False Zeal.' He also published some sermons. In 1775 Mr.

De Courcy published 'A Collection of Psalms and Hymns extracted from different Authors.' In the preface he finds fault with Sternhold and Hopkins, with Tate and Brady, and even with Merrick, as well as with the Scotch Paraphrases. He says that 'in all these compositions we labour through great Old Testament obscurity, which is manifestly done away in Christ.' His object was to produce a book full of Christ. The preface is dated December 6. 1775, Shrewsbury. The third edition, which was much enlarged, appeared in 1784: it contained several hymns by Mr. De Courcy. Mr. John Nunn, of Manchester, marks ten as De Courcy's in his copy bearing date 1806, but there are only six that remain his undisputed productions. They are Nos. 192, 260, 261, 263, 311, 312—as the numbers are given in the fourth edition of 1793.

The first of these, No. 192—

'Jesus, at Thy command.'—609 *N. Cong.*; 482 *Reed.*

has been erroneously attributed to Toplady. It is said to have been written on the occasion of Mr. Whitefield sailing to America. If this were so, it must have been when he went on one of his later voyages, as Mr. Whitefield's first voyage to America was before Mr. De Courcy was born. In the original, the hymn has another verse—a second verse. Mr. De Courcy's hymns, though admirable in their Christian excellence, fell short of the high poetic standard he had desired to reach.

BENJAMIN RHODES. (1743–1815.)

'My heart and voice I raise.'—637 *Wes.*; 642 *Wes. Ref.*

'Jerusalem divine.'—638 *Wes.*; 643 *Wes. Ref.*

These are two parts of the same hymn, dated 1787.



HIS hymn-writer, born at Rexborough, Yorkshire, 1743, was the son of a schoolmaster, from whom he received a pious training. At eleven years of age, he heard Mr. Whitefield preach at Bristol, and received deep religious impressions. His first occupation was as an assistant in his father's school. Having passed through some anxiety of mind on account of religious difficulties, he was at length established in the faith, and commenced preaching. After other Christian labours, he became, in 1766, a Wesleyan travelling preacher; and, having fulfilled his ministry for many years, he went late in life to reside at Margate, where he died October 13, 1815. His hymns do not rise above mediocrity. Some of them appeared in 'Hymns for Children and Young Persons,' by the Rev. Joseph Benson (1806).

ANNA LÆTITIA BARBAULD. (1743-1825.)



HIS accomplished poetess, born June 20, 1743, was the daughter of Dr. John Aikin, who kept a school at Kibworth, Leicestershire ; and afterwards, when his daughter Anna was fifteen years of age, removed to Warrington, Lancashire, to superintend the public academy there. The future poetess early became distinguished for her talents, and her acquirements included a knowledge of Latin and Greek, and she enjoyed the mental stimulus arising from associating with Dr. Doddridge and men of the same calibre. At the age of thirty-one she married the Rev. Rochemont Barbauld, a Unitarian minister, who opened a school at Palgrave, near Diss, in Suffolk, where he also exercised his ministry. He had studied under Dr. Doddridge, and was ordained at Palgrave in 1775. They carried on the scholastic establishment for eleven years, Mrs. Barbauld assisting in the work of tuition. During this period, Lord Denman and some other persons afterwards eminent, were among their pupils.

With the assistance of her brother, Mrs. Barbauld (who was then Miss Aikin) published her 'Poems,' of which four editions were sold in one year (1773) ; and in the same year they sent forth 'Miscellaneous Pieces in Prose,' by J. and A. L. Aikin. Mrs. Barbauld's 'Hymns in Prose,' and her 'Early Lessons,' published in 1775, were written for her pupils. In the same year appeared her 'Devotional Pieces compiled from the Psalms of David,' &c. When eleven years had been passed by the successful educators in their useful but arduous work, they found a change necessary, and went to travel on the Continent. On their return, in 1787, they resided at Hampstead ; and in 1802 they went to live at Stoke Newington, as Mr. Barbauld was the minister of a Unitarian congregation in that neighbourhood. He died in 1808.

In 1790, Mrs. Barbauld began to write valuable political pamphlets on great questions of the time. She also assisted her brother, Dr. Aikin, in his work, 'Evenings at Home.' Her brother is known as the author of a 'Biographical Dictionary,' and of the 'Works of British Poets.' Later, she published some of the works of Addison, Collins, and Akenside, prefixing to each writer's works a valuable introductory essay. In addition to these literary undertakings, she edited the 'British Novelists ;' and, at the age of sixty-eight, she published her largest and most highly finished poem, 'Eighteen Hundred and Eleven.' Besides the great talent displayed in her longer pieces in prose and verse, some of her shorter

pieces have been justly admired, especially her 'Address to the Deity.'

'How blest the righteous when he dies !'

606 *Bapt.*; 908 *G. Bapt.*; 658 *Leeds*; 727 *N. Cong.*; 167 *Windle*.

This piece is a happy illustration of how much poetry a hymn may contain, without ceasing to be simple, easily intelligible, and adapted to public worship; without, in fact, ceasing to be what we understand by a hymn. It is found at page 315 of vol. i. of 'The Works of A. L. Barbauld, with a Memoir,' by Lucy Aikin (1825). It is headed, 'The death of the Virtuous,' and begins in the original :—

'Sweet is the scene when virtue dies !—

When sinks a righteous soul to rest.'—565 *Wes. Ref.*

Verse 3, in the original, is as follows:—

'Triumphant smiles the victor's brow,

Fanned by some angel's purple wing :

Where is, O Grave, thy victory now ?

And where, insidious Death, thy sting ?'

This piece stands in her works immediately before her twelve hymns. Five of her hymns appeared in her 'Poems' (1773).

OTTIWELL HEGINBOTHAM. (1744–1768.)

'God of our life ! Thy various praise.'

85 *Bapt.*; 113 *Burgess*; 44 *Kemble*; 110 *Mercer*; 957 *N. Cong.*; 128 *Windle*.



IN the 'Protestant Dissenters' Magazine' for December 1794 this hymn is found. It is entitled, 'A Hymn for New Year's Day.' In the same magazine, other hymns by the same author were published. The following two additional verses are given:—

'This year, perhaps, the hand of death

May snatch my soul away ;

That awful hand may stop my breath

Before the opening day.

Father in heaven, Thy will be done,

I cheerfully resign ;

Make me in life, in death, Thine own,

This year, for ever, Thine.'

Mr. Heginbotham's hymns were printed at Sudbury, in 1794, in a volume entitled, 'Hymns by the late Rev. Ottiwell Heginbotham, of Sudbury, Suffolk.' They were twenty-five in number. In Dr. Collyer's collection, 1812, ten are given. They are pleasing, but not original hymns, most of them being based on others, written by Dr. Watts.

The librarian of Dr. Williams's library has kindly supplied the following account of Mr. Heginbotham, from 'Walter Wilson's MS.

Account of Various Congregations in England,' which is preserved there. The name is spelt differently, and in order to understand the account, it is necessary to bear in mind that there were two hostile parties in the church at Sudbury, to which Mr. Heginbotham was invited. The account is believed to be the fullest extant of the short career of its subject. It is as follows:—

'Ottiwell Heginbotham, a student of Daventry, was invited (in 1762 or 3) by the society at Sudbury to preach as a candidate, and eventually chosen pastor; but his ordination was deferred till 1765, in the hope that his uncommon merit and abilities would have overcome all political and worldly prejudices. The neighbouring ministers who were assembled at Mr. Braybrook's ordination, at Rendham, were likewise applied to by the other party to judge between them. Those ministers unanimously determined that the majority had a right to fill up the vacancy in their assembly if they chose so to do; and also, that it seemed to be to no purpose to wait any longer with respect to Mr. Heginbotham, or to think of choosing any other person, since those secular Dissenters, there was reason to believe, would ever occasion an opposition. In consequence of these resolutions, they agreed to attend the ordination of Mr. Heginbotham, and concurred with the majority of the church in their choice. Accordingly, he was solemnly ordained at Sudbury, November 20, 1765. Mr. Harmer gave the charge from 2 Tim. iv. 5. A separation immediately ensued, and the minority formed themselves into a distinct society, erected a new meeting-house, and chose Mr. John Lombard their pastor. Mr. Heginbotham fell a victim to their party disputes. The sensibility, gentleness, and tenderness of his disposition disqualified him for bearing so much contention. He fell into a consumption, which conveyed him to his grave in very early life, leaving a most amiable character behind him. He died in 1768, in the twenty-fourth year of his age. Fatal was the illustration given to him of that passage in James—"Where envying and strife is, there is confusion and every evil work."

WILLIAM KINGSBURY. (1744-1818.)

'Great Lord of all Thy churches, hear.'—680 *Bapt.*; 825 *Leeds*.

This hymn appeared in 1806, in Dobell's collection, which was published under the patronage of Mr. Kingsbury and other ministers.'



WILLIAM KINGSBURY was, for fifty-four years, a Congregational minister. He died, while pursuing his ministry, at Southampton, in the year 1818, aged seventy-four.

ROWLAND HILL, M.A. (1744-1833).



HIS eccentric but eminently devoted and useful minister of the Gospel was a son of Sir Rowland Hill, Bart. He was born at Hawkstone, near Shrewsbury, on August 23, 1744. His earlier studies were pursued at the Grammar School at Shrewsbury. He afterwards studied at Eton. When a child religious impressions had been produced by reading Dr. Watts's 'Hymns for Children;' and while at Eton, the reading to him by his brother of a sermon of Beveridge's, on the words, 'Behold the Lamb of God who taketh away the sins of the world,' was so blessed to him that he became decided for God. This was in 1762. He afterwards often attended the ministry of the Rev. John Berridge, at Everton. After leaving Eton, he went, in 1764, to study for the Church, at S. John's College, Cambridge; and in 1769 he obtained his bachelor's degree with honours. Evangelical religion was at that time at a low ebb at Cambridge; and Mr. Hill having advocated it with all the ardour of his native zeal, soon brought upon himself opposition and persecution, such as he was often to meet with in his outspoken and earnest life. Subsequently we find him coming to London to preach at the Tabernacle, for Whitefield, who was then exceedingly popular. Mr. Hill afterwards took his M.A. degree, and was, after overcoming some preliminary difficulties, ordained by Dr. Moss, Bishop of Bath and Wells.

Mr. Hill's first public position was that of a curate at Kingston, near Taunton. Afterwards he itinerated for about twelve years. He preached much in Wilts, Gloucestershire, and Somersetshire, as well as in various parts of London. He often addressed multitudes in the open air, and frequently met with the coarse ridicule and rude violence of the unchristianised masses of those days. He was alike happy in disarming their opposition and in gaining their attention. He was master of a humour that exposed, without exasperating, the wrong-doer; he had ready access to the fountains of human feeling; and all were struck with his disinterested devotedness to his Master's service, and his tender yearning for the souls of his perishing fellow-men.

At Wotton-under-Edge he built a tabernacle and dwelling-house, and always took a deep interest in that place, preaching there usually a part of the year, and the other part at Surrey Chapel, London. This latter edifice was opened in 1783. It

was for about fifty years the principal scene of Rowland Hill's popularity and usefulness ; and there he gathered one of the most numerous congregations in the metropolis—a congregation ever since well maintained by his successful and devoted successors. His position, as being in a sense neither in nor out of the Church of England, exposed him to the criticisms of friends and enemies. His Nonconformist friends could not understand how the author of the severe and humorous pamphlet on the 'Sale of Curates' could be in any way complicated with the Episcopal system, and his Episcopalian friends thought it anomalous that he, an ordained clergyman, who had not formally seceded, should yet occupy what was practically a dissenting pulpit ; but the course he took seemed to him to be justified by the circumstances.

Mr. Hill was united in marriage to Mary, sister of Clement Tudway, M.P. She died after a few years, leaving no family. Various benevolent and religious objects found in Mr. Hill an able advocate and supporter. He vindicated Sunday schools when they had many enemies, and prepared hymns and catechisms for children. He was also one of the earliest advocates for the introduction of inoculation. In this he co-operated with Dr. Jenner, who resided near Wotton-under-Edge. Home and Foreign Missions also found in him a zealous friend. He travelled at his own cost thousands of miles on behalf of the London Missionary Society, of which he was one of the founders. The Religious Tract Society also received help from him, and he was on its first committee. He also entered warmly into theological controversy in favour of Calvinism and Toplady, and against Wesley ; and he was not free from the polemical asperity of those times. He was strong in his attachment to Calvinism, but as strong in his hatred of Antinomianism. In promoting religious objects he gave as well as laboured. Towards one work alone, the erection of a chapel at Leamington, Warwickshire, he is said to have given 2,000*l*. As he approached the close of his disinterested course, he was heard saying—' Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.' And the pious though unpoetical verse he quoted was that by the Rev. John Gambold (who died 1771)—

' And when I'm to die,
Receive me, I'll cry,
For Jesus hath loved me, I cannot tell why ;
But this I can find,
We two are so join'd,
He'll not be in glory and leave me behind.'

He died April 11, 1833, aged 88.

Rowland Hill was the author of the following prose works :—
 ‘An account of his Journey in Scotland and the North of England’ (1800); ‘Apology for Sunday Schools’ (1801) (this was to meet the remarks of the Bishop of Rochester against Sunday schools); ‘Village Dialogues’ (first edition, 1802). This was his most popular work; many editions of it have been sold. It is full of wise sayings and useful religious instruction, and all is presented in a conversational form, and with such rusticity of manner as exactly to adapt it to the readers for whom it is designed. An improved edition was prepared about twenty years after the first. His pamphlet in favour of inoculation appeared in 1806. He also published ‘Instructions for Children,’ and a ‘Catechism for Children,’ and some sermons; he also published his controversy with Wesley. His ‘Spiritual Characteristics—A Sale of Curates by Auction’ was published towards the close of his life. He also wrote for the Religious Tract Society the tracts, ‘The Four Dialogues in Prison,’ and ‘Thomas Steady and John Wild.’

Rowland Hill also wrote a few hymns. One of the sermons preached at the founding of the London Missionary Society, September 24, 1795, was by Dr. Bogue, who, rejoicing in the union of Christians of different denominations, said in his sermon, ‘Behold us here assembled with one accord to attend the funeral of bigotry.’ These words so struck Rowland Hill, and were so entirely in harmony with his sentiments, that he wrote his well-known epitaph on ‘Bigotry,’ to be sung at the close of the sermon :—

‘Here lies old Bigotry, abhorr’d
 By all that love our common Lord,’ &c.

It is given in the ‘Evangelical Magazine’ for June 1796. In 1803 Rowland Hill preached a sermon to volunteers, at Surrey Chapel, and appended a hymn written by himself :—

‘When Jesus first at heaven’s command.’

It was first composed for the use of the Missionary Society, and appeared in the ‘Evangelical Magazine,’ vol. v. p. 263. In 1774 he published a ‘Collection of Psalms and Hymns,’ chiefly intended for the use of the poor; and in 1783 he published ‘A Collection of Psalms and Hymns,’ of which many editions were issued. Some of the hymns are believed to be by himself, as he remarks of some in the preface—‘Some of them are by no means the better for being entirely new.’ A supplement appeared in 1796. He published ‘Divine Hymns for the Use of Children’ (1790). This work had the advantage of the correction of the poet Cowper. He also published a ‘Collection of Hymns for Children’ (1808); and ‘Hymns for Schools’ (1832).

‘Ye that in His courts are found.’

353 *Bapt.*; 102 *Hall*; 423 *Leeds*; 504 *N. Cong.*; 510 *Spurg.*

This is No. 29 in R. Hill’s ‘Collection of Psalms and Hymns, chiefly intended for Public Worship’ (1783), and is believed to be his. The hymn is headed, ‘Enjoyment of Christ in Worship.’ Its first appearance was in R. Hill’s ‘Collection of Psalms and Hymns, chiefly intended for the Use of the Poor’—first edition, 1774; third edition, 1780.

‘We sing His love, who once was slain.’

359 *Burgess*; 186 *Kemble*; 740 *N. Cong.*; 844 *Spurg.*

This also is believed to be by Rowland Hill. It is in his Supplement to his Collection, containing fourteen hymns by various authors, published in 1796.



MICHAEL BRUCE. (1746–1767.)



HE life of this poet was almost a counterpart of that of Henry Kirke White, who flourished a generation later. In both instances the light of genius shone forth for a time, and then was all too suddenly put out.

Born of pious Scotch parents at Kinneswood, Kinross-shire, Michael Bruce enjoyed the advantages of a religious education, first at home, then at Kinross, and afterwards in Edinburgh. Two discerning friends, David Arnot and David Pearson, whose names should be held in honour, recognising the taste and talent of the youth, supplied him with the works of the great poets, and encouraged him in his literary pursuits. On coming to Edinburgh, where he spent four sessions in the University, he made the acquaintance of the poet Logan, who became his companion, and, after his death, the editor and eulogist of his works, which, however, lost more by his plagiarisms than they gained by his patronage.

The educational advantages Bruce enjoyed were given to him by his father, an operative weaver, in the expectation that his son would thus be prepared to be a minister of the Gospel. He was a youth of piety and promise, and when but a child would sometimes lead the family devotion. But as the parents’ means were limited, the son had to contend with poverty; and in order to maintain himself he kept a school during the summer, first at Gairney Bridge, and afterwards at Forrest Mill, near Alloa. This was too much for his frail constitution. Hard fare and mental effort, combined with the severity of the climate, at length

brought on a rapid decline ; and in 1766 he returned to his native village to die. He had previously spent a session in the Theological Hall, under Professor Swanston, of Kinross, a minister of the Associate Synod, to whose church he belonged. In the spring of 1767, as he approached his end, he gave expression to his own pensive feelings in his inimitable pathetic 'Elegy on Spring,' especially in verse sixteen :—

' Now spring returns ; but not to me returns
The vernal joy my better years have known ;
Dim in my breast life's dying taper burns,
And all the joys of life with health are flown.'

He had purposed publishing his poems during his life ; but finding his strength waning, he obtained a volume of paper, and daily occupied himself in transcribing his 'Ode to the Cuckoo,' 'Hymns and Paraphrases,' and 'Elegy on Spring,' and whatever he thought worthy of preservation. During the latter part of his illness he was confined to his bed. His constant companion was his little pocket Bible, from which he used to commit passages to memory, and repeat and comment upon them to visitors. After maintaining his Christian cheerfulness to the end, he was found dead on the morning of July 5, 1767, having passed peacefully away in his sleep.

The manuscript volume he had prepared in his last illness was obtained from the poet's parents by Logan, that he might publish it for their benefit ; but after waiting for its appearance for some time in vain, the family received no advantage, and the manuscript was not restored. In 1770, Logan published a small volume, entitled 'Poems on Several Occasions,' by Michael Bruce. In the preface, Logan professes to have added several poems to make up a miscellany. He says that these are by other authors, and that only seven of the seventeen poems are by Bruce. The omission from this book of the 'Ode to the Cuckoo,' and the well-known 'Gospel Sonnets,' excited the surprise and indignation of Bruce's former companions. His father went to Edinburgh to remonstrate with Logan, but could obtain no satisfaction. These 'sonnets,' as the villagers called them, had been prepared by Bruce to be used at a singing-class to which he belonged. Buchan, the leader of the class, had asked Bruce to prepare them in place of some unsuitable pieces they were using. The poet's successful hymns were well-known, because some of the members of the class had committed them to memory. Logan's shameless purpose was seen when, in 1781, he published as his own in a volume of 'poems' the 'Ode to the Cuckoo,' and several of

Bruce's hymns. The Rev. A. B. Grosart, in his 'Works of Michael Bruce' (1865) has fully established these facts.

Some of Bruce's principal pieces were 'Lochleven,' written at Forrest Hill, in 1766; his 'Ode to the Cuckoo;' his 'Elegy written on Spring;' and his piece on 'The Last Day.' He also wrote twelve hymns. His 'Ode to the Cuckoo' will always be valued as a gem of poesy. Its pleasing versification, its truthfulness to nature, and the touching reference to the writer with which it concludes, strike all readers. His other pieces are not wanting in sustained dignity of style and thought, pleasing and appropriate imagery, and just and noble sentiments; but they are valued most as earnest of what the author would have accomplished if his life had been spared.

His hymns are admirable for their faithfulness to the passages of scripture they render, for their poetic imagery, and for their style, which is dignified without being pretentious. Here and there they reveal a pensive tendency, resembling what is found in the author's letters, and suggestive of high purposes disappointed by life's early decay. Most of the hymns have rhymes only in the second and fourth lines, and not in the first and third, and thus, in versification, fall behind what some other hymn-writers have accomplished.

'Almighty Father of mankind.'

56 *Bapt.*; 186 *G. Bapt.*; 155 *Meth. N.*; 104 *N. Cong.*; 692 *Spurg.*

This is part of a hymn of eight verses, given by Logan as his own in his book of 1781. It is slightly altered from the original, which is believed to have been by Michael Bruce. The reasons are given above.

'Where high the heavenly temple stands.'

151 *A. and M.*; 250 *Bapt.*; 123 *Chope*; 214 *Mercer*; 279 *Meth. N.*; 400 *N. Cong.*; 300 *S. P. C. K.*; 172 *Sal.*; 327 *Spurg.*, &c.

This exceedingly touching and much prized hymn is erroneously attributed to Logan. It is by Michael Bruce. It is the fifty-eighth of the 'Translations and Paraphrases,' a book prepared by a Committee appointed by the General Assembly of the Church of Scotland. It was published in 1745, and this is one of the hymns added in 1781.

'The hour of my departure's come.'

997 *Bapt.*; 897 *Leads*; 725 *N. Cong.*; 840 *Reed.*

This forms hymn five of the five hymns appended to the 'Translations and Paraphrases.' It is evidently by the dying poet Bruce, and not by the pleasure-seeking Logan; and there is the same external evidence that it is by Bruce as in the other verses.

‘Behold! the mountain of the Lord.’

212 *Bapt.*; 844 *G. Bapt.*; 421 *Bick.*; 30 *Burgess*; 294 *Hall*; 4 *Kemble*;
925 *N. Cong.*; 352 *Spurg.*

This is part of a piece of six verses by him from the hymn as it is given in the ‘Scriptural Translations and Paraphrases’ issued by authority of the General Assembly.

Verse three—

‘The beam that shines from Zion’s hill,’ &c.

is known to have been Bruce’s. It lingered in the memories of his companions at Kinneswood. It is too late to determine what alterations Logan made in Bruce’s pieces.

SAMUEL DEACON. (1746–1816.)



ALTHOUGH occupying a very humble place amongst hymn-writers, Mr. Deacon seems to have been a very diligent and useful man. He was the son of a General Baptist minister of the same name, and was born at Ratby, February 6, 1746. Having shown a mechanical turn of mind he was, in 1761, apprenticed to a watchmaker. After residing at Loughborough and Leicester, he married, and entered upon business for himself at Barton in 1771. He had become a member of a Baptist church in 1766, and after engaging in various works of Christian usefulness, he at length, in 1777, began to preach, and in 1779 was ordained as co-pastor with his father. He continued his ministry till the end of his life, and was very zealous in preaching the Gospel and founding Christian churches in neighbouring villages and towns. He died, March 2, 1816, aged 70 years. He was the author of several works in prose and verse. He wrote in prose, ‘A Comprehensive Account of the General Baptists, &c.’ (1795), and ‘A Father’s Advice to his Son;’ and in verse, ‘An Attempt to Answer the Important Question, “What must I do to be saved”’—a poem in three dialogues; ‘Prudens and Evangelicus,’ a poem; ‘A Cabinet of Jewels for the Children of God’ (1803); and several other small poetic pieces. Several of his hymns were written to be sung with his sermons. His first volume of hymns appeared in 1785. It contained about 450 hymns, and met with a ready sale. The second edition appeared in 1797, and is entitled, ‘Barton Hymns; A New Composition of Hymns and Poems, Chiefly on Divine Subjects, Designed for the Amusement and Edification of Christians of all Denominations, more particularly those of the General Baptist Persuasion.’ It included 351 hymns and several prayers, thirty-one poems on various occasions, and an appendix of

thirty-four hymns on Baptism, with an address on that subject. Some of Mr. Deacon's hymns are found in 'The New Hymn Book' (1851), used by the General Baptists, and some in 'The Hymn Book of the New Connexion of General Baptists' (1830); but they have little merit, and have not been introduced into other collections.

JOHN LOGAN. (1748-1788.)



It is doubtful whether Logan has any claim to a place in the biographies of our hymn-writers. The uncertainty he allowed to arise as to what were his own productions is believed to have been intentional, and with a view to conceal his plagiarisms.

Recent investigations have shown that the hymns Logan claimed as his own were the work of Michael Bruce; but as Logan's name has been introduced, though erroneously, and as it appears in the controversy about the works of Michael Bruce, a brief sketch will be given:—

John Logan, who was the son of a farmer, was born at Fala, in the county of Mid Lothian, Scotland. He pursued his studies in Edinburgh University, and became tutor to Sir John Sinclair. His parents had brought him up in connection with the United Presbyterian Church, but he preferred the Established Church of Scotland, and became one of its ministers, at Leith, in 1770. There he was popular as a preacher, and his sermons were published after his death. His other prose works were in 1781:— 'Elements of the Philosophy of History,' consisting of some of the lectures he had delivered in Edinburgh, and a 'Dissertation on the Government, Manners, and Spirit of Asia.'

In 1770 he published a small volume of Poems, by Michael Bruce; but according to the preface only a part are by him, and Logan left it to be inferred that some of the others were by himself. In 1781 he published a volume, entitled, 'Poems by the Rev. Mr. Logan, one of the Ministers of Leith.' This book had no preface, but those who knew Bruce's productions saw at once that in it there were several pieces which Logan had appropriated from a manuscript he possessed of Bruce's, and without acknowledgment. This unprincipled conduct towards a departed friend has been justly reprobated by all writers on the subject. In 1783, Logan printed and caused to be acted in Edinburgh, a tragedy, called 'Runnimeade.' This gave offence there, as it had been refused a licence by the Lord Chamberlain in London.

Logan resorted to intoxication as a solace in his disappointment, and at length found it necessary to leave his parish. In 1785 he resigned his ministry, and went to London, where he supplemented his scanty resources by the rewards of his literary labours. The following pieces are attributed to him:—‘The Braes of Yarrow;’ a dramatic poem, entitled ‘The Lovers;’ ‘A Visit to the Country in Autumn;’ and some hymns.

Some hymns, erroneously attributed to Logan, are by Michael Bruce, but Logan may have made some verbal alterations in them before appropriating them. Logan succeeded in throwing a mist of uncertainty around the claims of Bruce, but it is quite certain that, in the case of Doddridge’s hymn—

‘O God of Bethel, by whose hand,’

77 *Bapt.*; 66 *E. H. Bick.*; 244 *Burgess*; 183 *Hall*; 242 *Leeds*; 269 *Mercer*; 285 *N. Cong.*; 215 *Spurg.*; 196 *Sal.*, &c.

Logan adopted it as his own without any acknowledgment. Doddridge’s collection appeared in 1755. This hymn of his had been given in the Scotch ‘Paraphrases, &c.,’ in 1745, having been written by him, as his MS. shows, as early as 1736; and Logan claimed it, slightly altered either by Bruce or himself, in 1781.

JONATHAN EVANS. (1749–1809.)

‘Come, Thou soul-transforming Spirit.’

299 *Bapt.*; 382 *Bick.*; 446 *Kemble*; 788 *N. Cong.*; 378 *R. T. S.*



HIS hymn was written by the Rev. Jonathan Evans, an earnest evangelical minister of the Congregational body. He was a successful preacher in the villages of Warwickshire, and founded a Congregational church at Foleshill, near Coventry. He began preaching at Foleshill in 1782, and commenced his stated ministry there in 1795. He was ordained to the ministry April 4, 1797, and the Rev. George Burder gave the charge. The discourses preached on the occasion were afterwards published. He died, after a few days’ illness, August 31, 1809, aged 60 years. The above hymn is attributed to him in the Rev. George Burder’s ‘Supplement’ (1784). A brief sketch of him in the ‘Evangelical Magazine’ (October 1809) describes him as ‘a man of sense, piety, activity, and fortitude;’ a firm and generous friend; and a kind benefactor to the poor, both by his medical assistance and his ministerial labours.’

From a sketch in the ‘Evangelical Magazine’ (March 1847), by Dr. John Styles, who was then minister at Foleshill, we glean a few additional particulars of Mr. Evans. He was born of

humble parents, at Coventry, in 1748 or 1749. He was employed in a ribbon manufactory, and as a youth went beyond his companions in gaiety and excesses. About the year 1778 he became a Christian convert, and a member of the Church under the pastorate of the Rev. G. Burder, at Coventry. Circumstances did not at first admit of his leaving his secular pursuits to engage in the work of the ministry; but he gladly seized every opportunity to preach the Gospel, and often experienced the violent opposition Gospel preachers of those times were exposed to. In 1784 he purchased a building at Foleshill, and fitted it up for a chapel. This was enlarged, and in 1795 a new chapel was built. His last illness came upon him suddenly, and produced some anxiety in his mind for the future of his attached congregation. Dr. Styles has given several of Mr. Evans's hymns in the 'Evangelical Magazine,' and the people of Foleshill still remember them. He assigns to him there the authorship of the following hymn. Mr. Evans published a sermon on New Year's Day (1800), called 'A New Year's Gift,' and he was the author of an able controversial pamphlet on the subjects and mode of baptism.

'Hark! the voice of love and mercy.'

729 *Bapt.*; 227 *G. Bapt.*; 267 *Bick.*; 141 *Burgess*; 101 *Hall*; 79 *Harland*; 153 *Kemble*; 305 *Leeds*; 181 *Mercer*; 384 *N. Cong.*; 300 *Spurg.*; 134 *Sal., &c.*

The authorship of this spirit-stirring noble Christian hymn is disputed. We give the conflicting evidence without pronouncing a decision. The late Dr. Joseph Belcher, in his 'Historical Sketches of Hymns' (1859), assigns it without hesitation to the above-named author, and says that it is part of a much longer piece by him. The congregation at Foleshill have for a long time attributed it to him; and the late Rev. John Styles, D.D., who was their pastor from 1844 till the time of his death in 1848, held the same opinion. But the Rev. G. L. Withers, who has been their pastor many years, saw Mr. Evans's manuscript book about twenty-one years ago, and it is his impression that this hymn was not in it. It is very much to be regretted that this MS. cannot now be found. An important element of negative evidence against Evans's authorship is, that in the Rev. George Burder's 'Supplement,' Evans's name is not put to this hymn, at least in the editions published during his life, although Mr. Burder was Mr. Evans's pastor, and when at Coventry knew him well as a neighbouring minister; and this evidence is strengthened by the fact, that in Burder's collection (1784) the name Evans is given to the hymn—

'Come, Thou soul-transforming Spirit,'

but is not given to—

‘Hark! the voice of love and mercy.’

In ‘Rippon’s Selection’ (fifth edition, 1794) this hymn is No. 71. It is given with an additional verse. For the author’s name an ‘F——’ is put. In a later edition the ‘F’ is changed to ‘Francis.’ But not much weight belongs to this fact, because Dr. Rippon knew the hymns of Francis, who was a Baptist minister living at that time, and put his name to them in the early editions. Probably the ‘F’ was intended for Foleshill, where Mr. Evans was preaching in 1787, when the hymn was first contributed to ‘Rippon’s Selection,’ and the subsequent alteration to ‘Francis’ an erroneous conjecture. It is thought that it is against Evans’s claim that, for years during his life, he allowed the name ‘Francis’ to stand against this hymn in ‘Rippon’s Selection.’ Several other hymns by Evans appeared in the ‘Gospel Magazine’ for 1777 and 1778, signed ‘J. E.—Coventry,’ and twenty-two in ‘The Christian Magazine’ (1790–1793), signed, sometimes, ‘J. E.,’ and sometimes ‘Foleshill,’ or ‘Coventry.’

JOHN FELLOWS. (ABOUT 1770.)

‘Great God! now condescend.’—96 *G. Bapt.*; 399 *Kemble*; 858 *N. Cong.*



HIS is his 22nd hymn in a book entitled, ‘Infants Devoted to God, but not Baptised’ (1773). There are seven verses in the original hymn. The third verse in the last two collections referred to is by another hand. The work from which this hymn is taken contains fifty-five hymns. Mr. Fellows was a Baptist, and most of his works date from Birmingham.

The following are some of his works:—‘Grace Triumphant, a Sacred Poem in Nine Dialogues’ (1770); ‘Bromsgrove Elegy, in Blank Verse, on the Death of the Rev. G. Whitefield’ (1771); also, ‘An Elegy on the Death of Dr. Gill’ (1771); ‘Hymns on Believers’ Baptism’ (1773); ‘Eloquent and Noble Defence of the Gospel, in His Three Celebrated Speeches, Paraphrased in Blank Verse’ (1775); ‘Hymns, in a Great Variety of Metres, on the Perfection of the Word of God and the Gospel of Jesus Christ’ (1776); ‘The History of the Holy Bible, Attempted in Easy Verse’ (1777); also, ‘A Fair and Impartial Enquiry into the Rise, &c., of the Church of Rome, in a Series of Familiar Dialogues’ (1779); also, ‘A Protestant Catechism.’

* *Christ. Mag.* 1777 p. 184.

JOHN MORRISON, D.D. (1749-1798.)

‘The race that long in darkness pined.’

24 *Alford*; 61 *A. and M. (a)*; 28 *Kemble*; 317 *N. Pres.*; 85 *R. T. S.*;
16 *S. P. C. K.*

This is the 19th of the ‘Scotch Paraphrases’ (1781).

‘Come, let us to the Lord our God.’

21 *Bick. S.*; 62 *Burgess*; 484 *Kemble*; 335 *Mercer*; 357 *N. Pres.*;
7 *S. P. C. K.*; 605 *Spurg.*; 68 *Windle*.

This is the 30th of the ‘Scotch Paraphrases.’

The 21st and 29th Paraphrases are also attributed to him, and he is said to have had a share in producing the 27th and 28th.



JOHN MORRISON was born in the county of Aberdeen, in 1749. He studied for the ministry, and in 1780 entered upon his pastoral duties as minister of the parish of Canisbay, Caithness-shire. In his early life he contributed verses to the ‘Edinburgh Weekly Magazine,’ with the signature ‘Musæus.’ On Logan’s recommendation he was placed on the General Assembly’s committee for revising the Church Paraphrases. He also published ‘The second book of Virgil’s *Æneid* translated into English Verse’ (1787). He died at Canisbay on June 12, 1798.

RICHARD BURNHAM. (1749-1810.)

‘Jesus! Thou art the sinner’s Friend.’—557 *Spurg. (a)*.

This is from ‘New Hymns on divers Subjects’ (1783); third edition (1794). A collection of original hymns. It is a favourite hymn in America, and is found in Beecher’s ‘Plymouth Collection,’ and others.



RICHARD BURNHAM was born in 1749. In 1780 he became pastor of a Baptist church in London, and afterwards he was minister of Grafton Street Chapel, Soho, and wrote his hymns for his congregation, over whom he presided for many years. He died October 30, 1810, and was buried in Tottenham Court Chapel, London.

WILLIAM WRANGHAM. (DIED 1832.)

‘To Thee, my righteous King and Lord.’—39 *Reed*.

A rendering of Psalm cxlv. The original is found at p. 366 of the work mentioned below, and consists of fifteen stanzas.

‘The Lord unto Thy prayer attend.’—295 *Reed*.

A rendering of Psalm xx. This is at p. 42, and consists of eight stanzas. These Psalms are found in ‘A New Metrical Version of the Psalms adapted to Devotional purposes’ (1829). Mr. Wrangham also wrote and published a piece entitled ‘The Christmas Bells.’



FROM local sources we have learned that he came from Sheffield to Louth, in Lincolnshire, as a working jeweller; and being very clever in his business, afterwards opened a shop in Mercer Road and succeeded well, so as to be able to give his family a superior education. In the year 1821 he was appointed churchwarden, but meeting with reverses, gave up his office. He was afterwards for a short time parish clerk. He died at Louth on February 18, 1832. In a modest preface to his Psalms he states that he has aimed at simplicity, and feels that he has fallen short of the ideal he set before him.

WILLIAM CAMERON. (1751-1811.)

‘How bright these glorious spirits shine.’

114 *Alford*; 262 *A. and M.*; 50 *Bick. S.*; 158 *Burgess*; 31 *Kemble*; 412 *Mercer*; 750 *N. Cong.*; 399 *N. Pres.*; 328 *R. T. S.*; 301 *S. P. C. K.*; 304 *Sal.*; 169 *Windle*.

This, altered from Dr. Watts's 41st hymn, first book, is given as the 66th of the Scotch Paraphrases. Besides these, the 14th and 17th Paraphrases are also attributed to Cameron, who, in 1775, was associated with Logan and others in altering and adding to the Paraphrases of passages of Scripture, usually appended to the Scotch version of the Psalms. The revised form, which included 67 Paraphrases, appeared in 1781.



WILLIAM CAMERON was born in 1751. He studied at Marischal College, Aberdeen, and in 1785 was ordained minister of Kirknewton in Mid Lothian. He was the author of ‘A collection of Poems’ (1790); ‘Ode on Lochiel’s birthday’ (1796); ‘A Review of the French Revolution’ &c. (1802). He is also said to have been the author of ‘Poetical Dialogues in Religion’ (1788). He died on November 17, 1811. In 1813 a posthumous volume of his poems was published by subscription. It contains five psalms and four hymns.

DANIEL HERBERT. (1751-1833.)

‘Come, dear Lord, Thyself reveal.’—531 *Kemble*.

This is found at p. 59 of ‘Hymns and Poems, Doctrinal and Sentimental, for the Citizens of Zion, who are longing to know their election of God, and who love evangelical truths,’ 2 vols., first edition 1801, fourth edition 1815. The hymn is entitled ‘Inviting Christ.’ It consists of eight verses, and every line, except the last, begins with the word ‘Come.’ The whole collection (1815) extends to 368 pages, and there are several hymns in which each line begins with the same word. Many of the hymns are mere doggerel, but they were valued by their author as the vehicle for the expression of his favourite

Calvinistic doctrine. They were written at Sudbury, Suffolk, where Mr. Herbert was a Congregational Minister, and appeared in three volumes, the preface to the first bearing date 1801.



R. HERBERT lived a long, tried, Christian life, and laboured to make known the Gospel to others. He died in faith and peace August 29, 1833.



JOHN ADAMS. (1751-1835.)

‘Jesus is our great salvation.’—399 *Spurg.*



N 1751 this hymn-writer was born at Northampton. He was apprenticed to an ironmonger, who subsequently retired from business that he might succeed him. At the age of 18 he joined a Baptist church; but subsequently having adopted the views of Mr.

Huntington, he had controversy with the pastor Dr. Ryland. In 1791 he wrote some lines, entitled ‘A Lamentation,’ expressing his views on the subject. This and his friendly reception of Mr. Huntington led to his being expelled from the church; whereupon he wrote a book in his own defence entitled ‘Excommunication.’ He then changed two houses into a chapel, and began preaching his favourite doctrines. In 1811 he retired from business and removed to London. He afterwards lived at Olney and Newton Blossomville, in the neighbourhood, and then returned to Northampton, where he died, May 15, 1835. Several of his hymns were inserted in the ‘Gospel Magazine’ for 1776, and some unpublished hymns and poems were left in the hands of his son the vicar of Thornton, near Market Bosworth.



JOHN RIPPON, D.D. (1751-1836.)



THE well-known editor of ‘Rippon’s Selection’ was born at Tiverton, Devon, April 29, 1751. He received his education for the ministry at the Baptist Academy, Bristol. In 1772 he was invited to preach to the Baptist Church assembling in

Carter Lane, Tooley Street, London, and in 1773 he became their pastor. They had been under the pastoral care of Dr. Gill for 54 years, till the time of his death. On the erection of the present London Bridge, in 1833, the church found it necessary to remove to a new site, and they erected a new chapel in New Park Street. There Dr. Rippon continued to be their pastor till his death in 1836, having presided over them for 63 years. He

was one of the most popular preachers of the modern Calvinistic school. The Rev. C. H. Spurgeon was for a time one of his successors at New Park Street. Dr. Rippon died December 17, 1836, and, along with many other departed saints, was buried in Bunhill Fields.

From 1790 till 1802 he issued the 'Baptist Annual Register,' containing accounts of all the Baptist churches and ministers in the kingdom. He is also said to have been the author of a small work, entitled 'Divine Aspirations,' the hymns in which are believed to be his own. In 1778 appeared his 'Selection of Hymns from the best Authors, with a great number of Originals.' More than thirty editions of this work have been published. It gives some of the authors' names and omits others. He also published 'An Arrangement of the Psalms of I. Watts' (1805), and also, 'An Index of all the lines in Watts's Hymns and Psalms' (1810).

'Great God, where'er we pitch our tent.'—990 *N. Cong.*

This is in the first edition of his 'Collection' (1778), and is believed to be by him. He does not give any name.



HENRY SIGISMUND OSWALD. (1751–1837.)

'O let him whose sorrow.' 'Wem in Leidenstagen.'

210 *Alford*; 190 *A. and M.*; 718 *Meth. N.*; 338 *Harland*.

The original German consists of fourteen stanzas. It is found at p. 42 of 'Die letzten Mittheilungen,' &c. (The last contributions of my muse devoted to truth and religion: a legacy for my believing contemporaries, Breslau, 1826.) This is the second part of his 'Schwanengesänge.' The hymn is headed, 'A Call to Rest for the Suffering: 'Call upon Me in the day of trouble' (Psalm l. 15). This translation is by Miss F. E. Cox (1841). He also published, in 1793, his 'Gedichte und Lieder für Herz.' In the work from which the above hymn is taken, he states that, fifty years before, his muse was devoted to truth, and he rejoices still to be able to bear testimony that it is Jesus only who can make truly happy. Some of his pieces resemble parables, and he describes them as being 'concerning truth in an analogical and allegorical dress.' By the kind intervention of the Rev. J. A. Eberle, we have obtained from the grandson of this author the following particulars of the life of his grandfather.




HENRY SIGISMUND OSWALD was a son of John Henry Oswald, and was born at Nimmerseet, in Silesia, June 30, 1751. His mother's maiden name was Susanna Juliane Paetzold. After receiving his education at the school at Schmiedeberg, in Silesia, Henry went, in 1765 or 1766, to be in the office of his elder brother Ferdinand, who at that time held a public appointment. Seven years afterwards he engaged himself as secretary to the landgrave

at, but illness prevented him from retaining this position. Two years he returned to Schmiedeberg, and entered the office of a merchant on whose business he was sent to Hamburg. He afterwards established in business at Breslau, but not meeting success he again engaged himself as a merchant's clerk. He died, on November 18, 1782, Helen, daughter of the Rev. H. D. S., who afterwards occupied a distinguished position at

In 1799 he became personally acquainted with King Frederick William II., who appointed him a court councillor, and afterwards a lector, and in 1791 a privy councillor. After the death of the king he was pensioned, and retired with his family to Schmiedeberg, and afterwards to Breslau, where he died September 8, 1801. He devoted his later years to the production of musical, and religious works.

JOSEPH DWIGHT, S.T.D., LL.D. (1752-1817.)

 HIS celebrated American poet and divine, best known as the President of Yale College, was born at Northampton, in the county of Hampshire, Massachusetts. His family came from Dedham, in England, in the year 1637. Timothy Dwight's father was a wealthy merchant, a graduate of Yale College, a man of good education and talents; and his mother, to whom he owed very much, was the daughter of the celebrated Jonathan Edwards.

From a child young Dwight displayed remarkable ardour in the pursuit of knowledge. First, at home under his mother, then at a grammar-school, and afterwards at Middletown, he pursued his literary and successful course regardless of the necessity for repose and recreation. In his fourteenth year he became a member of Yale College, but for two years his progress was interrupted, he was exposed to some dangers from the disorganised state of the college. Immediately after this period he resumed his habit of serious study; and to accomplish as much as possible, he rose very early in the morning by candle-light, thus originating a custom in his eyes from which he suffered during the remainder of his life.

In the year 1769, his eighteenth year, he received the degree of Bachelor of Arts, and soon after took charge of a grammar-school at New Haven. This office he retained for two years, at the same time pursuing his own studies; and in 1771 he was chosen tutor in Yale College, Connecticut, a position he retained for six years. During his period of office, he added new lustre to the institution.

and in particular encouraged the study of rhetoric, till the great measure neglected. He also carried very far the study of mathematics. It was during the earlier years of this ship that Dwight wrote his 'Conquest of Canaan,' an epic in eleven books. It is founded on the history as it is given in Scriptures, and is the production of poetical powers of a high order. It was finished in 1774, but owing to the unsettled state of the country, it was not published till 1785. As a youth, the subject had written some verses, and taken a deep interest in sacred literature. In the year 1772 he received the degree of Master of Arts. On that occasion that he delivered 'A Dissertation on the Eloquence, and Poetry of the Bible.' This was printed and published in Europe, and became generally known. About this time Dwight aggravated the disease in his eyes by close application to study after an attack of the small-pox; and in order to keep his mind as free as possible, he reduced his diet so low as to undermine his health and threaten his life. This led him to a valetudinary course of out-door exercise, to which he was indebted for his subsequent vigour and health.

In the year 1774 Dwight joined the college-church. He was at that time studying for the practice of the law; and in 1775 was married to Mary, the daughter of Benjamin Woolsey, of New-Island. Their family consisted of eight sons, of whom six survived their father. The same year he was licensed as a preacher, and became a chaplain in the United States army. In this capacity he laboured for the spiritual good of the soldiers. He also composed patriotic songs. These were popular, especially one, his 'Columbia.' But at the end of a year, the death of his father rendered it necessary that he should leave the army, and go to the command and assistance of his mother. He was the eldest of thirteen children, and the circumstances of the country rendered the management and care of so large a family a matter of grave difficulty and responsibility; but Dwight did not shrink from it. Bringing his talents to bear on the work, he, at the same time, carried on a school at Northampton, preached on Sunday to different congregations, and superintended the profitable cultivation of the family estate. He also represented his native town in the State Legislature, in the years 1781-82; and there was an intention of electing for him a seat in Congress, but he declined this in order to devote himself to the Christian ministry.

In 1783 he became the pastor of the church at Greenfield-parish in the town of Fairfield, in Connecticut. There he was regularly ordained, and continued his pastorate for twelve

During that period he conducted an academy with great success, training, during the time, more than a thousand young men and women. In this way he supplemented his inadequate ministerial stipend. At the age of thirty-five, Dwight received the degree of Doctor of Divinity from the college at Princeton, New Jersey. In the year 1794 he published a poem, in seven parts, called 'Greenfield Hill,' from the place of his residence. In it he shows that he possessed an intimate knowledge of agriculture along with his other acquirements. In the following year he was elected President of Yale College. This institution rose to the highest renown under his presidency. The number of students was more than doubled; the standard of education was maintained at a great height; infidelity, which had been gaining ground, was effectually checked; and the students felt that they had in their president a personal Christian friend, as well as a prince of preceptors.

In addition to his duties as president, Dr. Dwight held the office of Professor of Theology at Yale College, undertaking it for the first ten years annually, and afterwards to the end of his life holding it as a permanent appointment. The diseased state of his eyes did not allow of his writing his lectures, hence he had the assistance of an amanuensis. His theological lectures were in the form of sermons, and a large number were preached twice to his congregation at Greenfield, and twice at New Haven. Subsequently he adopted the plan of preaching one each Sunday morning in term-time, so that a student during his four years might hear them all. This manner of origin accounts for the practical and evangelical character of Dr. Dwight's theological course. It was written for the pulpit as well as for the class-room. The style is adapted to public impression, yet it is sometimes held in check lest it should interfere with the clearness and force of the various arguments. His work is entitled, 'Theology Explained and Defended in a Series of Sermons.' It was written out at the close of 1809, and consists of five volumes.

With a view to the restoration and preservation of his health, he made extensive journeys during the college vacations; and on the way he collected a great variety of information on various subjects. The fruit of this was his posthumous work, 'Travels in New England and New York,' in four volumes (1823). Several sermons and essays were published when they were written, and some additional volumes of sermons by him were published after his death. His 'Discourses on the Nature and Danger of Infidel Philosophy' were republished in London, and much commended. His extraordinary industry was continued through life, notwithstanding

the occasional suffering in his eyes ; and it was pursued till his death, in spite of his severe afflictions at the end. He served Christ's Church as he has expressed it in his well-known hymn—

‘For her my tears shall fall,
For her my prayers ascend,
To her my care and toils be given,
Till toils and cares shall end.’

Dr. Dwight died as he had lived, faithful to Christ and safe and happy in Him. His day of peaceful departure was the 11th of January, 1817.

A man of large and generous sympathies, Dr. Dwight was accustomed to give a hearty welcome to strangers of many lands who came to see him in his hospitable home. He lived in communication with many persons of influence ; and great literary and religious societies found in him one willing to lay their first foundations. Science, education, missions, and Bible-circulation were the objects he laboured to advance ; and he did special service in promoting the union of the Presbyterian and Congregational churches of his country. Dr. Dwight was equally celebrated for the variety of his attainments, the power of his genius, and the fervour of his piety, for his usefulness as a minister, his ability as a writer, his skill as a teacher, and his unwavering zeal for the cause of God.

Besides the larger poems already referred to, Dr. Dwight wrote verse for amusement from his boyhood to the time of his death. He was accustomed to dictate it in the evening to his amanuensis, and sometimes fifty or more lines at a time. It was the play of his fancy after the severer toils of the day. In the year 1797, he was asked to use his poetical talents for the service of the Church. The General Association of Connecticut wished him ‘to revise Dr. Watts’s version of the Psalms, to versify such as he had omitted, and to make a selection of hymns suited to the general purposes of public worship. The work was completed in 1800, and laid before a joint committee of that body, and of the General Assembly of the Presbyterian Church, by whom it was approved, and recommended to the use of the Congregational and Presbyterian Churches throughout the United States. In the performance of this difficult task, he made alterations, of more or less consequence, in a considerable number of Dr. Watts’s Psalms ; and composed thirty-three entire Psalms, containing about twelve hundred and fifty lines.’

Two hymns by Dr. Dwight are found in the ‘New Congregational Hymn Book ;’ No. 36, his rendering of the 28th Psalm.

The second part of his version is given. Its date is 1800. And also :—

‘I love Thy kingdom, Lord.’—163 *Alford* ; 848 *Meth. N.* ; 828 *N. Cong.* a favourite hymn given in the ‘American Sabbath Hymn Book, Beecher’s ‘Plymouth Collection,’ and other American collections. The original has eight verses ; it bears date 1800.

JEHOIDA BREWER. (1752–1817.)

‘Hail ! sovereign Love, that first began.’

645 *Bick.* ; 475 *E. H. Bick.* ; 287 *Kemble* (erroneously attributed to Browne) ; 97 *Read.*



HIS striking hymn, which in the original extends to nine stanzas, appeared in the ‘Gospel Magazine’ for 1776, page 471, subscribed ‘Sylvestris.’ Mr. Brewer published no collection of hymns. He was born at Newport, Monmouthshire, in 1752, and commenced the active duties of life as a trader ; but, becoming religiously impressed, prepared for the work of the ministry. He had purposed entering the Church, but, afterwards changing his purpose, became a Congregational minister. At first he carried on his ministry at Rodborough, Gloucestershire. In 1783 he accepted an invitation to Sheffield, and, after a ministry of fifteen years there, became pastor of Carr’s Lane Chapel, Birmingham, and afterwards minister of a new congregation in Livery Street. He died August 24, 1817. More might have been recorded of one so able and earnest in the ministry, but that it was his dying injunction that no memoir of him should be written.

ROBERT CARR BRACKENBURY. (1752–1818.)

‘Come, Holy Spirit, raise our songs.’—653 *Wes.* ; 658 *Wes. Ref.*

The first three verses in this hymn are believed to be by Mr. Brackenbury, as they are given in a collection compiled by him in 1800, and entitled ‘Sacred Poetry ; or, Hymns on the Principal Histories of the Old and New Testaments, and on all the Parables ;’ the other eleven verses are found in one of Mr. Wesley’s collections, and are believed to be by Charles Wesley.



ROBERT CARR BRACKENBURY was of an ancient family, one of his ancestors being the Sir Richard Brackenbury who plays an important part in Shakespeare’s play of ‘Richard the Third.’ Their family estates were in Lincolnshire, and the subject of this sketch was born in that county, at Panton House, in 1752. He was designed for the ministry in the Church of England, and matriculated at S. Catherine’s Hall, Cambridge ; but he became a Wesleyan,

and commenced travelling with John Wesley, and preaching. In 1780 he removed to Raithby Hall, a new family residence he had erected near Spilsby. In 1781 he married his first wife, but to his great grief she died from an accident in the following year. In that year he engaged himself as a Methodist travelling preacher, and in this work visited Guernsey, Jersey, and Holland. In 1784 he was appointed to superintend the mission in the Channel Isles and South of France. His ministry was very successful. In 1789 he retired in enfeebled health to Raithby Hall; but afterwards he lived for a time with Mr. Wesley, in London, and assisted him. He also erected a chapel, and preached with much success at the Isle of Portland, in 1793. He married a second time, in 1794. Subsequently he lived in retirement, occasionally preaching and devoting himself to the preparation of religious books, and rendering other important services to the Wesleyan denomination. He died August 11, 1818. The youngest daughter of his friend Dr. Adam Clarke has given interesting particulars of his life in a work entitled 'Raithby Hall.' Amongst his works were a volume of poems (1791), including some hymns, original and selected, and, about the same time, 'An Estimate of Human Life,' &c.; 'The Holy Angels' (1826), edited by James Montgomery. He also, in 1812, re-edited 'The Great Things of Religion made Plain,' &c., by Robert Fleming.

GEORGE BURDER. (1752-1832.)



HE well-known author of the 'Village Sermons' has added his name to the long list of hymn-writers. He was born in London, on June 5, 1752. His father, Henry Burder, Esq., lived and died in Fair Street, Southwark. Young George had the misfortune to lose his mother in 1762, when he was still a child. He was educated in London, and distinguished himself at his school. The profession chosen for him was that of an artist, as he had shown a taste for drawing. He was placed under Isaac Taylor, an artist, and studied at the Royal Academy. As a child he had received deep religious impressions. He speaks in his autobiography of retiring (June 5, 1762), after a pious conversation, and pouring out his soul to God, beseeching Him to give him an interest in Christ, and desiring above all things to be found in Him. These impressions were deepened by some dangerous accidents that happened to him when he was a young man, and by the preaching of Mr. Whitefield. He heard Mr. Whitefield's last two sermons in London, and reported and printed them.

At the age of 23 he became a member of the church at the Tabernacle, in London; and having received some encouragement from the celebrated Mr. Fletcher, he began preaching, and at length relinquished his artistic pursuits to devote himself entirely to the ministry. After preaching at Ulverstone and Lancaster, he was ordained pastor of the Congregational Church at Lancaster, on October 29, 1778. There his labours were useful, and he made journeys in the neighbourhood, and in various parts of England and Wales, in order to preach the Gospel. In 1781 he was united in marriage to Miss Harrison, of Newcastle-under-Lyne. In November 1783 he removed to Coventry, where he became minister of the West Orchard Chapel, and maintained a useful ministry for twenty years.

Before leaving London Mr. Burder had published, in 1776, a small book for children, called 'Early Piety.' This did much good, and its ready sale and acknowledged usefulness encouraged the author. In 1781 he published and circulated at Lancaster a tract, 'The Good Old Way;' and afterwards others, called 'Village Tracts.' Seeing how the cause of Christ could be served by the press, he published editions of Bunyan's 'Pilgrim's Progress,' with the observations he had made thereon at his Monday evening prayer meetings, and the 'Holy War,' and an abridgement of Dr. Owen's work on the Holy Spirit, and other works. The failure of Mr. Burder's London bookseller pointed to the necessity for a society equal to the large undertakings requisite for the supply of the public. Hence, in 1799, Mr. Burder called together some influential ministers and others in London, and with their co-operation commenced the 'Religious Tract Society,' whose course has been continually progressive, and whose useful agencies extend to every quarter of the world.

Impressed with the moral necessities of our village populations, Mr. Burder prepared, in 1797, a volume of 'Village Sermons.' These were so well received that he was encouraged to prepare volume after volume, till he had, in 1820, completed eight volumes, including one hundred discourses. Simple, evangelical, and earnest, these sermons met a want, and were blessed by God to the salvation of many souls. They have been translated into Malay, Singalese, and other tongues. In 1821 he published twelve 'Sea Sermons,' the nautical phrases being corrected by a minister who had been in the navy; and in 1826, twelve 'Cottage Sermons.' And in 1828, when approaching his own end, he prepared twelve 'Sermons for the Aged.' These various sets of sermons have had a great sale—nearly a million copies before his death—and the

author heard of many instances in which they had been useful; and in some cases by their occasional use the hearts of unconverted clergymen were changed, and a regular gospel ministry was introduced. Mr. Burder was also the author of 'Evangelical Truth defended' (1788); 'Missionary Anecdotes' (1811); and several other works.

In the year 1803 he left Coventry to undertake important duties in London. He succeeded the Rev. John Eyre, who had died, in his offices as editor of the 'Evangelical Magazine' and secretary of the London Missionary Society. This institution, founded in 1795, owed very much at its origin, if not that origin itself, to the zeal of the delegates sent to London by the 'Warwickshire Association of Ministers for the spread of the Gospel both at Home and Abroad.' In the formation of that association Mr. Burder had taken an active part. For twenty-four years, up to 1827, he continued to be the laborious but unpaid secretary of the London Missionary Society. Along with these onerous duties, Mr. Burder undertook the pastoral office at Fetter Lane, a charge he retained till his death. In 1804 he assisted in the formation of the British and Foreign Bible Society; and in 1806 he became one of the preachers of the ancient 'Merchants' Lecture.' During the last few years of his life, his failing sight and other infirmities rendered it necessary for him to give up his duties one by one; but he was able to preach occasionally till within three months of his departure. His second wife died on March 6, 1824. He peacefully departed on May 29, 1832, having almost completed his eightieth year. His memoir was written in 1833, by the late Dr. Henry Forster Burder, also an eminent Congregational minister, and his eldest son.

In 1784, soon after going to Coventry, Mr. Burder published 'A Collection of Hymns, from Various Authors: intended as a Supplement to Dr. Watts's Hymns, and Imitations of the Psalms.' The preface, bearing date November 20, 1784, explains that the work had been prepared to take advantage of the labours of the authors who had sprung up since the time of Watts, and to introduce 'a larger variety of musical measures and tunes.' This collection had reached a ninth edition in 1803. It contains three hymns by Mr. Burder himself. The best of these is—

'Great the joy when Christians meet.'

872 *Bapt.*; 579 *Bick.*; 126 *Burgess*; 507 *Kemble*; 831 *N. Cong.*; 1002 *Spurg.*; 135 *Windle*.

It is given with the omission of one verse, and with a few verbal alterations. It is the sixty-sixth in his collection, where it begins—

‘Sweet the time, exceeding sweet.’

The original is given in the ‘Gospel Magazine’ for April 1779, entitled ‘An Hymn for Christian Company,’ and with the initials ‘A. R.’

‘Lord, dismiss us with Thy blessing ;
Bid us all depart in peace.’

87 *G. Bapt.*; 541 *Kemble*; 793 *N. Cong.*; 560 *Wes. and Wes. Ref.*

This is erroneously attributed to Burder. It appeared in 1774, in a collection used by the Rev. John Fletcher, of Madeley.

‘Great God, impress our trifling minds.’—786 *N. Cong.*

This is No. 200 in George Burder’s collection of 1784, where begins—

‘Lord, solemnise our trifling minds.’

The author has claimed it as his own by putting ‘B’ to it.

‘Jesus, immortal King, arise.’—413 *Bick.*; 920 *N. Cong.*

The name ‘Burder’ is erroneously given to this hymn. It is by A. C. Hobart Seymour; *vide* under his name.

JOHN RYLAND, D.D. (1753–1825.)



FEW names are more honoured in the Baptist denomination than that of Ryland, the name of a family that produced in several generations men of the highest eminence. Not the least of these was the subject of this sketch, ‘J. R., Jun.,’ as he used to subscribe himself in the magazines. His father was the Rev. John Collett Ryland, pastor of the Baptist Church at Warwick at the time of John’s birth, January 29, 1753. The elder Ryland was a fine scholar, and very early trained his son in the knowledge of Greek and Hebrew; and from his pious mother he received, as Doddridge had done, scriptural instruction from the Dutch tiles that adorned their fireplace. As a child his feelings were very tender; and when about fourteen years of age he experienced a great spiritual change, and, in company with some pious youths in his father’s school, made a profession of religion. At this early age, when but fourteen, he was baptised, and received into the church over which his father presided.

Subsequently, for several years he increased his own knowledge while assisting in his father’s school at Northampton, whither he had removed in 1759; and after a time, with the approval of the Church at Northampton, he assisted his father in the ministry, and in 1781 was ordained and appointed his co-pastor. In 1786, on his father’s removal to London, he succeeded him as sole

pastor. Making Northampton a centre, he preached in many parts around, and by the pen as well as the living voice contended earnestly for the faith. In co-operation with Carey, Fuller, Sutcliffe, and others, he originated the Baptist Missionary Society, at Kettering, on October 2, 1792. His name is first on the committee of five, and his signature attests the first humble list of subscriptions, amounting in all to 13*l.* 2*s.* 6*d.*

In 1794 he left Northampton to undertake the presidency of the Baptist College, Bristol, and the pastorate at Broadmead Chapel. He had not long before received the degree of Doctor of Divinity, from Brown University, in Rhode Island, America. His twofold duties at Bristol as pastor and president of the college he retained till his death in 1825. And in 1815, on the death of the Rev. Andrew Fuller, he undertook the duties of secretary of the Baptist Missionary Society, a position he held for two or three years. In his sixty-ninth year, Dr. Ryland's laborious course began to wear down his constitution; and each year found him weaker, till on May 25, 1825, after uttering the words 'No more pain,' he peacefully departed. Dr. Ryland's memory was honoured by a sketch from John Foster, in the '*Eclectic Review*,' and by a funeral sermon by his celebrated successor at Broadmead, Robert Hall. Both writers pass a high eulogium upon Dr. Ryland as a pastor, preacher, tutor, and author.

Amongst Dr. Ryland's prose works were '*Memoirs of the Rev. R. Hall, of Arnsby*,' second edition, 1852, and '*A Candid Statement of the Reasons which induce the Baptists to differ from their Christian Brethren*.' He also published some sermons. Dr. Ryland's earliest productions were poetical. We are indebted to Mr. Daniel Sedgwick for a reprint of Dr. Ryland's hymns, ninety-nine in number. Many of them are taken from the close of his '*Pastoral Memorials*,' two volumes (1825). The dates are given, and the hymns are found to have been composed at different times, from the author's twentieth year to the year of his death. They never rise above an humble level as poetic productions, but some are useful. One of his hymns, 'Lord, teach a little child to pray,' was composed, at the request of the Rev. Andrew Fuller, for his dying daughter, who died May 30, 1786, aged six years and six months. This hymn was often repeated to her, and her father elicited from her that she was accustomed to pray over it. And one of his well-known hymns—

'When Abraham's servant, to procure'

was composed in 1773, during the preaching of a sermon on the words, 'Hinder me not' (Gen. xxiv. 56), words that are

repeated in every verse except the first. The sermon was preached by a brother minister who was on his way through Northampton, and who was detained by Dr. Ryland somewhat against his will. The hymn appeared in the 'Gospel Magazine' for May 1775. It consists of nine stanzas, and has the signature, 'Elachistoteros.'

'Thou Son of God, and Son of Man.'

332 *Leeds*; 355 *N. Cong.*; 71 *R. T. S.*

This hymn, sometimes given without name, is also by Dr. John Ryland.

'Sovereign Ruler of the skies.'

508 *Bapt.*; 39 *Bick.*; 314 *Kemble*; 595 *N. Cong.*; 113 *N. Pres.*; 440 *Reed*;
28 *R. T. S.*; 208 *Spurg.*

This is five verses of a hymn of nine verses, bearing date August 1777.

'O Lord! I would delight in Thee.'

218 *Alford*; 498 *Bapt.*; 674 *G. Bapt.*; 21 *Bick.*; 340 *Harland*; 81 *Kemble*;
720 *Meth. N.*; 685 *N. Cong.*; 275 *Reed*; 688 *Spurg.*, &c.

This is four verses of a hymn (1777) of seven verses. In the original MS. the following interesting note is given:—'I recollect deeper feelings of mind in composing this hymn, than perhaps I ever felt in making any other.'

THOMAS GREENE.

'It is the Lord—enthroned in light.'

650 *G. Bapt.*; 120 *Bick.*; 602 *N. Cong.*; 454 *Reed.*

This hymn is found at p. 52 in 'Hymns and Poems on Various Subjects, chiefly sacred,' by Thomas Greene, of Ware, Herts. Of this work the first edition appeared in 1780, and the second in 1802. The hymn admirably expresses the meaning of the passage upon which it is founded, 'It is the Lord: let him do what seemeth him good,' 1 Sam. iii. 18. It is entitled in the original, 'Quieting considerations under afflicting dispensations,' and consists of ten stanzas.



R. GREENE was a gentleman of good means, residing at Ware, where he held some land. Previously to the year 1778 he was a member of a Congregational church at Ware, that has for some years ceased to be. In the year 1778 the minority of that church, who had become favourable to Arian principles, obtained a renewal of the chapel lease in their own favour. In consequence of this, the majority withdrew, and erected what is known as the old Independent Chapel. Mr. Greene belonged to this seceding majority. He contributed 100*l.* to the new edifice; and he was for many years a member of the seceding Church, and contributed liberally towards meeting the expenses of public worship. Correspondence with the present minister and with the

friends and relatives of Mr. Greene has not elicited more precise information than this. His poems include a large number of pleasing pious pieces on moral and religious subjects. The versification is good, but they do not possess sufficient merit to preserve them from the oblivion of mediocrity.

THOMAS BALDWIN, D.D. (1753-1825.)

‘Come, happy souls, adore the Lamb.’—922 *Spurg.*

This hymn appears in ‘The Psalmist,’ American (1843).



R. BALDWIN was born at Bozrah, Connecticut, America, in 1753. He married while young, and before reaching the age of 30, represented his native state in the Legislature. Having in 1780 become a decided Christian, he gave up his intention of engaging in the legal profession, and was ordained to the ministry in 1783. In 1790 he became the pastor of the second Baptist Church in Boston, and continued his successful ministry there till his sudden death in 1825, when on a journey.

SAMUEL GOTTLIEB BÜRDE. (1753-1831.)

‘Steep and thorny is the way.’ *Steil und dornicht ist der Pfad.* 200 *Mercer.*



HIS hymn-writer was born, December 7, 1753, at Breslau. He studied the law at the University of Halle, but after his father's death found himself without the means of pursuing the course he had proposed for himself. Thus he learned to trust in his Heavenly Father, who raised up for him friends in his time of need. He was appointed to several Government offices, and at length became Secretary to the Board of Finances at Berlin. Early in life he had displayed poetical talent, and he became the author of about a hundred hymns, chiefly for private devotion. Some of them are very beautiful. He also translated into German Milton's ‘Paradise Lost.’ He died at Berlin, April 28, 1831.

WILLIAM DRENNAN, M.D. (1754-1820.)

‘The heaven of heavens cannot contain.’

65 *Alford* ; 319 *Burgess* ; 26 *E. H. Bick.*

This is one of a few religious pieces given in ‘Glendalloch and other Poems.’ The Poem ‘Glendalloch’ takes its name from a glen in Wicklow, said to have been an asylum of the Druids. We have taken a few biographical particulars from the memoir given with the second edition (1859).



WILLIAM DRENNAN, son of the Rev. Thomas Drennan, a Dissenting minister, was born at Belfast, on May 23, 1754. At 15 years of age he entered Glasgow College, and in 1771 graduated M.A. From 1773 to 1778 he studied medicine in Edinburgh, and in the latter year obtained his M.D. degree. In 1781 he began to practise at Belfast, but not being very successful, removed to Newry, where he remained till 1789, and then removed to Dublin. There he wrote political letters, and sent forth his 'Letters of Orellana, an Irish Helot.' Being outspoken in favour of Irishmen and their rights, he was suspected of sedition, and in 1794 brought to trial on the charge of seditious libel, but he was acquitted. In 1807 he removed from Dublin to be nearer his sisters in Belfast, and his property there. He then joined Mr. Hancock, of Lisburn, in editing the 'Belfast Magazine.' He also took a great interest in the promotion of educational work. He died on February 5, 1820.



WILLIAM HURN. (1754-1829.)

'The God of truth His church has blest.'—246 *Bick.*; 686 *Leeds*; 826 *N. Cong.*

In the original this hymn is entitled 'The Church loved with an everlasting love.' It is in a collection entitled, 'Psalms and Hymns: the greater part Original, and the Selected Compositions altered with a view to purity of Doctrine and general Usefulness. By W. Hurn, Vicar of Debenham, 1813.'

'Rise, gracious God, and shine.'

759 *Bapt.*; 254 *Bick.*; 84 *Leeds*; 248 *Sal. (a).*

In the preface to the second edition (dated Woodbridge, 1824), Mr Hurn gives a history of his experience as a hymn-book maker and hymn-writer. He had not at first fully recognised the responsibility of preparing a book to guide the religious thoughts and devotions of congregations; but when he felt how great that responsibility was, he gave himself to the work with care and thought. He had consulted existing collections, and found them wanting in hymns on practical subjects, and rendered unfit for public worship by incautious expressions, such as those expressing a strong desire to depart out of this world, and by exaggerated statements of individual experience, which the congregation as a whole could not truthfully employ. In these strictures, in which the author borders on hypercriticism, he has undoubtedly hit a blot in some of our best hymns. But, unfortunately, his own productions, while free from the defects of the masters, are at the same time without their unrivalled excellencies. They are close to the original in rendering the Scriptures, careful in their versification, but without the charm and moving power of sanctified genius. The above excellent and useful hymn appeared in the first edition (1813). It is a very favourable specimen of Mr. Hurn's productions. The original has four stanzas.



HIS author was born at Breccles Hall, Norfolk, December 21, 1754. In 1777 he was appointed classical tutor in the Free Grammar School, Dedham, Essex. Two years after he entered the army, but at the end of a year of military service he resigned his commission. In 1781 he was ordained by Bishop Yonge as a clergyman of the Church of England; but it was not till five years after that he experienced the great saving change which was necessary before he could be fitted for the life of earnest Christian usefulness he afterwards lived. His marriage to Sarah, daughter of Thomas Wharrie, Esq., of Hull, took place in 1789. After a union of twenty-eight years, his wife died in 1817. He adopted his nieces, who wrote his obituary:—‘Brief Memorials of William Hurn, late Minister at the Chapel, Woodbridge, formerly Vicar of Debenham, Suffolk, and Chaplain to the late Duchess Dowager of Chandos. By Esther Cooke and Ellen Rouse’ (1831). In 1788 he received the appointment of chaplain to the Duchess Dowager of Chandos, and in 1790 he was presented to the vicarage of Debenham, Suffolk.

In October, 1822 he seceded from the Established Church, and in the following year accepted an invitation to become pastor of the Congregational Church, Woodbridge. In 1790 he had published a discourse, ‘The Fundamental Principles of the Established Church Proved to be the Doctrine of the Scripture.’ But in 1823 he published ‘A Farewell Testimony, Containing the Substance of Two Discourses (Acts xx. 32) Preached in the Parish Church of Debenham, October 13, 1822, after a public notice given to take leave of the people, and secede from the Established Church.’ In his work, ‘Reasons for Secession from the Church of England’ (published posthumously, 1830), he says, ‘I may say that, from the time I first took preferment, I became subject to that uneasiness which issued in this result. The cause was the extreme rigorous terms imposed on every conforming minister.’

He continued his ministry at Woodbridge till his death, October 9, 1829, at the age of 75. He was an eminently devoted, conscientious, and useful minister of the Gospel. Besides the works mentioned, he published ‘A Scriptural Guide to the Knowledge of the Gospel, in the Form of a Catechism,’ which reached the eighteenth edition, and ‘A Glance at the Stage, &c.’



GEORGE CRABBE, LL.B. (1754-1832.)

‘Pilgrim, burdened with thy sin.’

374 *Bapt.*; 195 *Reed.*

This is not in Crabbe's collected works (1834), but is found in a small volume by him, published in 1807. Very few of his pieces are suitable to be used as hymns.



BYRON styles George Crabbe ‘Nature’s sternest painter, yet the best.’ This description is justified by the photographic accuracy with which he delineates familiar scenes in nature, and his unsparing truthfulness in picturing human nature, especially as he found it in humble life. He wrote as if he had always in mind Cromwell’s command to Lely, not to compliment him, but to paint him warts and all. His life had in it much literary romance—the enthusiastic ambition of youth, the journey to London, the chilling repulse by publishers and patrons, and then splendid success and substantial rewards. He was born at Aldborough, Suffolk, where his father was a collector of salt duties, on December 24, 1754. His father designed him for the medical profession. He was apprenticed at Wickham Brook, and afterwards to a surgeon at Woodbridge. Subsequently he returned to Aldborough, and after assisting a surgeon there, set up in business for himself. In 1780 he gave up his professional duties, and went as a literary adventurer to London. After much cold neglect and great suffering, he at length found a friend in Edmund Burke, under whose patronage he published his work ‘The Library’ (1781). By the assistance of Lord Chancellor Thurlow he entered the Church. He was ordained at Norwich, and became curate to the Rev. Mr. Bennett, rector of Aldborough. Thence, by the assistance of Burke, he removed, to become chaplain to the Duke of Rutland, at Belvoir Castle. In 1783 appeared his poem ‘The Village,’ which had the advantage of the criticisms of Dr. Johnson and Burke. It met with great success. About the same time he married Miss Elmy, a lady who had remained faithful to him through his long period of waiting and suffering. He also removed from Belvoir Castle to undertake the curacy of Stathern, a village in the neighbourhood. In addition he received the livings of Evershot and Frome S. Quintin, Dorsetshire, and the degree of LL.B., from the Archbishop of Canterbury. In 1789 he exchanged these livings for those of Milston, Leicestershire, with Allington. In 1814 the Duke of Rutland presented him to the living of Trowbridge, where he

lived till his death, February 3, 1832. His other principal works were 'The Skull' (1783); 'The Newspaper' (1785); 'The Parish Register' (1807); 'The Borough' (1810); 'Tales in Verse' (1812); 'Tales of the Hall' (1819). Mr. Murray gave the poet the handsome sum of 3,000*l.* for the copyright of his works. They were published in a complete form in 1834, with a memoir by his son, the Rev. G. Crabbe.

EDMUND BUTCHER. (1757-1822.)



HE Rev. Edmund Butcher was born in 1757, at Colchester, Essex. His family came from Feering, in the same county, of which place his ancestor, John Butcher, was rector in the previous century.

Edmund's father, a carpenter and builder, was unable to afford him educational advantages; but Dr. Stanton, a dissenting minister at Colchester, gave him some instruction of which he made good use, and early gave proof of the possession of talent.

When a little more than fourteen years of age, he was apprenticed to a linendraper in London. While in the metropolis he devoted his leisure hours to literary pursuits, and contributed to some periodicals, giving his early gains to his parents and only sister, who needed his help. In London also he found a friend in the Rev. Mr. Worthington, whose ministry he attended at Salters' Hall. Mr. Worthington encouraged him to enter the ministry, and assisted in preparing him for a college course. To study for the ministry he entered the Daventry Academy. This was the institution that had been under the care of Dr. Doddridge at Northampton. At the time when Mr. Butcher entered it, the Rev. Thomas Belsham was the theological tutor, a divine who during his tutorship forsook his former faith, and openly avowed his adoption of Socinianism.

Mr. Butcher's first settlement was at Sowerby, in Yorkshire. After some time he removed to London, and preached occasionally at Monkwell Street and Carter Lane. But the principal scene of his labours was at a chapel in Leather Lane, Holborn, where he was minister of a congregation of Protestant Dissenters. There he was ordained in 1789; Messrs. Kippis, Worthington, Belsham, and others taking part in the service. He had a respectable congregation, and might have been popular if the weakness of his voice had not prevented; he remained there until the state of his health compelled him to leave London. While in London he also assisted in maintaining a course of Wednesday evening lectures at Salters' Hall during several winters.

In 1798 Mr. Butcher removed to Sidbury Vale, near Sidmouth, where the mildness of the Devonshire air speedily restored to him the use of his lungs. At Sidmouth he became the pastor of a small but appreciating congregation, and enjoyed in his family and pastoral circles those pleasures of home and friendship which he greatly prized. For a few years previous to his death he suffered from paralysis and great debility. In November, 1821, he removed to Bath, with the hope of gaining some relief; but soon after, he fell down and dislocated his hip. He was, in consequence of this accident, confined to his bed, and grew worse until his peaceful departure on April 14, 1822. He entered into rest on a Sabbath-day—a day of rest—as he had often wished. In ‘The Christian Moderator’ for 1827 appears a memoir of Mr. Butcher, by his intimate friend the Rev. John Evans.

He was the author of a useful work on an original plan, ‘A Family Bible.’ This was prepared in conjunction with the Rev. Mr. Worthington. His other works were his ‘Picture of Sidmouth,’ and a ‘Tour through Various Parts of England.’ As a boy, Edmund Butcher had felt poetical promptings, and had written, at the age of fourteen, a little poem, entitled ‘The Brutæis,’ founded on the fabled tradition of the peopling of Britain by the Trojans. And in 1798, on his removal to Sidbury, when he thought it right to publish for the use of his London congregation some of the sermons he had preached to them, he added hymns to the discourses, and called the work ‘Sermons: to which are added suitable Hymns.’ And he says in the preface that he had composed the hymns expressly to be sung when the sermon was read in the family, and he hoped that the hymn would be read where it could not be sung. He is said to have published three volumes of ‘Sermons for the Use of Families.’ He was also the author of ‘The Substance of the Holy Scriptures Methodized’ (1801). This work contains hymns selected and altered, and 69 originals by Mr. Butcher. His last work was a volume of ‘Prayers for the Use of Families and Individuals.’ These were adapted to each sermon in his volume, and there were forms suitable for particular occasions. After his death, Mrs. Butcher published a small volume of his ‘Discourses on our Lord’s Sermon on the Mount.’ Mr. Butcher was also the editor of the later volumes of the ‘Protestant Dissenters’ Magazine,’ in which some of his hymns appeared. Some of his hymns are in Kippis’ and other collections; and the Rev. Henry E. Howse received from Mr. Butcher’s widow a MS., from which he took some hymns, and published them in his ‘Selection of Hymns and

Psalms' (1837). Mr. Butcher's original hymns amount, in all, to more than one hundred.

'Great God, as seasons disappear.'

90 *Bapt.*; 199 *G. Bapt.*; 503 *Bick.*; 383 *E. H. Bick.*; 119 *Burgess*; 218 *Harland*; 159 *Meth. N.*; 952 *N. Cong.*; 441 *R. T. S.*; 1033 *Spurg.*

This is, in a very much altered form, the hymn of six verses given after his sermon xvi., in his work of 1798, 'Sermons, &c.' The title of the sermon is 'Harvest Reflections,' and the text (Jeremiah viii. 20), 'The harvest is past, the summer is ended, and we are not saved.' There are twenty-one discourses in the volume. The author says, in the preface: 'I pray God, that these poetical epitomes may be instrumental in fixing upon the memory the leading ideas of the discourse to which each belongs.' The writer had around him the harvest scene, and in his own frail condition a pre-intimation of the blow of the sickle of which he writes.

JAMES BODEN. (1757-1841.)



IN the house at Chester where the eminent commentator Matthew Henry once resided, James Boden first saw the light; and in the garden where he played there was a summer-house, where it is said a large part of the Commentary was written. The youth often heard of his great forerunner, and at length desired to tread in his steps. At the age of 16 he made a profession of his faith in Christ. Subsequently, he studied for the ministry at Homerton College. He commenced his ministry as pastor of the Congregational Church at Hanley, in Staffordshire, where he laboured for about fifteen years.

In the year 1795, he was one of the founders of the London Missionary Society, and he lived to be the last survivor of that noble band. In 1796 he succeeded the Rev. Jehoiada Brewer at Queen Street, Sheffield, where he retained the pastorate for nearly forty-three years. During his ministry he preached three times every Sunday, and was indefatigable in promoting the interests of local religious and benevolent institutions. Two years before the end of his long and laborious course, his growing infirmities made it necessary that he should retire from public life. During his last illness he gave full proof of his peaceful confidence in Christ. He died at Chesterfield, on June 4, 1841, aged 84 years.

In the year 1801 Mr. Boden, with the assistance of Dr. Williams, theological tutor of Rotherham College, prepared a

Scripture Songs, 1801.

collection of hymns, entitled 'A Collection of above Six Hundred Hymns, designed as a New Supplement to Dr. Watts's Psalms and Hymns; by the Rev. Edward Williams, D.D., and the Rev. James Boden.' This was a carefully prepared collection. The second edition appeared in 1803, and it had reached a fifth edition in 1812. It contained seven hymns by Mr. Boden, numbered in that collection 100, 130, 133, 167, 205, 464, and 526. His hymns had appeared in the 'Gospel Magazine' for 1777 and the following years.

'Glory to God on high!'

260 *Bapt.*; 324 *G. Bapt.*; 164 *E. H. Bick.*; 145 *Kemble*; 338 *N. Cong.*;
123 *Reed*; 416 *Spurg.*, &c.

This is erroneously attributed to Boden. It is by James Allen: *vide* under 'James Allen.'

'Ye dying sons of men.'

440 *G. Bapt.*; 416 *Leeds*; 513 *N. Cong.*; 203 *Reed*; 168 *R. T. S.*;
490 *Spurg.*; 441 *Windle*.

This hymn appeared in the 'Gospel Magazine' for February 1777.

'Bright source of everlasting love.'

455 *Bick.*; 977 *N. Cong.*; 808 *Reed*.

This pleasing hymn appeared in the 'Evangelical Magazine' (August 1798), and was headed, 'Sung after the Sermon for the benefit of the Compassionate Society, instituted for the relief of such as are in distress, of whatever religious denomination.'

JOSEPH STRAPHAN.

'Blest work, the youthful mind to win.'

850 *G. Bapt.*; 982 *Meth. N.*; 974 *N. Cong.*; 44 *Windle*.

This is part of Hymn 523 in 'Rippon's Selection.' The original hymn has six verses, and begins—

'Blest is the man whose heart expands.'

There are three hymns by Straphan in 'Rippon's Selection' (1787).

JOHN DOBELL. (1757-1840.)

'Now is the accepted time.'—485 *G. Bapt.*; 495 *N. Cong.*; 205 *Reed*.

This simple but useful hymn is No. 360 in 'John Dobell's Collection,' where his own name is put to it, and it has five verses. The full title of that collection is, 'A New Selection of 700 Evangelical Hymns, for Private, Family, and Public Worship (many original), from more than 200 of the best authors in England, Scotland, Ireland, and America; arranged in alphabetical order, intended as a Supplement to Dr. Watts's Psalms and Hymns.' The preface is dated Poole, Dorset, March 1st, 1806. It explains that many of the hymns were taken from manuscripts which Mr. Dobell deemed too valuable to be suffered to remain in obscurity, and that some of the hymns were supplied by

friends. He had laboured at his book for years, and selected from thousands of hymns. He had altered some of the hymns—sometimes omitting verses, and sometimes adding new ones; and he contributed about twenty of his own hymns, which are plain and evangelical, and make no pretension to high poetic excellence. In his collection, Mr. Dobell did an important service by giving the names of the authors. He gives the complete list separately, at the beginning of his collection, and also adds the name to each hymn as far as he could, and in most instances correctly. He has thus become a valuable pioneer in this interesting branch of study, and has preserved some elements of information that might have now become irrecoverable. In its enlarged form, his collection included ~~seven~~ hundred hymns, fifteen choruses, and a long hymn on 'Heaven,' by Erskine. It passed through several editions.



CONSPICUOUS in the congregation that assembled at Skinner-street Chapel, Poole, more than fifty years ago, was the tall form of Mr. Dobell, a somewhat eccentric and remarkable man. During the long pastorate of the Rev. Edward Ashburner, and during the greater part of that of his successor, the Rev. Thomas Durant, he attended there, his wife being a church member, though there is no record of his being in union with the Church. There his collection was used, there many came to call him familiarly 'Old Dobell' (pronouncing his name with the accent on the first syllable, as if it were spelt 'Doble'); and there he was buried, on June 1, 1840, by Dr. A. Morton Brown, who was then co-pastor there.

Mr. Dobell's occupation was that of port-gauger, a situation under the Board of Excise. The nature of his duties left him a good deal of leisure, which he improved in the preparation of a collection of hymns, and in writing religious books. He was the author of 'Baptism' (1807) and a work on 'Humanity' (1812). He also published a fourth volume of Dr. Watts's 'Psalms;' and in 1828 he published another collection of hymns, containing many of his own. This work, in two volumes, was prepared at the suggestion of a pious lady, whom he visited in her sickness, in Cornwall. She said, 'I wish I could see before I die a hymn-book full of Christ and His Gospel, and without any mixture of freewill or merit.' The first volume of this work contains 124 hymns, and is entitled 'The Christian's Golden Treasure; or, Gospel Comfort for Doubting Minds.' The second volume is entitled 'The Christian's Companion in his Journey to Heaven, &c.' This work was reprinted and much used in America.^x

x See. but how by Dobell as he says apparently. See Mr. T.

SIR JAMES EDWARD SMITH, M.D., F.R.S.

(1759-1828.)

'Adore, my soul, that awful Name.'—368 *Bapt.*; 453 *Leeds*.

From the 'Memoir and Correspondence of Sir James E. Smith, by Lady Smith' (2 vols. 1832), we learn that he 'composed, at different times, several hymns, and these express his feelings and ideas. On such occasions they were warmed and elevated by a devotional fervour which those alone can know who feel that, at the approach of death,

"They sink into a Father's arms,
Nor dread the coming day."

At the time Lady Smith wrote, nine of his hymns were extant. The above is, we believe, the best.



SIR JAMES SMITH was a distinguished man of science, a physician, and a well-known citizen of Norwich, where he was born (December 2, 1759), his father being a respectable woollen merchant there. In 1781 he went to Edinburgh to pursue his scientific studies, and while there formed a Natural History Society. In 1783 he went to London to continue his studies. He gave particular attention to botany, and purchased (in 1784) the library, MSS., herbarium, and entire collections of Linnæus and his son. On account of his scientific eminence he was made a Fellow of the Royal Society in 1785. He was also a member of several foreign learned societies, and obtained his medical degree by examination at the Leyden University in 1780; he received the honour of knighthood in July 1814. In the year 1818 he applied for a professorship of botany at Cambridge, but did not obtain it, probably because he was known to belong to the Unitarian denomination. In 1788 he founded, with the assistance of Sir Joseph Banks and others, the Linnæan Society, of which he was long the President: it was incorporated in 1802. He gave lectures on botany and zoology in London, and was also conspicuous as the promoter of science in his own city, and as president of the local scientific societies. Having resided for some time in London, he returned, in 1796, to his native city. In his later years, having become possessed of wealth, he retired from his ordinary practice. His wife and biographer, to whom he was married in 1796, was the only daughter of Robert Reeve, Esq., of Lowestoft. Sir James died on March 17, 1828, in his sixty-ninth year.

The following are some of his principal works; they amount in all to about thirty separate publications, chiefly on botanical subjects:—A translation of Linnæus's 'Reflections on the Study of

Nature' (1785); 'A Sketch of a Tour on the Continent, in the years 1786-87' (3 vols., 1793); 'English Botany' (1791-1814, 36 vols.); 'Flora Britannica' (3 vols., 1804); 'Introduction to Physiological and Systematic Botany' (1807); of this six editions were sold. Sir James also contributed many botanical articles and biographies of botanists to 'Rees's Cyclopædia.'

WILLIAM SHRUBSOLE. (1759-1829.)



N Dr. Morison's work, 'The Fathers and Founders of the London Missionary Society' (1844), there is a sketch of this hymn-writer from the pen of his daughter. From it we borrow most of the following particulars. His father, best known as the author of a work, after the manner of Bunyan, entitled 'Christian Memoirs, &c.' (1776), was a master-mastmaker in the dockyard, Sheerness, Kent, where he at the same time fulfilled his duties as a Christian minister. There his eldest son, who received the same name, was born, on November 21, 1759. The father had been encouraged and assisted to prepare for the ministry by his correspondence with a highly intelligent bookseller at Rochester—one Thomas Fisher, from whom also he received valuable books. From the same source mental supplies were obtained for the son, who early showed a delight in intellectual pursuits.

His first occupation was as a shipwright in Sheerness Dockyard, and he afterwards became a clerk to one of the superior officers there. But he removed to London in 1785, and was appointed a clerk in the Bank of England, where he at length held the responsible post of secretary of the Committee of the Treasury.

As a youth he had been careless of his religious privileges, and vicious in his conduct; but in London he resided with the Rev. Mr. Woodgate, minister of Jewin-street Chapel, and benefited by the Christian circle into which he was introduced; and by association with the students of Dr. Addington's academy, he became interested in that institution, and subsequently gave his support to its successors—Hoxton and Highbury Colleges. He also had the advantage of attending the ministry of such men as John Wesley, Berridge, and Rowland Hill. He was strongly attached to his pious father, with whom he maintained a constant correspondence; and it was an occasion of great interest to both when, in 1787, he received for the first time the Lord's Supper from his father's hands.

In 1791 he married Miss Morris, an attendant on the ministry

of the Rev. Matthew Wilks, with whom he became intimate, and whose ministry he also attended. On good terms with Christians of all denominations, Mr. Shrubsole was for some years a communicant at Blackfriars Church, of which the Rev. William Goode was the minister; but during the last twenty years of his life he was a member of the Congregational Church assembling at Hoxton Academy Chapel. In 1812, two years after the death of his wife, he went to reside within the walls of the Bank of England. His leisure hours were actively occupied in literature, and in promoting the interests of great religious societies. From its commencement he gave his assistance to the London Missionary Society, of which he became a director, and at length one of the secretaries. He was on the Committee of the Bible Society, and on that of the Religious Tract Society. For this latter institution he wrote pieces in prose and verse. He contributed to the 'Youth's Magazine,' and wrote an 'Elegy on the Death of Lord Nelson,' soon after the battle of Trafalgar; a 'Christmas Carol,' and some other pieces. He died at Highbury, of apoplexy, on August 23, 1829.

Mr. Shrubsole was the author of some very good hymns.

'Bright as the sun's meridian blaze.'—380 *Leeds*; 938 *Meth. N.*; 910 *N. Cong.*

This is given with the omission of the fourth verse. From a note given in the book already referred to, we learn that this hymn 'was duly acknowledged by Mr. Shrubsole in his lifetime, and the original MS., with numerous corrections, is in possession of his family, in his own autograph;' and that it bears date August 10, 1795, and was written for the first meeting of the London Missionary Society. It appeared in the 'Evangelical Magazine' for September 1795, with the title, 'On the intended Mission,' 'O send out Thy light and Thy truth' (Psalm xliii. 3), and was signed 'Junior.'

Mr. Shrubsole was also the author of the fine missionary hymn—

'Arm of the Lord, awake! awake!'

96 *Hall*; 478 *Mercer*; 918 *N. Cong.*; 252 *S. P. C. K.*

It appeared in 'Missionary Hymns,' 1795.

'When streaming from the eastern skies.'—413 *R. T. S.*; 22 and 426 *Windle*.

This hymn, sometimes erroneously attributed to Sir Robert Grant, appeared in the 'Christian Observer' (1813). In some collections it begins with the stanza—

'As every day Thy mercy spares.'—217 *Chope*; 10 *Mercer*.

See further, July 1845, Vol. 1, p. 18.

ALICE FLOWERDEW. (1759-1830.)

‘Fountain of Mercy, God of love.’

225 *A. and M.*; 497 *Bick.*; 266 *Chope*; 491 *Kemble*; 501 *Mercer*;
158 *Meth. N.*; 950 *N. Cong.*; 175 *S. P. C. K.*; 111 *Windle*.

This hymn, sometimes attributed to Needham, was probably altered from a hymn by John Needham (1708). It is believed, by a relative of its author, to have been written prior to 1810. It first appeared in 1811, in the third edition of ‘Poems on Moral and Religious Subjects.’ It is not found in the first edition of that work in 1803. By comparing it with Needham’s hymns, it will be seen to be superior, especially in form. The controversy concerning the authorship of this hymn need not be reopened. Relatives and friends of the family are fully agreed in ascribing it to Alice Flowerdew.



IN our former work we followed Sir Roundell Palmer and other authorities in calling this hymn-writer ‘Anne.’ A living descendant has kindly corrected the name, and supplied a few further particulars.

Mrs. Alice Flowerdew was the widow of Daniel Flowerdew, who for a few years held a Government appointment in Jamaica. He returned to England late in the last century, and died in 1801. Mrs. Flowerdew kept a ladies’ boarding-school at Islington, and it was while there that she wrote the most of her poetical pieces. In the preface to her work, dated May 24, 1803, she says they were ‘written at different periods of life—some indeed at a very early age, and others under the very severe pressure of misfortune, when my pen had frequently given that relief which could not be derived from other employments.’ She wrote other pieces afterwards, but her later poems were not published in a collected form. She attended the ministry of the Rev. Dr. John Evans, the author of ‘A Sketch of the Several Religious Denominations’ (1795), and of some other works. Dr. Evans was the minister of the General Baptist Church, Worship Street, and an Arian, and Mrs. Flowerdew is said to have held the same views. On leaving Islington, she removed to Bury St. Edmunds, and some years later to Ipswich, where she died. She was buried in the churchyard of Whitton, distant a few miles from Ipswich. The present rector has kindly supplied us with the following inscription from her tomb: ‘Sacred to the memory of Mrs. Alice Flowerdew, who died September 23, 1839, aged 71 years.’

BASIL WOODD, M.A. (1760-1831.)

'Blest be Jehovah, mighty Lord!'—Psalm cxliv. *Kemble.*

This rendering of Psalm cxliv. is found in 'A New Metrical Version of the Psalms of David,' &c., second edition (1821). In it Mr. Woodd has given a new version of all the Psalms, and with the hymns a few originals. There was a first edition about the year 1800, and he afterwards made a further 'Collection,' containing more of his originals. From this many hymns were taken for C. Kemble's 'Selection.'

'God of my life, my days, my breath.'—Psalm lxxxviii. *Kemble.*



BASIL WOODD was the only son of his mother, who had the severe misfortune to lose her husband six months after marriage. He was born on August 5, 1760, at Richmond, Surrey. From his pious mother he received great spiritual benefits. After studying under the Rev. T. Clarke, of Chesham, he entered, at the age of 17, Trinity College, Oxford. Having graduated there, he was ordained deacon in 1783, and priest in 1784. The same year he was appointed lecturer at S. Peter's, Cornhill, a position he held for twenty-four years. In 1785 he became morning preacher at Bentinck Chapel, Marylebone, where he preached till his death. He was also chaplain to the Earl of Leicester; and was presented to the rectory of Drayton-Beauchamp, in Buckinghamshire (once the scene of the labours of Richard Hooker), where he used to preach in the summer and autumn. The object of his Psalter, mentioned above, was to give the Psalms in hymnic form, and of a convenient length for singing. Besides that work, he wrote several small books on the Catechism, on Confirmation, &c., which have had a large sale. He also wrote some small works for the Society for Promoting Christian Knowledge, and took an active part in the maintenance of that and other religious and benevolent societies. He was also the author of some papers contributed to the 'Christian Observer.'

He died on April 12, 1831, aged 71 years. A brief memoir by his colleague at Bentinck Chapel, the Rev. S. C. Wilks, M.A., sent forth in 1831, records his usefulness as an earnest Evangelical minister, and the hope and confidence that cheered him in his dying hours.

 JAMES UPTON. (1760-1834.)

'Come, ye who bow to sovereign grace.'—923 *Spurg.*

This is Hymn 277, altered, in 'A Collection of Hymns, designed as a New Supplement to Dr. Watts's Psalms and Hymns' (1814; third edition, 1818). The collection consists of 422 pieces, from various authors, including some originals. There is no proof in the book that this hymn is by the compiler, but it has been attributed to him.



HE was born at Tunbridge Wells, on September 15, 1760. In 1776 he removed to Waltham Abbey, Essex. About that time he became a decided Christian, and he speaks of 'Watts's Psalms and Hymns' being peculiarly useful to his soul at the time when he was brought under the sound of the Gospel. He was baptized two years after, at the age of 18. In 1785 he began preaching at Waltham Abbey, and was ordained in the following year, on June 27, at the Baptist Chapel, Church Street, Blackfriars Road, London, where he continued forty-eight years. He was much beloved and esteemed. It was found necessary to enlarge and almost entirely rebuild the chapel. His wife was a daughter of the Rev. — Bligh, of Sevenoaks. He died on September 22, 1834.

THOMAS PARK, F.S.A. (1760–1835.)

'My soul, praise the Lord, speak good of His name.'

249 *N. Cong.*; 32 *R. T. S.*

This first appears in 'Psalms and Hymns, selected from Various Authors, with Occasional Alterations, for the use of a Parochial Church; by a Country Clergyman: London, 1807.' The hymn has this note—'At the moment of closing this little collection, I am favoured with the above hymn from my obliging friend. This almost *extemporaneous* effusion of his peculiarly neat and poetic pen was excited by my expressing (in a letter soliciting some psalmodic information) much regret that I had only one set of words for Handel's simple, sublime tune for the 104th Psalm.'



MR. PARK was the author of 'Nugæ Modernæ, &c.' (1818), a work of prose and poetry on various subjects. He was employed in the editorship of various works, including the 'Works of J. Hammond,' (1805); the 'Works of John Dryden' (1806); the 'Works of T. Warton;' a work called 'Nugæ Antiquæ, by Sir J. Harrington;' and the 'Works of the British Poets,' in 42 small volumes (1808). The 'Harleian Miscellany' was published, under his direction, in the same year. Mr. Park was brought up as an engraver, but gave his attention to literary pursuits. He died in 1835.

JOSEPH SWAIN. (1761–1796.)



THE brief life of this hymn-writer found suitable expression in earnest and successful Christian labours, and in sweet and spiritual Christian songs. He was born at Birmingham, and had the misfortune to lose his parents while he was young. After being apprenticed to an engraver he removed to London, where he was

exposed to great moral dangers from his association with gay youthful companions. But after experiencing deep religious convictions, and being agitated by distressing fears, he at length found peace in Jesus. To give utterance to his new life, he began to write hymns, which he took delight in singing. A friend, having overheard him singing these Christian hymns, took him to hear Gospel preaching—a privilege he had not enjoyed before. This gave him great delight, and served to develope his spiritual life. He was baptized by Dr. Rippon in 1783, and in 1791 he became minister of a congregation in East Street, Walworth. There his success was great. It became necessary to enlarge the chapel, and the number of the members of the Church increased from twenty-seven to two hundred. But his useful course was cut short, as he died on April 14, 1796.

He was the author of the 'Walworth Hymns,' published in 1792.

'How sweet, how heavenly is the sight !'

644 *Bapt.*; 801 *G. Bapt.*; 584 *N. Cong.*; 316 *Reed*; and Psalm cxxxiii. in *Kemble*.

This is an excellent hymn, and a favourable specimen of his productions.

* HELEN MARIA WILLIAMS. (1762-1827.)

'While Thee I seek, Almighty Power.'

252 *Hall*; 286 *N. Cong.*; 716 *Reed*; 107 *S. P. C. K.*

The original bears date 1786, contains six stanzas, and begins—

'While Thee I seek, protecting Power,'



MISS WILLIAMS was born in the north of England in 1762. At the age of 18 she came to London, where she was introduced to the literary world by Dr. Andrew Kippis. Her first work was a legendary tale in verse, entitled 'Edwin and Elfrida' (1782).

Two years after, she sent forth 'Peru,' a poem; in 1786, 'An Ode to Peace,' and a collection of Miscellaneous Poems, in two volumes; and in 1788, a poem 'On the Slave Trade.'

In the year 1788, she visited France, and became known in literary circles. And in the year 1790, having settled in Paris, she published her 'Letters from France,' and a continuation of the same work in 1792. Her works courted the favour of the Brissotines, and on their fall, under Robespierre, she was in danger, and was actually imprisoned in the Temple in Paris. Other works by her were:—A translation of 'Humboldt's Personal Narratives of his Travels' (1815); 'A Narrative of the Events

which have taken place in France, from the Landing of Napoleon Buonaparte till the Restoration of Louis XVIII., &c. (1815); also, a work 'On the Late Persecution of the Protestants in the South of France' (1816). She was also at one time a contributor to the 'New Annual Register.' She died in Paris, December 14, 1827. The eminent French preacher, Athanase Coquerel (recently deceased) was her nephew, and received from her his early training.

WILLIAM GOODE, M.A. (1762-1816.)

Each new author of a work attempted before must give some reason for his fresh attempt, and, to make good his claim, he is in some danger of undervaluing his predecessors. The Rev. W. Goode, in his preface to his 'New Version of the Psalms,' speaks truly of the older versions as obsolete and defective. But he seems unduly to undervalue the labours of other later writers, and especially of Watts, whose object seems to have been the same as his own, since he professes it as his purpose to make a version simple enough for the people generally, and Christian so as to be adapted to our dispensation. And this was the very work Dr. Watts undertook and successfully accomplished.

Mr. Goode's work is entitled, 'A New Version of the Book of Psalms, with Original Prefaces and Notes, Critical and Explanatory' (2 vols. 1811). It had reached a third edition in 1816. On the titlepage he is described as 'Rector of St. Andrew Wardrobe, and St. Ann, Blackfriars, Lecturer of St. John of Wapping,' &c.

'Thou, gracious God, and kind.'

114 *N. Cong.*; Psalm lxxix. *Kemble and Spurg.*

This is part of Mr. Goode's version of Psalm lxxix. The whole consists of four verses in long metre and nine in short metre.



WILLIAM GOODE was born on April 2, 1762, of pious parents, in the town of Buckingham. His first studies were pursued at his native place, but at the age of 13 he went to be educated by the Rev. T. Bull, a Dissenting minister at Newport Pagnel.

Young Goode's parents had been driven from their parish church, by the unsatisfactory state of the preaching therein, to seek the Gospel they needed amongst Dissenters. Their work in training their son was happily furthered by the education and ministry of Mr. Bull, and the youth was found carrying on prayer-meetings with his schoolfellows, and early desiring to prepare for the ministry. After a time he left Newport Pagnel, and returned home to assist his father in his business. But the desire for the ministry continued to burn within him, and he improved his leisure by preparative studies in Hebrew and theology; and in 1778 he began to read with the Rev. Thomas Clarke, a clergyman at Chesham Bois. In 1780 he entered Magdalen Hall, Oxford, where he graduated B.A. in 1784. The same year he became

curate of Abbots Langley, Herts. In 1786 he married Rebecca, daughter of Abraham Coles, of St. Albans. He graduated M.A. in 1787. Very earnest in his piety, wide in his sympathies, and thorough in his attainments, he at length found, in 1786, a suitable position in London, as curate to the celebrated Romaine, whom he succeeded nine years after in the living of S. Ann, Blackfriars. Mr. Goode also held lectureships in other parishes in London, and from 1791 engaged in useful literary work. He took a deep interest in the missionary societies, and was one of the founders of the Church Missionary Society. It was while on a journey to advocate its claims that he contracted a disease which, in its effects, terminated his life. He died on April 15, 1816. Amongst his last words were, 'Dear Jesus!' 'Precious Jesus!'

Besides the version of the Psalms, Mr. Goode published a volume of sermons in 1812, and ten essays on the Scripture titles of Christ in the 'Christian Guardian' (1813-1816). These, with numerous other essays by him, were published posthumously, in six volumes, with a memoir, edited by his son, the late Dean of Ripon, in 1822, with the title, 'Essays on all the Scriptural Names and Titles of Christ; or the Economy of the Gospel Dispensation as exhibited in the Person, Character, and Offices of the Redeemer.'

JOB HUPTON. (1762-1849.)

'Come, ye faithful, raise the anthem.'—234 *Sal.*

This is part of 'A Hymn of Praise to the Redeemer,' consisting of thirteen stanzas. The original begins—

'Come, ye saints, and raise an anthem.'

It is given, as altered, by Dr. Mason Neale, in 'The Christian Remembrancer,' No. 121.



JOB HUPTON was born in a village adjoining Needwood Forest, near Burton-on-Trent, Staffordshire. In youth the reading of the Scriptures and the faithful words of his mother produced in him deep religious impressions; but he strove to disregard them, and lived in sin. When 22 years of age, he was, on one occasion, in a publichouse with sinful companions, and felt his conscience so alarmed that he was no longer able to neglect religion. At Walsall he heard a sermon by the Rev. John Bradford, one of Lady Huntingdon's preachers, which was the means of giving decision to his religious character. But afterwards he was depressed in mind, and his anxious thoughts followed him to his work. While labouring one day at the forge, the darkness passed

away, as he meditated upon the passage in Isaiah lx. 1, 2, beginning, 'Arise, shine; for thy light is come.'

Having received blessing, he sought to impart benefits to others. After making some Christian progress, and doing the works of usefulness that presented themselves to him, he at length became one of Lady Huntingdon's preachers, and spent a few months at her college at Trevecca. After being engaged in that ministry for several years, preaching in different parts of the country, he became a Baptist minister, at Claxton, Norfolk, in September 1794. His ministry was useful. He wrote much in prose and verse. His prose pieces were published with the title, 'The Truth as it is in Jesus' (1843). Many of his pieces appeared in the 'Gospel Magazine,' some of them with the signatures 'Ebenezer' and 'Eliakim.' In 1861, Mr. Daniel Sedgwick reprinted his 'Hymns and Spiritual Poems,' with a brief memoir. The hymn referred to above is one of the best. Of the 'Spiritual Poems' one has a special interest, as being 'a narrative of the author's experience.' He describes his former state of sin and fear, and the change he experienced through Christ and His love, in a vivid and forcible manner. Mr. Hupton died on October 19, 1849, in the eighty-eighth year of his age and the sixty-fifth of his ministry.

EDMUND JONES. (ABOUT 1777.)

'Come, humble sinner, in whose breast.'

496 *G. Bapt.*; 240 *Reed*; 514 *Spurg.*

This hymn is found in 'Rippon's Selection' (1787).



THE REV. EDMUND JONES was a popular Welsh Baptist preacher, and the author of a few hymns. He was also the author of a singular work, showing the spiritualizing tendency of the times in which he lived, entitled 'Samson's Hair, an Eminent Representation of the Church of God; in Two Parts: to which are added Two Sermons, &c. By Edmund Jones, Minister of the Gospel, Trevecca' (1777).

JOHN KENT. (1766-1843.)

There are twelve hymns by this author in Mr. Spurgeon's 'Our Own Hymn Book' (1866). Eleven, numbered in that collection 224, 226, 227, 230, 231, 298, 406, 563, 748, 758 (this is also 406 *Windle*), and 760, are from a 'Collection of Original Gospel Hymns' (1803; seventh edition, 1827), and some are altered. One (No. 817) bears date 1841, taken from the eighth edition. The tenth edition, with a Life by his son, was published in 1861. His work consists of, first, a piece of twenty-eight stanzas, entitled 'The Author's Experience,' then 264 of his hymns, and fifteen longer pieces.



JOHN KENT was born at Bideford, Devonshire, in December 1766. His parents were poor but pious, and trained their children in the way they should go. At the age of 14 John was apprenticed to his father, a shipwright in Plymouth Dockyard. As a youth he cultivated his mind and wrote verses. The publication of his 'Original Gospel Hymns' (in 1803) brought him into public notice ; but he continued in his occupation. During his life he wrote hymns as he had opportunity, and, notwithstanding severe personal and family bereavements, continued to bear cheerful Christian testimony to the reality of the religion of which his hymns speak so fully. Before attaining the age of 60 he was afflicted with blindness, and had to lay aside his pen. But his faith did not fail, and till the ripe age of 77, he constantly rejoiced in the finished work of Christ as his only ground of hope. He died on November 15, 1843.



SAMUEL PEARCE, A.M. (1766-1799.)

'In the floods of tribulation.'—124 *Bick.*; 749 *Spurg.*

The Rev. Andrew Fuller wrote a memoir of this hymn-writer, in which he attributes to him this hymn, giving it the title 'Hymn in a Storm,' and the date 1799. It also appeared in 'Rippon's Selection' (1800).



SAMUEL PEARCE was born at Plymouth on July 20, 1766. He studied at Bristol College, and became, in August 1790, the minister of a Baptist Church that assembled at Cannon Street, Birmingham. He was one of the few honoured men who, in 1792, founded the Baptist Missionary Society at Kettering, and even offered himself for the work ; but his services were required at home. Incessant ministerial and literary labour soon brought on consumption, and he died on October 10, 1799, at the early age of 33. Dr. Belcher says that within a few weeks of his death he wrote a beautiful hymn, of fifteen verses, in which he gives expression to his Christian aspiration after the heaven he was soon going to. It begins,

'The fabric of nature is fair.'

The memoir already referred to attributes to Mr. Pearce this hymn, with nine others and a poem.



THOMAS FANSHAW MIDDLETON, D.D., F.R.S.

(1769-1822.)

‘As o’er the past my memory strays.’—193 *Hall* ; 23 *Windle*.

BISHOP MIDDLETON was the only son of the Rev. Thomas Middleton, Rector of Redelston, Derbyshire, and was born there on January 26, 1769. In 1779 he went to school at Christ's Hospital, London, and thence to Pembroke Hall, Cambridge, where he graduated B.A., with honours, in 1792. In the following year he was ordained, and entered upon the curacy of Gainsborough, Lincolnshire. The same year he edited ‘The Country Spectator,’ which lasted for seven months, and of which he wrote the greater part. It consists entirely of prose. Having become tutor to the sons of Dr. John Pretyma, Archdeacon of Lincoln, he went to reside there. In 1795 he was presented, by Dr. Pretyma, to the rectory of Tansor, Northamptonshire. In 1797 he married Elizabeth, the eldest daughter of John Maddison, Esq., of Gainsborough, a lady who aided him in his literary labours, while she cared for his domestic happiness. In 1799 he became curate of S. Peter's, Mancroft, Norwich, and in 1802 Dr. Pretyma presented him to the rectory of Bytham, Lincolnshire. About this time he devoted himself to the preparation of his celebrated work, ‘The Doctrine of the Greek Article applied to the Criticism and Illustration of the New Testament.’ It was published in 1808, and posthumous editions have been issued. In the same year he took his degree of D.D. at Cambridge. In 1809 he was appointed, by Bishop Pretyma, to a stall in the cathedral of Lincoln, and in 1812 to the archdeaconry of Huntingdon. In 1811 he resigned his two livings to enter upon the vicarage of S. Pancras, London, with the rectory of Rottenham, in Herefordshire. In 1814 Dr. Middleton was made a Fellow of the Royal Society, and appointed the first English Bishop of Calcutta. He arrived in Calcutta on November 28, and devoted himself diligently to his arduous work, bringing his linguistic power to bear on the task of acquiring the Oriental tongues, and sparing himself no toil in visiting his vast diocese. One of his principal works was the founding of Bishop's College at Calcutta. He died of fever, on July 8, 1822, in the fifty-fourth year of his age, and was succeeded in his bishopric by that eminent hymn-writer and divine, Bishop Reginald Heber. Bishop Middleton's papers were destroyed, according to a direction in his will ; but Dr. H. K. Bonney, Archdeacon of Bedford, gathered together his printed sermons, charges, &c., and the work referred to, and published them, with a memoir, in 1824.

AMELIA OPIE. (1769–1853.)

‘There seems a voice in every gale.’—156 *Meth. N.*



HIS accomplished authoress was born at Norwich, on November 12, 1769. Her father, Dr. Alderson, was a physician. To her mother, who died while she was a child, she was much indebted, and she gave expression to her gratitude and affection in one of her ‘Lays for the Dead.’ She was married, in May 1798, to Mr. Opie, an artist of some eminence, but who, by too great devotion to art, hastened his end. He died in 1807. In 1814 Mrs. Opie, whose early associations had been with the Unitarians, left them to join the Society of Friends. She had many friends in their communion, and when she became decidedly religious found herself most at home with them. With the Gurneys, Mrs. Fry, and others she co-operated in their benevolent undertakings. She was deeply affected by the death of her father, in 1825. Subsequently she spent much time in retirement in her well-known abode at Castle Meadow, Norwich, occupied in literary work; but her life was diversified by association with the various eminent persons to whom her talents and excellence gave her easy access, and by occasional visits to them, and to the metropolis and the Continent. During her later years she was afflicted and confined to her house; but her piety ripened with her age, and she departed, in peace and confidence, on December 2, 1853.

The following are some of her works:—‘Father and Daughter’ (1801) [This tale produced a sensation; Sir Walter Scott shed many tears over it, and it was translated into foreign tongues]; ‘Miscellaneous Poems’ (1802; third edition, 1804); ‘Temper,’ a tale (1812); ‘Tales of Real Life’ (1813); ‘Valentine’s Eve;’ ‘Detraction Displayed’ (1828); ‘Tales of the Heart;’ ‘Illustrations of Lying’ (this was much read also in America); ‘The Warrior’s Return and other Poems’ (1808); ‘Lays for the Dead’ (1833). This consisted of fifty pieces, including six ‘On the Portraits of Deceased Relatives and Friends which hang around me’ and the ‘Sketches of Saint Michael’s Mount.’ Mrs. Opie also wrote ‘Reminiscences of an Authoress’ in Tait’s and Chambers’s Magazines, being her recollections of eminent persons.

THOMAS KELLY. (1769-1855.)



HIS hymn-writer was the only son of Judge Kelly, of Kellyville, near Athy, Queen's County, Ireland. He was educated at Portarlington and Kilkenny, and afterwards passed with honours through the Dublin University. Being designed for the bar, he entered at the Temple, and while in London enjoyed the friendship of the celebrated Edmund Burke.

Before being called to the bar, his reading of Hutchinson's 'Moses' Principia' led him to study Hebrew, and this led him to the use of Romaine's edition of Calasio's Hebrew Concordance, and subsequently to enquire about Romaine's evangelical doctrines. While studying the gospel doctrine he became convinced of sin, and was filled with great anxiety about his state before God. To remove his distress, he made attempts at self-reformation, practised asceticism, and put his life in jeopardy by fasting. But at length he had peace with God through the Lord Jesus Christ, by that way of 'justification by faith' of which he became afterwards so firm and faithful an advocate.

In conjunction with several others as evangelical as himself, he was ordained a minister of the Established Church in 1792. The gospel was preached in few churches in Ireland at that time; but Mr. Kelly was encouraged in his evangelistic purposes by the visit of Rowland Hill to Ireland in 1793. For a time the young evangelical clergymen gave the Sunday afternoon lectures at S. Luke's Church, in Dublin, till their success awakened the opposition of the rector. Then afterwards they preached on Sunday morning at the Episcopal Church, at Irishtown; but the Archbishop of Dublin, Dr. Fowler, on hearing of the new doctrine, summoned Mr. Kelly and his companions before him; and having reproved them, issued a decree closing the Dublin pulpits against them. In consequence, the brethren betook themselves to two non-episcopal chapels in the city—Plunket Street and the Bethesda—where they preached with much fervour. Mr. Kelly also preached in the house of Alderman Hutton, in Luson Street. This meeting was kept up for many years, and issued in the erection of the chapel in York Street.

Soon after his ordination Mr. Kelly had felt scruples about his connection with the Established Church. These increased with his extended study of the Scriptures, until he was a dissenter, not from persecution, but on principle. Possessed of ample means,

Mr. Kelly built churches at Athy, Portarlinton, Wexford, Waterford, &c. They were not actually connected with the Congregational body, but they were really independent, and were conducted on what was substantially a congregational plan. Besides preaching at other places, he also acted as pastor at Athy and Dublin.

Mr. Kelly was a man of great and varied learning, skilled in the Oriental tongues, and an excellent Bible critic. He was possessed also of musical talent, and composed and published a work that was received with favour, consisting of music adapted to every form of metre in his Hymn Book. Naturally of an amiable disposition, and thorough in his Christian piety, Mr. Kelly became the friend of good men, and the advocate of every worthy, benevolent, and religious cause. He was admired alike for his zeal and his humility; and his liberality found ample scope in Ireland, especially during the year of famine.

About his thirtieth year, Mr. Kelly was united in marriage to Miss Tighe, of Rosanna, in the county of Wicklow, a member of a family remarkable for their wealth, rank, and piety. In the year 1854, while preaching, at the age of 85, he was smitten with a stroke, and in the following year he died, on May 14, aged 86 years. His last words were, 'Not my will, but Thine be done.'

He was the author of 'Andrew Dunn,' a narrative controversial work against Romanism, and of a pamphlet, 'Thoughts on Imputed Righteousness, by T. K.' But as a writer he is chiefly known as the author of 'Hymns on Various Passages of Scripture.' The first edition, in 1804, contained only ninety-six hymns; but the subsequent editions were increased, until the seventh edition, published in Dublin, 1853, contained 767 hymns. In the preface, the author says: 'It will be perceived by those who read these hymns, that though there is an interval between the first and last of near sixty years, both speak of the same great truths, and in the same way. In the course of that long period, the author has seen much and heard much; but nothing that he has seen or heard has made the least change in his mind, that he is conscious of, as to the grand truths of the gospel. What pacified the conscience then, does so now. What gave hope then does so now. "Other foundation can no man lay than that is laid, which is Jesus Christ."' From the later editions he omitted a few hymns written in his early years. Kelly's hymns are all, like their author, earnestly evangelical. A few are of great excellence, and some have taken their place as serviceable.

This is true of such hymns as—

(1815) 'In Thy name, O Lord, assembling.'

312 *E. H. Bick.*; 796 *Leeds*; 766 *N. Cong.*; 431 *N. Pres.*; 688 *Reed*;
366 *R. T. S.*; 915 *Spurg.*

(1806) 'Now may the gospel's conquering power.'—795 *Leeds*; 789 *N. Cong.*
and the hymn:—

'From Egypt lately come.'

620 *Bapt.*; 730 *G. Bapt.*; 586 *Bick.*; 98 *Burgess*; 91 *Hall*; 141 *Kemble*;
625 *Leeds*; 307 *R. T. S.*; 860 *Spurg.*; 112 *Windle*.

This is No. 57 in the collection of 1806. It has seven stanzas
and a chorus in the original, and is founded on the words, 'For
they that say such things,' &c. Heb. xi. 14.

'On the mountain tops appearing.'

755 *Bapt.*; 409 *Bick.*; 267 *Burgess*; 30 *Hall*; 57 *Kemble*; 128 *N. Pres.*;
307 *Windle*.

This is hymn 123 in his collection (1806). It has four stanzas,
and is founded on the words, 'How beautiful upon the moun-
tains,' &c. Isaiah lii. 7.

'Jesus, the Shepherd of the sheep.'

118 *Alford*; 167 *Bick.*; 182 *Burgess*; 320 *Mercer*.

This is hymn 27 in Kelly's Collection (1806). It is founded on
the words, 'I am the Good Shepherd.' John x. 11.

'We sing the praise of Him who died.'

85 *A. and M.*; 152 *Bapt.*; 220 *E. H. Bick.*; 360 *Burgess*; 85 *Chope*; 88
Harland; 608 *Kemble*; 307 *Leeds*; 578 *People*; 220 *S. P. C. K.*

This bears date 1815. Sir Roundell Palmer says of this hymn:
'It is distinguished by a calm, subdued power, rising gradually
from a rather low, to a very high key,' and adds, 'I doubt whether
Montgomery ever wrote anything quite equal to this.'

'Come, see the place where Jesus lay.'—116 *A. and M.*; 140 *Sal*.

This is an altered form of Kelly's hymn. Montgomery has
a hymn beginning with these words (97 *New Pres.*). Kelly's
original (1806) begins—

'He's gone! see where His body lay.'—161 *Kemble*.

The same hymn begins in Hall with the next stanza—

'Oh joyful sound! oh glorious hour.'—114 *Hall*.

'Through the day Thy love has spared us.'

16 *A. and M.*; 315 *Alford*; 924 *Bapt.*; 486 *Bick.*; 375 *E. H. Bick.*; 427
Kemble; 8 *Mercer*; 17 *Sal.*; 147 *S. P. C. K.*, &c.

This hymn bears date 1806.

(1809) 'Look, ye saints, the sight is glorious.'

167 *Kemble*; 383 *Leeds*; 411 *N. Cong.*; 129 *N. Pres.*; 104 *Reed*; 112
R. T. S.; 333 *Spurg.*; 222 *Windle*.

This is a fine rendering of the passage, 'We see Jesus—crowned
with glory.' Heb. ii. 9.

'Speed Thy servants, Saviour, speed them.'—129 *Mercer*; 244 *Sal*.

This is a missionary hymn (1826).

SIR WALTER SCOTT. (1771-1832.)

'That day of wrath, that dreadful day.'

5 *Alford*; 38 *A. and M.*; 56 *Hall*; 565 *Kemble*; 391 *Leeds*; 320 *R. T. S.*;
31 *Sal.*; 112 *S. P. C. K.*; 355 *Windle*.

This rendering of a small portion of the 'Dies Iræ' of Thomas of Celano (13th century) was given by Sir W. Scott in the 'Lay of the Last Minstrel,' vi. 31. Peerless in his own department, Sir Walter Scott can scarcely claim a niche amongst hymn-writers. What service he might have rendered may be judged from the following splendid verse found in a hymn by him in 'H. W. Beecher's Plymouth Collection,' and in the (American) 'Sabbath Hymn Book' :—

'By day, along th' astonished lands,
The cloudy pillar glided slow;
By night, Arabia's crimsoned sands
Returned the fiery column's glow.'

The whole hymn claims a place in our collections.



ALTER SCOTT was born in Edinburgh, where his father was a writer to the signet, on August 15, 1771. The bent of his genius was directed by the circumstances of his childhood. Being early afflicted with lameness, and for years of a delicate constitution, the routine of hard study was interrupted by sojourning in different places listening to story-tellers, and wandering at his own will through a large field of reading in history, poetry, and romance. Yet he gave some attention to study at school and college in Edinburgh, and in 1786 commenced his apprenticeship as writer to the signet.

In 1796 Scott, who had long been trying his 'prentice hand' in prose and poetry, ventured before the public in a translation of Bürger's 'William and Helen.' He had not allowed his literary occupation to interfere with his profession; he had been admitted in 1791 by the Faculty of Advocates, and called to the bar in the following year. In 1797 he married Miss Carpenter. Two years after he obtained the appointment of sheriff-substitute of Selkirkshire, and in 1806 was made one of the principal clerks of the Court of Session. But his life was far more literary than official. In 1799 he sent forth his translation of 'Götz of Berlichingen;' in 1802, 'Minstrelsy of the Scottish Border;' and in 1805, 'The Lay of the Last Minstrel.' Then followed 'Marmion,' 'The Lady of the Lake,' 'The Vision of Don Roderick,' 'Rokeby,' 'The Bridal of Triermain,' 'The Lord of the Isles,' 'The Field of Waterloo,' 'Harold the Dauntless,' in rapid succession, the last in 1816. But finding at length that he was making too great demands upon the public ear, and that he had many imitators, he turned from poetry to prose romance, and in 1814 began with

'Waverley,' which was published anonymously, perhaps the most remarkable series of novels in our language. It consists of twenty-seven works, twenty of which are historical, the scenes being laid in different countries and different centuries, from the eleventh downward, and those are thought most successful in which Scott brings in his large and accurate knowledge of the persons, customs, and events of his native land. Other works by him were, 'The Life and Works of Dryden' (1808), also a life of Swift (1814); 'The Tales of a Grandfather,' 'The Life of Napoleon' (1827), 'Letters on Demonology, &c.' (1830). He also contributed to the 'Edinburgh,' and the newly-established 'Quarterly.'

Up to the year 1826, prosperity smiled upon him, but then the dark cloud gathered. The unfortunate bankruptcy of the two publishing companies in Scotland, with which he was connected, and the burdensome expense of his lordly home at Abbotsford, brought him into financial embarrassment. But with a courage and perseverance worthy of one of his own greatest heroes, he determined to meet every liability by the fruit of his fertile pen. And the rich legacy of works he left did eventually effect this. It is sad to reflect that he suffered and was sacrificed in the Herculean toil. He sought relief by a journey in a foreign country, but it was too late. He returned to Abbotsford, and there, comforted by hearing his son-in-law, and biographer, Lockhart, read from that book which is the only one a dying man cares to hear, as he said, he sank overtaken into a premature grave on September 21, 1832. He left four children.

JAMES MONTGOMERY. (1771-1854.)



MONTGOMERY, whom we may describe as the Cowper of the nineteenth century, was born at Irvine, in Ayrshire, where his father was a Moravian minister. In his fifth year he accompanied his parents to Grace Hill, a settlement of the Moravians, near Ballymena, in Ireland. Two years after he was sent to the Moravian seminary at Fulneck, in Yorkshire. In the year 1783, and while he was still at Fulneck, his parents were sent as missionaries to the West Indies, where they both died.

Fulneck was the chief settlement of the Moravians in England. It was built in 1760, the year of Count Zinzendorf's death. There the young poet had offered to him the advantages of a liberal and religious education, and came under the beneficial

influence of men of ardent piety. Montgomery was designed for a preacher, but his early devotion to the Muses, which began in his tenth year, diverted his attention from severe study and altered the course of the current of his life. It was a happy element in his history that he early recognised his own bent, and saw that he was to serve the cause of Christ better as a poet than he could as a preacher. Leaving Fulneck in 1787, he entered a retail shop at Mirfield, near Wakefield. There he continued to write poetry and cultivate music. After remaining there a year and a half, being afflicted with that pensive melancholy which often returned upon him, he set out, with a few shillings in his pocket, to try his fortune in the world. But he soon repented of his rash undertaking, and gladly accepted a situation similar to that he had left, at the village of Wath, near Rotherham. After remaining there for a year, he went to London, carrying with him some of his early poems to offer to the publishers. But their cold caution destroyed his golden dream of sudden fame, and sent him back almost broken-hearted to his business routine at Wath.

From Wath, Montgomery went, in 1792, to Sheffield, to assist a Mr. Gales, an auctioneer and bookseller, and the printer of the 'Sheffield Register.' In 1794, when Mr. Gales left England to avoid prosecution for the political principles he had advocated in his paper, Montgomery undertook it, and, under the altered name of the 'Iris,' edited it for thirty-one years. But as the principles of the paper continued to be too liberal for the government of that day, Montgomery was fined and imprisoned; in the first instance, for reprinting a song commemorating 'The Fall of the Bastile,' and in the second, in 1795, for the account he gave of a riot at Sheffield. The 'Iris' was much read, and the state prosecution may be accepted as a tribute to the power of the pen it was intended to stop. During Montgomery's second imprisonment, John Pye Smith, then a village preacher, and afterwards one of the brightest ornaments of the Congregational body, courageously undertook the editorship of the persecuted 'Iris.' Montgomery continued to advocate those liberal principles which he lived to see prevail, and he found his incarceration less irksome than he had feared, cheered as it was by the production of short poems, which appeared in 1797, with the title of 'Prison Amusements.'

Of his other works, the principal were: 'The Wanderer of Switzerland' (1806)—a denunciation of the war spirit of the French revolutionists, given in an account of the fortunes of a

Swiss family, driven forth from their country in consequence of its subjugation by the French. This work, notwithstanding that it was met by the frown of the 'Edinburgh Review,' became very popular, and had a large sale. In the following year Montgomery published 'The West Indies,' a heroic poem, written in honour of the abolition of the African slave-trade by the British Legislature, in 1807. This work was one of the agencies that have at length led to the entire abolition of slavery itself. 'The World Before the Flood' appeared in 1813. It is a highly imaginative work, describing the contests of the good and the evil, and the triumphs of the good in the antediluvian age. In 1819 he published 'Greenland.' This is an historical account of the Moravian missions in that country, but is not so complete as the author at first intended it to be. In 1828 Montgomery published the last of his longer poems, 'The Pelican Island,' a poetic description of the haunts of the pelican in the island of New Holland. Some of his smaller pieces were very striking, as for instance, 'The Common Lot,' a piece of ten stanzas, written during a country walk in the snow, on his thirty-fourth birthday. Other works by the poet were 'Prose by a Poet,' in 1824 (this was a collection of his best prose contributions to the 'Iris,' with other original pieces); 'A Poet's Portfolio,' in 1835; and his collected works were afterwards published. He had been a contributor to the 'Eclectic Review' in its palmyest days. In 1830-31 he delivered a course of 'Lectures on Poetry and General Literature,' at the Royal Institution. These were published in 1833, and about the same time he received a royal pension of 200*l.* a year.

Montgomery lived for many years in an old house, the 'Iris' office, in a central part of Sheffield, but in his later years he went to reside at the well-known 'Mount,' at the west end of Sheffield, where many eminent literary persons visited him. Like Cowper, Montgomery never married. Although trained under the best religious influences, which he never lost, the poet, even up to his thirty-sixth year, speaks of his unbelief and religious despondency in affecting words that remind us of Cowper. And he delayed his formal public profession of religion till his forty-third year, when he became a member of the Moravian Church. The letters of Daniel Parkin, the editor of the 'Eclectic Review,' afforded him important assistance in arriving at religious decision. He was also indebted to the sermons of the hymn-writer Cennick, under whose ministry his father had been converted. As the Moravians had no chapel at Sheffield, the poet continued to

worship with the Wesleyans. Treated as a martyr for principle, we might expect to find in Montgomery acerbity of disposition and severity of language, provoking such persecution and increased by it. But, on the contrary, he was peculiarly urbane and charitable in his disposition, and his writings are less marked for their assertion of dogmas than for their advocacy of Christianity as fruitful in whatsoever is 'pure, lovely, and of good report.' Religious and benevolent objects found in him an earnest advocate, and he went on journeys to advocate the Bible and Moravian Missionary Societies. His hymns are valued as giving adequate expression to the best thoughts of believers, and even his secular pieces have a religious aim. He died in his sleep, April 30, 1854, at the venerable age of 82.

Willmott says of Montgomery that 'he followed no leader in poetry, and belonged to no school, but appealed to universal principles, to imperishable affections, and to the elements of our common nature.' Without being a Milton or a Shakspeare, there are in his poems flights of fancy and flashes of genius that sustain his claim to the honoured name of poet. And in all his poems we mark his skill in versification, his purity of taste, and the excellence of his moral purpose.

Montgomery has laid the modern Christian Church under great obligations by his hymns. In 1822 he published his 'Songs of Zion, being Imitations of Psalms.' This work consisted of sixty-seven pieces. The psalms are closely, as well as beautifully, rendered. And in 1825 he published his 'Christian Psalmist; or Hymns Selected and Original.' This work consists of 562 hymns, of which 103, most of which are placed at the end, are by Montgomery, and the rest are by various authors. It is from this work that many of Montgomery's hymns are taken. In 1853 he published 'Original Hymns for Public, Private, and Social Devotion.' In his 'Introductory Essay' to his 'Christian Psalmist,' he has given an interesting sketch of some of the hymn-writers whose hymns he has included in his collection, and at the same time has given his account of what a hymn should be. He calls for unity in hymns, gradation and mutual dependence in the thoughts, a conscious progress, and at the end a sense of completeness; and he insists that hymns ought to be easy to understand. He says: 'The faults in ordinary hymns are vulgar phrases, low words, hard words, technical terms, inverted construction, broken syntax, barbarous abbreviations, that make our beautiful English horrid, even to the eye, bad rhymes, or no rhymes where rhymes are expected; but, above all, numbers without cadence.' As to

the form and general character of his hymns, Montgomery has usually been faithful to his own canons ; but it is open to question whether some of his pieces are in the true sense hymns. This is especially applicable to the favourite piece—

‘Prayer is the soul’s sincere desire.’

178 *Alford* ; 860 *Bapt.* ; 83 *Pick.* ; 281 *Burgess* ; 691 *Leads* ; 800 *N. Cong.* ;
572 *Reed* ; 200 *R. T. S.* ; 977 *Spurg.* ; 321 *Windle*.

which consists almost entirely of definition and statement. It was contributed to the Rev. John Bickersteth’s collection in 1819. Taken as a whole, Montgomery’s hymns are the most valuable recent contribution to our collections. In a letter written in 1807, Montgomery informs us of the history of his hymn-writing. He says: ‘When I was a boy I wrote a great many hymns; indeed, the firstfruits of my mind were all consecrated to Him who never despises the day of small things, even in the poorest of His creatures. But as I grew up and my heart degenerated, I directed my talents, such as they were, to other services, and seldom, indeed, since my fourteenth year, have they been employed in the delightful duties of the sanctuary. Many conspiring and adverse circumstances that have confounded, afflicted, and discouraged my mind, have also compelled me to forbear from composing hymns of prayer and praise, because I found that I could not enter into the spirit of such divine themes with that humble boldness, that earnest expectation, and ardent feeling of love to God and truth, which were wont to inspire me when I was an uncorrupted boy, full of tenderness, zeal, and simplicity.’ And with regard to his poems he says: ‘I have not dared to assume a sacred subject as the theme of any whole piece that I have written, on account of the gloom and despondency that frequently hung over my prospects, and sometimes almost sunk my hopes into despair.’ Farther on he says: ‘I compose very slowly, and only by fits, when I can arouse my indolent powers into exertion;’ and he promises to ‘lie in wait for his heart, and when he can string it to the pitch of David’s lyre, to set a psalm to the chief musician.’ With the experiences of the Christian life came their expression in Christian song. When Montgomery was advanced in years and seriously ill, he placed in the hands of his friend, Dr. Holland, transcripts of his original hymns to be read to him. But as the poet became much affected, the Doctor was about to desist, when Montgomery said, ‘Read on, I am glad to hear you. The words recall the feelings which first suggested them, and it is good for me to feel affected and humbled by the terms in which I have endeavoured to provide for the expression of similar religious

experience in others. As all my hymns embody some portions of the history of the joys or sorrows, the hopes and fears of this poor heart, so I cannot doubt but that they will be found an acceptable vehicle of expression of the experience of many of my fellow-creatures who may be similarly exercised during the pilgrimage of their Christian life.'

Written, with a few exceptions, late in the author's life, Montgomery's hymns are the productions of a skilled hand, and bear traces of the writer's maturity as a poet and as a Christian. There is nothing in them to offend the taste, and much to gratify it. The most precious truths of Scripture, and the richest experiences of the Christian, find in them simple but poetic expression, and they are made suitable for the use of congregations, by a poet who was quite familiar with the requirements of an assembly of worshippers. 'His hymns illustrate,' says Wilson in his 'Recreations,' 'the close connection there is between a pure heart and a fine fancy; the simplest feelings and thoughts he intertwines with the flowers of poetry, filling his readers with surprise that they are capable of such adornment, and with pleasure that the adornment becomes them—adding wonder to love.' To this it may justly be added, that here and there we find in his hymns verses that we feel to be poetry of a high order. Take for instance his noble missionary hymn (1825)—

'O spirit of the living God.'

307 *Bapt.*; 386 *G. Bapt.*; 331 *Bick.*; 185 *Harland*; 143 *Hall*; 210 *Kemble*;
429 *Leeds*; 229 *Mercer*; 922 *N. Cong.*; 548 *Reed*; 182 *S. P. C. K.*, &c.

and especially the Miltonic verse—

'O Spirit of the Lord, prepare
All the round earth her God to meet;
Breathe Thou abroad like morning air,
Till hearts of stone begin to beat.'

An admirable psalm by Montgomery full of the spirit of David's 72nd is that beginning

'Hail to the Lord's anointed.'

66 *A. and M.*; 201 *Bapt.*; 339 *E. H. Bick.*; 92 *Leeds*; 480 *Mercer*;
19 *S. P. C. K.*; 353 *Spurg.*, &c.

The poet repeated it at the close of a speech at a missionary meeting held in the Wesleyan chapel, Liverpool, April 14, 1822. Dr. Adam Clarke, who was presiding, begged the MS., and put this noble piece with the psalm it is a rendering of in his 'Commentaries.'

'Servants of God, in joyful lays.'—177 *N. Cong.* (Psalm cxiii.).

This is said to have been written while the poet was at Mirfield, and but a youth.

'Angels, from the realms of glory.'

119 *Bapt.*; 207 *G. Bapt.*; 297 *Bick.*; 12 *Burgess*; 15 *Chope*; 47 *Harland*;
36 *Kemble*; 272 *Leads*; 94 *Mercer*; 343 *N. Cong.*; 128 *Read*; 14
S. P. C. K., &c.

This advent hymn appeared in Cotterill's collection (1819). For comprehensiveness, appropriateness of expression, force, and elevation of sentiment, it may challenge comparison with any hymn that was ever written in any language or country.

'Father of eternal grace.'

500 *Bapt.*; 98 *Bick.*; 91 *Burgess*; 574 *Leads*; 359 *N. Cong.*; 253 *R. T. S.*;
264 *Spurg.*

This hymn appeared in Gardiner's 'Sacred Melodies' (1808), as we learn from a letter from W. Gardiner, given in Montgomery's *Memoirs*, by Holland. In it we trace the influence of the author's Moravian training. It is marked for its simplicity and spirituality, and for its expression of readiness for suffering with Christ, if only there may be identification and fellowship with Him. In his other hymns we find less of this influence than we should have expected.

'When on Sinai's top I see.'

139 *Bapt.*; 240 *G. Bapt.*; 724 *Leads*; 383 *N. Cong.*; 67 *Read*; 292 *Spurg.*;
423 *Windle*.

This hymn (given in Collyer's supplement, 1812) on the three mountains may serve to illustrate Montgomery's concise comprehensiveness.

'Holy, holy, holy, Lord.'

147 *Alford*; 313 *Bapt.*; 442 *Leads*; 123 *Meth. N.*; 454 *N. Cong.*; 32 *Read*;
147 *R. T. S.*

This is from his work of 1853.

'Oh, where shall rest be found?'

592 *Bapt.*; 465 *G. Bapt.*; 348 *Harland*; 615 *Kemble*; 458 *Leads*; 394
Mercer; 704 *N. Cong.*; 175 *Read*; 304 *R. T. S.*; 108 *S. P. C. K.*; 883
Spurg., &c.

This is one of the author's fine pieces. He evidently had on his 'singing-robcs' when he wrote it. (1819.)

'According to Thy gracious word.'

727 *Bapt.*; 760 *G. Bapt.*; 364 *Bick.*; 2 *Burgess*; 239 *Chope*; 159 *Harland*;
568 *Kemble*; 725 *Leads*; 450 *Mercer*; 865 *N. Cong.*; 244 *S. P. C. K.*,
&c.

This is a hymn for the Lord's Supper, justly a favourite, and reminds us of Bernard's most pious breathings.

Montgomery took a deep interest in the missionary cause. He has written some good missionary hymns; one has already been referred to. He also wrote:—

'Hark! the song of Jubilee.'

209 *Bapt.*; 354 *G. Bapt.*; 250 *Bick.*; 140 *Burgess*; 183 *Harland*; 379
Leads; 81 *Mercer*; 924 *N. Cong.*; 555 *Read*; 187 *S. P. C. K.*; 255
Sal., &c.

This is a peculiarly noble and sublime pæan of missionary triumph. (1819.)

The pen of the poet was also sometimes put in requisition to provide Sunday-school hymns, and for this welcome task Montgomery's clearness and simplicity of style well qualified him.

'Glory to the Father give.'

935 *Bapt.*; 444 *Bick.*; 190 *Harland*; 449 *Kemble*; 866 *Leeds*; 973 *N. Cong.*;
483 *R. T. S.*

may be taken as an example.

'Go to dark Gethsemane.'

103 *A. and M.*; 140 *Bapt.*; 94 *Chope*; 176 *Mercer*; 382 *N. Cong.*;
222 *S. P. C. K.*; 122 *Sal.*, &c.

This is given in the Leeds selection, 1822.

'Songs of praise the angels sang.'

160 *A. and M.*; 794 *Bapt.*; 234 *Bick.*; 191 *E. H. Bick.*; 303 *Burgess*; 189
Chope; 364 *Harland*; 26 *Kemble*; 780 *Leeds*; 82 *Mercer*; 51 *S. P. C. K.*;
203 *Spurg.*; 343 *Windle*.

This appeared in 'Cotterill's Psalms and Hymns' (1819). Montgomery gave it as his in his 'Christian Psalmist' (1825).

'Lord, pour Thy Spirit from on high.'—215 *A. and M.*; 260 *Chope*.

An ordination hymn (1825).

'Lord of Hosts, to Thee we raise.'

65 *G. Bapt.*; 431 *Bick.*; 230 *Harland*; 456 *Kemble*; 489 *Mercer*;
177 *S. P. C. K.*

This was composed for the occasion of laying the foundation stone of S. George's Church, Sheffield, July 9, 1821.

'In the hour of trial.'—78 *Chope*; 260 *Sal.*

This appeared in 'Original Hymns for Public, Private, and Social Devotion' (1853). It is hymn 193 in that collection headed 'Prayers on Pilgrimage.' 'Lord help me.' (Matthew xv. 25.) Part I. It is given with alterations by the Rev. Henry Wollaston Hutton, M.A., the compiler of 'Hymns for the Church Services,' Lincoln.

'Praise the Lord through every nation.'—218 *Mercer*.

This is hymn 134 in 'Original Hymns for Ascension Day' (1853). It was 'Paraphrased in the Original Metre from a Dutch hymn.'

'Blessed be Thy name.'—241 *Mercer*.

This is hymn 194 from the same collection (1853). It is headed 'Prayers on Pilgrimage,' Part II.



MRS. VOKE.

‘Ye messengers of Christ.’

821 *G. Bapt.*; 423 *Bick.*; 140 *Hall*; 899 *N. Cong.*; 648 *Reed.*



RS. VOKE'S hymns appeared in ‘Dobell's Collection’ (1806), where this hymn is No. 436, and has an additional verse.

‘Behold the expected time draw near.’

845 *G. Bapt.*; 416 *Bick.*; 909 *N. Cong.*

This is No. 428 in the same collection, where it has two additional verses. Dr. Collyer, in his ‘Collection’ (1812) gives seven of Mrs. Voke's pleasing hymns, six of which are, like the above, missionary hymns. The conversion of the world was the sublime object that moved her Christian muse. One of her hymns is headed ‘The Taheite Mission.’ She seems to have watched with the deepest interest each anxious and difficult step of the early progress of that mission, and in that hymn the words occur—

‘When Jesus on the cross was lifted high,
O, was there no Taheitean in His eye?’

GEORGE KEITH.

‘How firm a foundation, ye saints of the Lord,’

354 *Bapt.*; 697 *G. Bapt.*; 721 *Meth. N.*; 664 *N. Cong.*; 219 *R. T. S.*;
732 *Spurg.*



HIS is part of a hymn that appeared in ‘Rippon's Selection’ (1787) with seven verses. In that selection the signature K—— is given to this and several other hymns. It has been usual to attribute this hymn to Kirkham, but without proof, and it is not in ‘Thomas Kirkham's Collection’ (1788). From enquiries recently made by Mr. Daniel Sedgwick, we learn that the K—— is probably put for Keith. Mr. George Keith, the well-known publisher in Gracechurch Street, was a son-in-law of Dr. Gill, and his clerk, and is said to have composed hymns, founded on the discourses of his father-in-law, while he was preaching them.

JAMES HOGG. (1772–1835.)

‘O Thou that dwell'st in the heavens high.’

765 *Bick.*; 99 *E. H. Bick.*; 549 *Leeds*; 170 *Mercer*; 285 *Windle.*

The writer of this striking hymn is better known as the ‘Ettrick Shepherd.’ He wrote few hymns. This is found in his tale, ‘The Brownie of Bodsbeck.’

‘Lord of life, the Guard and Giver.’—13 *Harland*; 24 *Mercer*.

This is an imitation of ‘The Palmer’s Morning Hymn,’ in Hogg’s ‘Mador of the Moor,’ canto iv. The Palmer is accompanying the heroine Ila, and protecting her in the storm when he thus sings.



IN a later edition of a volume of his poems, ‘The Mountain Bard’ (1821), this author has given his autobiography, in which, however, it is believed he has allowed his imagination to tamper with the facts of the case. He belonged to a family who had been shepherds for several generations, and was born in the forest of Ettrick, in Selkirkshire, in 1772, and on January 25, the birthday of the poet Burns, if we are to follow his own account. He grew up with little education, and followed his calling as a shepherd. When about 24 years of age, he began to be known among his rustic companions as a maker of songs. In 1801, while still a shepherd, he was discovered by Sir Walter Scott, who made use of him to obtain old ballads from persons of his acquaintance. These were inserted in the third volume of Sir Walter’s ‘Minstrelsy of the Scottish Border’ (published in 1803). Hogg had previously printed his popular song, ‘Donald MacDonald,’ and some others. Soon after appeared his collection already referred to, ‘The Mountain Bard,’ in which he followed Sir Walter’s plan. He also obtained prizes from the Highland Society, for essays on the rearing and management of sheep. With the proceeds he purchased a farm which did not prosper. And in 1810, after having failed in obtaining another situation as a shepherd, he gave his attention entirely to literature. He married in 1814, and again tried farming, but with the same unfortunate results. His principal poetical work is ‘The Queen’s Wake’ (published at Edinburgh in 1813). It consists principally of ballads and tales supposed to be sung to Queen Mary, at the Royal wake held at Holyrood, and displays much poetical talent and genius. It passed through many editions in this country, and was also much read in America.

Considering his early disadvantages, the productions of the ‘Ettrick Shepherd’ may reasonably be regarded with astonishment and admiration. He was very successful in imitating the ancient popular poetry of his country. He did not confine himself to one style or metre, and in ‘The Poetic Mirror’ collected a number of pieces in imitation of living poets. His ‘Ode to the Skylark’ has been justly praised. Some of his other poetical productions were, ‘Mador of the Moor,’ ‘The Pilgrims of the Sun,’ ‘Queen Hynde,’ ‘Jacobite Relics of Scotland,’ ‘The Border

Garland,' and the 'Forest Minstrel.' And in prose, besides the work quoted from, 'Winter Evening Tales,' 'The Three Perils of Man,' 'The Three Perils of Woman,' 'The Confessions of a Justified Sinner,' 'The Altrive Tales,' 'The Domestic Manners and Private Life of Sir Walter Scott.' The trials and sufferings of the Covenanters drew forth his religious enthusiasm, and it has found expression in several of his pieces. He died at Altrive, on November 21, 1835.

WILLIAM HAMILTON DRUMMOND, D.D.

(1772-1856.)

'Father, I may not ask for less.'—602 *Leeds (a)*.

This is part of a deservedly admired hymn on 'Charity,' taken from 'Who are the Happy?' a Poem on the Christian Beatitudes, with other poems on sacred subjects (1818).



R. DRUMMOND was born in the village of Ballyclare, county Antrim, Ireland, in 1772. In his infancy he lost his father, a physician, and was thrown upon the sole care of his mother, to whom he was much indebted. He was intended for commercial pursuits, but having shown capacity for the Christian ministry, was sent to study at the University of Glasgow. At the age of 21 he became a pastor of the Second Presbyterian Church, Belfast. In 1816 he was translated to the Strand Street Chapel, Dublin, and in that city he died at an advanced age. In addition to the work mentioned already, he wrote the following:—'Juvenile Poems' (1797); 'A Translation of the First Book of Lucretius De rerum natura' (1803); 'Trafalgar, a Poem' (1805); 'The Giant's Causeway, a Poem' (1811); 'Clontarf, a Descriptive Poem' (1817); and 'The Pleasures of Benevolence' (1835).

JOHN BURTON. (1773-1822.)

'Holy Bible, book divine.'

491 *E. H. Bick.*; 508 *Kemble*; 464 *N. Cong.*; 491 *R. T. S.*;
786 *Wes. Ref.*; 160 *Windley*.

This favourite hymn appeared in the 'Evangelical Magazine' for 1805, signed J. B. Nottingham. It also stands first in Part II. of 'Hymns for Sunday Schools, or Incentives to Early Piety,' published by Mr. Burton, at Nottingham (1806). Part I. contained 36, and part II. 60 more of his original hymns.



HERE was for some time some uncertainty as to the identity of this writer, but we are able now, by the kind aid of his son, of the same name, to entirely remove it. Mr. John Burton was born February 26, 1773. In his early years he was a very earnest

Sunday school teacher, at Nottingham, and afterwards at Leicester, whither he appears to have removed about the year 1813. He was connected with the Baptists, and at Leicester enjoyed the friendship of the eminent Robert Hall, who wrote a commendatory preface to one of his works. He married in 1805, and his eldest son, born in 1808, remembers being taught by his father the above hymn before he was able to read. In 1807 Mr. Burton drew up a plan for checking disorder in Sunday schools, and strengthening school discipline. An earlier work, 'The Youth's Monitor in Verse—In a Series of Little Tales, Emblems, Poems, and Songs, Moral and Divine,' by John Burton, reviewed in the 'Evangelical Magazine' in 1803, was also by him.

About the commencement of the century, he composed and published some small collections of hymns. Part II. we have had in our possession; it bears date 1806. In 1810 a collection of hymns, adapted for Sunday schools, was published, containing 121 hymns, of which he was one of the compilers, and he also contributed hymns. This book prospered, for on August 26, 1814, the Committee of the Sunday School Union met, and 'the sum of 5*l.* was voted to Mr. John Burton of Leicester, out of the proceeds of the second edition of the hymn-book, as a compensation for his loss of copyright of some hymns inserted in that collection.' The Nottingham collection reached the twentieth edition in 1861, and contains twenty-one hymns by Mr. Burton. They are carefully adapted for use by the young. Mr. Burton was also the author of 'The Nottingham Sunday School Union Spelling-Book,' which has had a large sale, and of 'The Young Plantation, in Verse,' 'The Shrubby,' and other similar productions for the young. And he left at his death, unpublished, a volume of hymns adapted for village worship. He died, June 24, 1822, in his forty-ninth year.

MARIA GRACE SAFFERY. (1773-1858.)

'Tis the great Father we adore.'—707 *Bapt.*

The Rev. P. J. Saffery, of the Religious Tract Society, has kindly informed us that this hymn was written by his mother before 1818, as it was used in that year at his baptism, and had been in use earlier in his father's congregation.



ANY of Mrs. Saffery's beautiful hymns and poems have not gone beyond her own private circle, because, being fastidious in her taste, and refined in her sensibilities, she had unfortunately been subject to the annoyance of having her productions marred by the so-called emendations of pretentious and

unpoetical editors. In her earlier years she published a short poem and a romance. And in 1834 she published 'Poems on Sacred Subjects.' Many of her hymns were written for special occasions, on the suggestion of her husband, who was for thirty-five years pastor of the Baptist church at Salisbury, or of her son, who succeeded him in the pastorate there. She contributed two hymns to Dr. Liefchild's collection, and some to the 'Baptist Magazine' and other periodicals. She died March 5, 1858, aged 85.

HARRIET AUBER. (1773-1862.)



THE REV. H. AUBER HARVEY, rector of Tring, whose father edited the work by which Miss Auber is known, has kindly supplied the following particulars of the life and writings of his talented relative. Her work is entitled 'The Spirit of the Psalms or a Compressed Version of Select Portions of the Psalms of David' (London, 1829). Owing to the similarity of title that work is liable to be confounded with 'The Spirit of the Psalms' (1834), by the Rev. H. F. Lyte, M.A. The latter author required this title as exactly expressive of the nature of his work, and was probably unaware that it had been already appropriated. Miss Auber's work is not entirely original, it contains some pieces by other authors whose names are given, and some well-known hymns without names, such as Bishop Heber's for Easter-day, page 146. All the rest are her own. Her work was published anonymously in 1829, in her fifty-sixth year.

She was born on October 4, 1773, and died in her eighty-ninth year, January 20, 1862. She wrote a great deal of poetry both before and after the publication of her work, but it has never been seen by any but her own friends and relatives, never having been published; although it has been thought that amongst her MSS. there is much of equal or even superior merit to the contents of 'The Spirit of the Psalms.' She did not confine herself to devotional poetry, but often wrote, on various subjects, verses marked by their great beauty or clever playfulness.

Her life was a very quiet and secluded one. The greater part of it was spent at Broxbourne and Hoddesdon, Herts. In both these places the memory of her name and her sisters' is still cherished with affection and veneration, as it is amongst all their surviving friends and relatives. She had a valued friend in the authoress of a beautiful tale, called 'Private Life,' and of 'Lectures on the Parables,' and of 'Lectures on the Miracles,' Miss Mary

Jane McKenzie, who lived with her during many of the latter years of her life. Miss Auber died at Hoddesdon, where she is buried beside her friend Miss McKenzie, whom she had survived a few years. They were 'lovely and pleasant in their lives, and in their death they were not divided.'

'That Thou, O Lord, art ever nigh.'—110 *N. Cong.* (a); 75 *Spurg.*

This is Miss Auber's version of Psalm lxxv., given in her 'Spirit of the Psalms' (1829). It will be acknowledged to be an admirable psalm, presenting, with well-maintained dignity and simplicity, the grandeur and sublimity of the original by Asaph.

'Bright was the guiding star that led.'—44 *Chope*; 48 *People*.

'Our blest Redeemer, ere he breathed.'

139 *A. and M.*; 285 *Bapt.*; 38 *Bick. S.*; 140 *Chope*; 111 *Harland*; 221 *Mercer*; 308 *Meth. N.*; 213 *Sal.*; 234 *S. P. C. K.*; 445 *Spurg.*

These also are from the 'Spirit of the Psalms' (1829).

JONATHAN FREDERIC BAHNMAIER.

(1774–1841.)

'Word of Him whose sovereign will.'—384 *Burgess*.

'Walte, walte, nah und fern,
Allgewaltig Wort des Herrn.'

This translation was made by the Rev. Henry James Buckoll, M.A., about the year 1840. He translated it and other morning and evening hymns, he informs us, from Bunsen's 'Gesang und Gebetbuch,' and the translations were published in 1842. Some of Mr. Buckoll's hymns are in the collections used at Rugby and Harrow, and in the Rev. J. H. Gurney's 'Marylebone Collection,' and in some others. The translator studied at Queen's College, Oxford, graduated B.A. (1826), M.A. (1829), and is a Master at Rugby School.



R. JONATHAN FREDERIC BAHNMAIER was born on July 12, 1774, at Oberstenfeld, near Marbach in Würtemberg, where his pious father was minister. He studied theology at Tübingen, and assisted his father in his ministry until his death in 1803. In 1805 he travelled on the continent, and thus widened his range of knowledge of men and things. In 1806 he married and was appointed to the church at Marbach.

In 1810 he removed to Ludwigsburg to carry on his ministry there, and from 1815 to 1819 he was professor of theology at the university of Tübingen. Being unreasonably deprived of this position, which he filled with honour, he was appointed Dean of Kirchheim; and in that office he died, August 18, 1841. He was much interested in the work of education and in missionary societies, and wrote other missionary hymns besides the above forcibly expressed favourite, and also hymns for the young. He was, towards the close of his life, one of a commission to prepare a collection of hymns for the Lutheran Church.

AGNES BULMER. (1775–1837.)

'Thou who hast in Zion laid.'—846 *Bapt.*; 737 *Wes.*

This hymn was written to be used on laying the foundation stone of Oxford Road Chapel, Manchester.



FROM a memoir by her sister Anne Ross Collinson (1837) we learn the following particulars of Mrs. Bulmer. She was the third daughter of Edward Collinson of Lombard Street, London, and was born on August 31, 1775. Her parents were pious; she knew Mr. Wesley, and so early as December 1789 became a member of the Methodist denomination. In 1793, in her eighteenth year, she was united in marriage to Mr. Joseph Bulmer. He died about the year 1828. In her bereavement she wrote 'Songs in the Night of Affliction.' She contributed to the Wesleyan and Youth's Magazines, and wrote 'Memoirs of Mrs. Mortimer' (1836); 'Messiah's Kingdom, a Poem in twelve Books' (1833); 'Scripture Histories' (1837–38). In 1842, after her death, a volume by her was published, entitled 'Select Letters, with an Introduction and Notes by the Rev. W. M. Bunting.' From her letters and writings it is manifest that her piety was of a high and sustained character. Her last piece was on 'Man, the Offspring of Divine Benevolence.' She died August 30, 1837.

JOHN CAWOOD, M.A. (1775–1852.)



CAWOOD was one of those useful hymn-writers whose works maintain their place, even when poems, once welcomed with applause, are forgotten. In this respect his hymns are a type of his life, which perseveringly emerged from obscurity till it filled a useful place in the world. Cawood's parents were small farmers at Matlock, Derbyshire, where he was born, March 18, 1775. He enjoyed small educational advantages, and at 18 years of age went to occupy a menial position in the establishment of a clergyman named Carsham, at Sutton-in-Ashfield, Nottinghamshire. While in this position, he received religious convictions, and felt that it was his duty to prepare to engage in the work of the ministry.

He had previously sought to improve himself, and he now studied under the Rev. Edward Spencer, Rector of Wingfield, Wilts. In 1797 he entered S. Edmund Hall, Oxford, completing his course, under the tutorship of the vice-principal, the Rev. Isaac Crouch. He was ordained in 1801, having in the same year obtained his

B.A. degree. He became M.A. in 1807. Under the Rev. W. Jesse he held the adjacent curacies of Ribbesford and Dowles, and in 1814 Mr. Jesse presented him to the perpetual curacy of S. Ann's Chapel of Ease, Bewdley, Worcestershire. At this place he spent the greater part of his life. He was twice married, and had five children. He died at the age of 77, on November 7, 1852.

His principal work was his 'Sermons' in two volumes, published in 1842. He also published separate sermons; and a pamphlet, in 1831, enlarged from an article in the forty-eighth number of the 'British Review' (1825), and entitled 'The Church and Dissent.' It is an attack on the Rev. J. A. James's 'Church Member's Guide.' Mr. Cawood did not publish any volume of hymns or poems. Three hymns are attributed to him in 'Cotterill's Selection' (1819), in addition to the thirteen mentioned below.

'Almighty God! Thy word is cast.'

74 *G. Bapt.*; 389 *Bick.*; 64 *Hall*; 247 *Harland*; 98 *Kemble*; 790 *N. Cong.*;
301 *N. Pres.*; 377 *R. T. S.*; 13 *Windle*.

This is found in Montgomery's 'Christian Psalmist' (1825) with an added fourth verse of less poetic merit, but useful as recognising the sinner's responsibility in rejecting the Gospel. Few hymns are more often used. I am indebted to the son of the poet, the Rev. John Cawood, Rector of Pensax, Tenbury, Worcestershire, for a copy of the MS. The added verse is in the original, which has five verses. It is as follows:

'Let not Thy word, so kindly sent
To raise us to Thy throne,
Return to Thee, and sadly tell
That we reject Thy Son!'

I am indebted also to the poet's son for the following information. He says:—'My father composed about thirteen hymns, which have one by one got into print, though never published by himself or any one representing him. I do not know the occasion of the above hymn, further than that it was meant to be sung after sermon. I think it must have been written about 1815, but there is no date to it, though there is to several of his hymns in the MS. collection of them.'

RICHARD MANT, D.D. (1776–1848.)



HIS poet-bishop was born, on February 12, 1776, at Southampton, where his father, of the same name, was master of the Grammar School. He studied at Winchester School, and afterwards at Trinity College, Oxford, graduated B.A. in 1797, and M.A. in 1801.

He received the Chancellor's prize for an English essay in 1799, and was a fellow of Oriel and a college tutor.

In 1802 he commenced his life-work as a curate with his father at Southampton. Afterwards he entered upon the curacy of Buriton, near Petersfield, Hants, where he took pupils and wrote several works. There he married, in 1804, Miss Elizabeth Woods; and a son and daughter were born to him. From Buriton he removed to Crawley, and thence, in 1809, he went to assist his father again at Southampton. In 1810 he was presented to the vicarage of Coggeshall, Essex. In the following year he preached the Bampton Lectures. He was appointed domestic chaplain to the Archbishop of Canterbury in 1813, and in 1816 became rector of S. Botolph, Bishopsgate, London. He also received the rectory of East Horsley in 1818. By the patronage of Lord Liverpool he became Bishop of Killaloe in 1820; and in 1823 he was translated to the see of Down and Connor, and in 1842 to the see of Dromore. After a learned, zealous, and laborious life, he exchanged toil for rest on November 2, 1848.

Bishop Mant was a voluminous writer; his works are too numerous even to name. The following were his principal prose works:—in 1804, ‘A Familiar and Easy Guide to the Church Catechism;’ ‘Puritanism Revived, in a Series of Letters from a Curate to his Rector’ (1809); ‘An Appeal to the Gospel; or an Inquiry into the justice of the charge alleged by Methodists and other objectors that the Gospel is not preached by the National Clergy.’ This was his Bampton Lectures for 1811, and went through several editions. Between 1812 and 1814 he published three volumes of sermons. He was joint-editor with Dr. D’Oyley, Rector of Lambeth, of a ‘Commentary on the Bible.’ He also wrote ‘Biographical Notices of the Apostles’ (1828); ‘Scriptural Narratives of Passages in our Blessed Lord’s life and ministry;’ and ‘The Happiness of the Blessed, &c.’ (1833). This was his most popular work. It had reached a sixth edition in 1848. In 1838 he published a volume of sermons, ‘The Church and her Ministrations,’ and in 1840 his great work, ‘The History of the Church of Ireland.’

From his early years Bishop Mant courted the Muses. One of his earliest pieces was a poem in honour of his father, to whose care in his education he was much indebted. In 1802 he wrote some verses in honour of his schoolmaster, Joseph Warton, and edited the poems of Thomas Warton, the poet laureate. In 1804 he sent forth a poem called ‘The Country Curate.’ Even the reasons for his choice in marriage were put in verse, and sent to the object of his choice; and, losing his fellowship in consequence of his marriage, he wrote his ‘Farewell to Oxford.’ In 1806 he published his ‘Poems in three Parts;’ in 1807, ‘The Slave.’ In

1824 he sent forth 'The Book of Psalms, in an English Metrical Version, with Notes Critical and Illustrative.' He wrote numerous hymns about the year 1828, and appended some of them to the chapters in his works on the Apostles and on Christ's life. In 1832 he sent forth 'The Gospel Miracles, in a Series of Poetical Sketches, &c.' This work consists of conversations and poems. In 1836 he published 'The British Months,' a poem in two volumes. He is also the author of 'Ancient Hymns, from the Roman Breviary, with Original Hymns' (1837). Bishop Mant's hymns are not free from the defects that usually mark works produced in haste, in a life crowded with conflicting duties, and erring in excess of literary production.

'Praise the Lord, ye heavens, adore Him.'—174 *A. and M.*, &c.

This hymn is attributed to Bishop Mant without proof. It is not in any of his works, his name is not put to it in Mrs. Mant's 'The Parent's Anthology' (1813), and his son does not recognise it as his father's. It appeared without name in 'Psalms, &c. for the Foundling Chapel' (1809). *Wm. Kempton*

'See the destined day arise.'

99 *A. and M.*; 87 *Chope*; 221 *S. P. C. K.*

This hymn bears date 1837. Two verses are omitted.

'For Thy dear saint, O Lord.'—273 *A. and M.*

This hymn, bearing date 1849, is given with alterations, and one verse omitted. It is not found in other collections.

'Holy Spirit, in my breast.'—230 *Mercer*.

This is an original hymn in his work of 1837, hymn 105. It begins, in Mercer, with verse 2.



THOMAS CAMPBELL. (1777-1844.)

'When Jordan hush'd his waters still.'

372 *Burgess*; 271 *Leeds*; 121 *Bapt.*; 39 *Sal.*

Dr. William Beattie, the biographer of this poet, attributes to him this hymn, consisting of eight stanzas. The author composed it in early life, and did not include it in his collected poems. We are indebted to Campbell, not only for his own popular songs and his poems, marked by their elevation alike in sentiment and diction, but also for his sketches of other poets, and his discriminating and appreciative account of the history of British poetry given in his 'Specimens of British Poets' (1819), 3rd ed. (1848).

'The rainbow shines; no fabling dreams.'—504 *Bick*.

This is part of Campbell's celebrated lyric piece, in thirteen stanzas (1809), 'To the Rainbow,' beginning—

'Triumphal arch, that fill'st the sky.'



H was born in Glasgow, of a good family, in 1777, and educated at its university, where he distinguished himself for his translations of the Greek poets. His genius early flowered, and even produced ripe fruits when he had scarcely reached his manhood. His 'Pleasures of Hope' was produced in 1799, in his twenty-second year. It passed through four editions in twelve months, and continues to hold a high place in British poesy for its dignity of expression and nobleness of sentiment. The profits arising from the sale of that poem enabled him to travel in Germany, where he witnessed the battle of Hohenlinden, which he commemorated in a piece 'Hohenlinden,' given in the seventh edition of his 'Pleasures of Hope.' Other scenes suggested other pieces. At the same time appeared his most popular song, 'Ye Mariners of England.'

Having settled in London and married, he devoted his life to literary work. In 1809 appeared his second great poem, 'Gertrude of Wyoming, a Pennsylvanian Tale,' a piece much admired on both sides of the Atlantic—especially for its closing picture of the death of the heroine. It had reached a seventh edition in 1814. He also produced, about the same time, his renowned poem, 'The Last Man,' one of the sublimest pieces in the English language, and his soul-stirring lyric, the 'Battle of the Baltic,' 'The Rainbow,' and other pieces.

His 'Specimens,' &c., mentioned above, appeared in 1819, and from 1820 to 1831 he edited 'The New Monthly Magazine.' He also compiled 'Annals of Great Britain,' and contributed articles to encyclopædias. In 1824 he sent forth 'Theodoric,' and other poems. Other works by him were, 'Letters from Algiers;' 'The Life of Mrs. Siddons' (two volumes, 1834); 'The Pilgrim of Glencoe, and other Poems' (1842); 'The Life of Petrarch' (two volumes, 1841).

He was elected, three years in succession, Lord Rector of the University of Glasgow, and held in high honour, not only for his genius, but also for the services he rendered to the cause of education and freedom. He was a co-worker with Lord Brougham and other eminent persons in their plans to promote the education of the people; and when his remains were justly carried to 'Poets' Corner,' in Westminster Abbey, to receive honourable burial, many public men gathered around his grave. He died at Boulogne, where he had gone with a view to recruit his health, on July 13, 1844.

INGRAM COBBIN, M.A. (1777-1851.)

'If 'tis sweet to mingle where.'—894 *Bapt.*; 82 *G. Bapt.*; 1003 *Spurg.*

'Lord, there is a throne of grace.'—874 *Bapt.*; 79 *G. Bapt.*

These hymns were contributed to the 'Baptist Selection' (1828). In 1820 Mr. Cobbin compiled 'The Village Hymn Book'; and in 1825 he translated the Rev. Cæsar Malan's hymns, and published them in a small volume.



IN December 1777 this useful author was born in London. While still young, he showed both talent and piety. Having inserted an elegy on the death of a clergyman in the 'Evangelical Magazine,' the Rev. Matthew Wilks, the editor, was so pleased with it, that he inserted a notice in the magazine, asking for an interview with the writer. Mr. Wilks having thus become acquainted with him, encouraged him to enter the ministry. For this purpose he went to study at Hoxton College, in 1798. In 1802 he was ordained as a Congregational minister at South Molton. Subsequently he fulfilled his ministry at Banbury, Holloway, Putney, and Crediton successively. He was then, for two years, secretary of the British and Foreign School Society, and afterwards sought again to resume his ministry, but his health was not equal to the undertaking. In 1819 he took a prominent part in founding the Home Missionary Society, and became its first secretary. In 1828, in consequence of continual illness, he turned aside from public duties to engage in literary work. He became a voluminous writer. Amongst his principal works were his 'Condensed Commentary on the Bible' (1837), and his 'Domestic Bible' (1844), which has been several times reprinted; his 'Evangelical Synopsis' (1833); 'The Child's Commentator on the Holy Scriptures' (new edition, 1846); 'The Cottage Commentator on the Holy Scriptures' (1828); several elementary school-books, which have had a large sale; 'The French Preacher; with an Historical Review of the Reformed Church of France' (1816); 'Scripture Parables in Verse' (1818); 'Moral Fables and Parables' (1832); 'Philanthropy, a Poem; with Miscellaneous Pieces' (1817); 'Statements of the Persecutions in the South of France, &c.' (three editions, 1815). His last effort was to dictate, from his dying bed, his 'Scriptural Light on Popish Darkness.' He died at Camberwell, triumphing in Christ, on March 10, 1851.

THOMAS COTTERILL, M.A. (1779-1823.)



HIS excellent clergyman was born December 4, 1779, at Cannock, in Staffordshire. After some previous education he studied at S. John's College, Cambridge, and graduated M.A. He was afterwards a fellow of the same college. In 1806 he was ordained, and entered upon his parochial work at Tutbury. After two years of useful labour there, he removed to Lane End, in the Staffordshire Potteries, where he remained for about nine years. He found the people in a morally dead condition, and was the means of reviving amongst them religious life. In 1817 Mr. Cotterill became perpetual curate of S. Paul's, Sheffield, where his evangelical zeal was still maintained, though not without opposition on the part of some of his congregation. While in the prime of life, and in the midst of his labours at Sheffield, he was cut down, after a short illness, on December 29, 1823, aged 44, leaving a wife and five children to lament his loss.

Mr. Cotterill was the author of a volume of Family Prayers, which had reached a sixth edition in 1824. But he is chiefly known as an author for his hymn-book: 'A Selection of Psalms and Hymns for Public and Private Use, adapted to the Services of the Church of England.' This is a compilation of evangelical hymns, and it includes a few by the compiler himself. It was first prepared for his congregation at Lane End; being favourably received, it had reached a fifth edition in 1812. The eighth edition was published at Sheffield, in 1819. It contained 150 psalms, and 367 hymns. In the preface, he vindicates the use of hymns in worship, not only on Scripture grounds, but also because 'hymns have been annexed to the Prayer Book from the time of the Reformation without any legislative or royal sanction.' In the preparation of this edition Mr. Cotterill had the assistance of Montgomery, many of whose hymns were introduced. Mr. Cotterill introduced his hymn-book to his congregation as a matter of course; but a few of its members, who did not work amicably with their pastor, opposed its introduction as irregular, and carried their opposition so far that the matter was taken into the Ecclesiastical Court, at York, where it was tried, in July 1820, before Granville Venables Vernon, the commissary on the occasion; but the matter was settled by both parties agreeing to accept the mediation of the Archbishop. The course the Archbishop pursued was to pass in review the hymns submitted

by Mr. Cotterill, and adopt or reject them. He also added some from the book he used at Bishopthorpe. The proofs were also read by Mr. Montgomery. Some of the hymns were much altered. 'Good Mr. Cotterill and I,' says Montgomery, 'bestowed a great deal of labour and care on the compilation of that book; clipping, interlining, and remodelling hymns of all sorts as we thought we could correct the sentiment or improve the expression.' Thus Montgomery was guilty of what he condemned. The hymn-book, as revised by the Archbishop, is used in the Sheffield churches and elsewhere in the diocese of York.

In a marked copy of the edition of 1819, recently discovered, three psalms and twenty-two hymns are attributed to Cotterill. They are not characterised by any distinguishing excellence. Montgomery has fixed the authorship of two. In his 'Christian Psalmist' he assigns to Cotterill the authorship of—

'O'er the realms of pagan darkness.'

412 *Bick*; 236 *Burgess*; 60 *Kemble*; 185 *S. P. C. K.*

And he also attributes to Cotterill—

'Let songs of praises fill the sky.'—219 *Mercer*; 428 *N. Cong.*

It is hymn 291 in his 'Christian Psalmist' (seventh edition, 1832); and 229 in Cotterill's eighth edition of his hymn-book (1819). In *Mercer* it is given in six-line stanzas, and with very slight variation from the original. In the *N. Cong.* it is curtailed and altered.

'Jesus, exalted far on high.'

163 *Bick.*; 176 *Burgess*; 621 *Kemble*; 63 *Mercer*; 352 *N. Cong.*; 79
R. T. S.; 706 *Spurg.*; 82 *S. P. C. K.*; 196 *Windle.*

This is also by T. Cotterill (1812).

'Not unto us, but Thee, O Lord.'—396 *E. H. Bick.*; 288 *S. P. C. K.*

This is by T. Cotterill (1812), based on a hymn by John Cennick (1743).

MARIANNE NUNN. (1779–1847.)

'One there is above all others.'—444 *E. H. Bick.*; 891 *Leeds.*

This hymn was prepared by Miss Marianne Nunn for the collection, by her brother, the Rev. John Nunn, entitled 'Psalms and Hymns.' It was contributed when the collection was formed, and its object was to adapt to the Welsh measure 'Ar hyd y nos,' the well-known hymn of John Newton (1779) beginning with the same line.



ISS NUNN was born at Colchester, in 1779, lived in retirement, and died, unmarried, in 1847. The Rev. Preston Nunn, of Church Stretton, Shropshire, is a surviving brother.

THOMAS MOORE. (1779-1852.)

‘Thou art, O God, the life and light.’—233 *Leeds*.

This is found at p. 269, vol. iv., of ‘Moore’s Collected Works’ (1856). It is founded on Psalm lxxiv. 16, 17, ‘The day is thine, the night also is thine,’ &c. Its beauty is marred in the ‘Leeds’ by the omission of the following beautiful and characteristic stanza:—

‘When night, with wings of starry gloom,
O’ershadows all the earth and skies,
Like some dark beauteous bird, whose plume
Is sparkling with unnumber’d eyes—
That sacred gloom, those fires divine,
So grand, so countless, Lord! are Thine.’

‘O Thou who driest the mourner’s tear.’—562 *Leeds*; 291 *Windle*.

This is found at p. 275 of the same volume. Eight lines are omitted. It is founded on Psalm cxlvii. 3. Both pieces are found amongst ‘Sacred Songs,’ thirty-three in number, dedicated to the poet’s friend, Edward Tuite Dalton, Esq., in a dedication dated, Mayfield Cottage, Ashbourne, May 1816.

‘Sound the loud timbrel o’er Egypt’s dark sea!’—247 *Bick.*; 201 *E. H. Bick.*

This is another of the ‘Sacred Songs’ (p. 279). It is entitled ‘Miriam’s Song,’ and is founded on Exodus xv. 20.

‘Come, ye disconsolate, where’er ye languish.’—24 *Meth. N.*; 74 *Windle*.

This is another of the ‘Sacred Songs’ (p. 294).



It is not as a sacred poet that most readers will think of Thomas Moore, but the above pieces show that he sometimes took the sacred harp, and touched it with his skilful hand. Most of his works exhibit him as a man of genius and pleasure, without any high moral purpose in life, satisfied to bask in the sunshine of present prosperity, and putting forth his powers only when impelled by necessity or allured by ambition.

He was born in Aungier Street, Dublin, on May 28, 1779. His father was originally a grocer, and afterwards barrack-master at Dublin. To his mother, who was intelligent, and to whom he was much attached, he owed much. He was early a show-child, and excited wonder and pleasure by his recitations. As early as 1793 his verses appeared in the ‘Dublin Magazine.’ He studied at Trinity College, and graduated B.A. in 1798. In 1799 he went to London to pursue the study of the law, and to prepare his translation of Anacreon for the press. It was published by subscription in 1800, dedicated to the Prince of Wales, and brought the poet fame.

His first volume of original poems appeared in 1801, with the title ‘The Poetical Works of the late Thomas Little.’ Lord Moira obtained for him the laureateship, and in 1803 the office

of Registrar of the Admiralty Court of Bermuda. In consequence of this appointment he made a visit to the West Indies; but soon returned, having appointed a deputy to fill his place. The fruit of this visit was his 'Epistles, Odes, and other Poems,' published in 1806. Later we find him acting in a private theatre at Kilkenny, where he fell in love with one of the actresses, Miss Dyke, whom he married on March 25, 1811. For a time he lived in London, but subsequently removed to Kegworth, Leicestershire, to be near Lord Moira's library. His 'Irish Melodies,' unrivalled for their beauty of expression, their sentiment, and pathos, were produced at intervals between the years 1807 and 1834, and he received for them a very liberal remuneration.

In 1813 he removed to Mayfield Cottage, Ashbourne, Derbyshire, where he worked at his poem 'Lalla Rookh,' for which he was to receive 3,000*l*. In 1817 he removed to Hornsey, and in May of that year 'Lalla Rookh' was published. This piece of Oriental romance, into which are inwrought four separate poems, is remarkable, not only for the poetic ability it displays, but also for the skill with which Oriental scenery is depicted. Several editions of this poem were sold within the year. In the same year he paid a visit, with the poet Rogers, to Paris, and gleaned the materials for his satire 'The Fudge Family in Paris.' On his return he took up his abode at Sloperton, on the invitation of Lord Lansdowne.

A great blow fell on the poet in 1819, when he learnt that his deputy at Bermuda had embezzled a large sum, for which he was held responsible. He thought it desirable to retire for a time to the continent, where he travelled with Earl Russell, who published his memoirs (1853-56), and extended his journey to visit his brilliant contemporary, Lord Byron. His family joined him on the continent, and he remained there for a considerable time. His pecuniary embarrassments darkened his otherwise joyous and sparkling life. The liberality of his publisher, Murray, the success and extent of his authorship, and the handsome salary he received for political squibs in 'The Times,' did not suffice to keep him clear of financial difficulties. He was a great favourite in aristocratic circles, and was held in honour in his own country, where he was urged to come forward as M.P. for either Limerick or Trinity College, Dublin. In 1835 he received a pension of 300*l*. per annum from the crown. His fine powers did not retain their natural force till the end. He was depressed by the loss of all his children, and suffered from softening of the brain. He died on February 26, 1852, in the home at Sloperton, where he

had lived for many years. Other works by him were, 'The Journal of a Member of the Pococurante Society,' a poem; 'The Loves of the Angels' (1822); 'Memoirs of Captain Rock' (1824); 'Life of Sheridan' (1825); 'The Epicurean' (1827), an Eastern tale in prose; 'Memoirs of Lord Byron,' 2 vols. (1830); also a Life of Lord Edward Fitzgerald. He also published his collected poems, in 10 volumes, with notes, in 1841-42.

RALPH WARDLAW, D.D. (1779-1853.)



HIS eminent Nonconformist divine was born at Dalkeith. His father, who was a merchant, removed to Glasgow during his son's infancy, and was a magistrate there for some years. His mother was a descendant of the illustrious Ebenezer Erskine, the father of the Secession Church. Young Wardlaw, having studied from his boyhood in the University of Glasgow, entered the Theological Seminary of the Secession Church, intending to be a minister of that church; but when the Revs. Ewing and Innes left the Established Church to become Congregationalists, the young student entered into the controversy, and resolved to join the seceders. He became a member of Mr. Ewing's church.

Subsequently he gathered a congregation, and, with the assistance of friends, erected a chapel in Albion Street, Glasgow. Eight years after, he added to his pastoral duties those of a Professor in the Theological Academy that was then founded by the Congregationalists. He filled both offices till his death, and for twenty-four years received no remuneration for his professorial work. In 1819 his increased congregation removed to a much larger chapel they had erected in West George Street, at a cost of more than 10,000*l*. In the year 1853, ministers of all denominations joined to celebrate, with every mark of respect, the jubilee of Dr. Wardlaw's ministry. He had been invited to the presidency of Hoxton Academy in 1817, to that of Spring Hill College in 1837, and to Lancashire Independent College in 1842, but had declined each gratifying and honourable invitation. He received his diploma of D.D. from Yale College in 1818. Dr. Wardlaw married early, having been united to his cousin Jane, daughter of the Rev. Mr. Smith, of Dunfermline, in August 1803. Of his numerous children one honourably represents his father in the Congregational ministry, the Rev. J. S. Wardlaw, M.A., formerly a missionary in Bellary, and now Principal of the Mission College, Highgate, London.

Wardlaw's History of Glasgow, 1841-42.

Dr. Wardlaw possessed a mind of great grasp and power. The bent of it was towards careful analysis and sound reasoning. He had skill to distinguish things that differed, and felt at home in polemics and philosophy ; yet he was not without the play of wit and the graces of a refined taste. Every noble public object found in him an earnest advocate. In everything he was the divine ; his philosophy as well as his religion being built on Bible truth. As an author, Dr. Wardlaw was widely known : one of his principal works was entitled ‘Discourses on the Principal Points of the Socinian Controversy.’ This work went through several editions. He was also the author of ‘Unitarianism Incapable of Vindication,’ and of ‘Discourses on the Sabbath’ (1832). His work on ‘Christian Ethics’ (1833) was the first of the Congregational Lectures. It had reached a fifth edition in 1852. He also wrote ‘Letters to the Society of Friends,’ ‘Lectures on Ecclesiastical Establishments,’ ‘Lectures on Ecclesiastes,’ on ‘Baptism’ (this had reached a third edition in 1846), on ‘Miracles,’ on ‘Female Prostitution’ (this had also reached a third edition in 1846), a ‘Memoir of Dr. McAll,’ ‘Memoirs of Rev. John Reid,’ besides other sermons, essays, and memoirs. His posthumous works, consisting of expository lectures on parts of the Old and New Testaments, were published by his son, the Rev. J. S. Wardlaw, in 8 vols., in 1861.

Dr. W. Alexander, of Edinburgh, in his interesting ‘Memoirs of Dr. Wardlaw’ (1856), has shown the connection the subject of his memoir had with hymnology. As a youth, Dr. Wardlaw had attempted to write poetry ; and when at college he wrote a satire, that was read though not published, called ‘Porteousiana.’ It was on the Rev. Dr. Porteous, a Glasgow minister, who had published a pamphlet, ‘The New Light Examined,’ criticising the proceedings of the Associate Synod. And at various times in his life Dr. Wardlaw showed a rhyming tendency, sometimes, when travelling, putting the whole account of his journey in his home-letter in rhyme. //

In 1803, while he was awaiting the completion of his chapel at Glasgow, he prepared a selection of hymns to replace the inferior ‘Tabernacle Selection’ then in use by Congregationalists in Scotland. He was assisted in this work of preparation by Dr. Charles Stuart. Some of the hymns were altered, and a Scripture arrangement was adopted. The first edition of the work in this revised form was published in May 1803 : it contained 322 hymns. Some years afterwards a supplement was added, containing 171 additional hymns : of these eleven were by the editor, Dr. Wardlaw.

They were hymns of sterling excellence, and they have been inserted in several collections: two of the eleven had previously appeared in the 'Missionary Magazine,' volume viii. page 48. Dr. Alexander has given all these hymns in his Appendix to the 'Memoirs.'

'Lift up to God the voice of praise.'

279 *Alford* ; 125 *G. Bapt.* ; 193 *Burgess* ; 228 *Leeds* ; 288 *N. Cong.* ; 16 *Read*.

Those who maintain that hymns should be confined to the utterance of praise, according to the canon of Augustine—'Hymni laudes sunt Dei cum cantico, hymni cantus sunt continentes laudem Dei. Si sit laus, et Dei laus non sit, non est hymnus ; si sit laus, et Dei laus, et non cantetur, non est hymnus. Oportet ergo, ut, si sit hymnus, habeat hæc tria : et laudem, et Dei, et canticum'—will find their wishes fully met in this most comprehensive and soul-moving hymn of praise : it is one of the eleven.

'Hail ! morning known among the blest.'—756 *N. Cong.*

This excellent Sabbath hymn is also one of the eleven. It is given with the omission of one verse.

JOSEPH DACRE CARLYLE, B.D.

This learned and accomplished divine accompanied the Earl of Elgin, in 1799, when he went as ambassador to the Porte. The object of Mr. Carlyle's journey was to ascertain what literary treasures there were in the public library of Constantinople. He extended his journey to Asia Minor, and the islands and shores of the Archipelago. The scenes of his travels awakened his muse, and he published, in 1805, 'Poems, suggested chiefly by Scenes in Asia Minor, Syria, &c.' Illness prevented him from revising his poems, and they were edited by Susanna Maria Carlyle. The volume includes some miscellaneous pieces and three religious pieces at the end. One is the hymn—

'Lord, when we bend before Thy throne.'

79 *A. and M.* ; 83 *Alford* ; 881 *Bapt.* ; 176 *Bick.* ; 216 *Burgess* ; 72 *Hall* ; 73 *Harland* ; 48 *Mercer* ; 810 *N. Cong.* ; 69 *People* ; 28 *S. P. C. K.* ; 244 *Windle*.

The original is headed 'A Hymn before Public Worship.' It consists of three eight-line stanzas.

'Lord, when we creation scan.'—104 *Bapt.* ; 217 *Burgess*.

This is given in 'The Theological and Biblical Magazine' (1807).



THE REV. J. D. CARLYLE was born at Carlisle in 1759. He became Professor of Arabic in the University of Cambridge in 1794, and afterwards Vicar of Newcastle-on-Tyne. He was the author of 'Rerum Ægyptiacarum Annales' (1792); 'Specimens of Arabian Poetry, &c.' (1796); and he edited 'The Old and New Testaments, in Arabic' (1811). He died in 1804.

KRISHNOO PAL.

‘O thou, my soul, forget no more.’—245 *Bapt.*; 426 *Bick.*; 377 *Spurg.*

This touching and beautiful hymn has a special interest as the production of the first Christian convert at Serampore in India. It is one of several he wrote in Bengalee. The translation was made by Joshua Marshman in 1801.



RISHNOO PAL was one of the first-fruits of the early labours of Baptist missionaries in India. Late in the last century he was baptized in the river Ganges, near the missionary premises at Serampore. The courage he displayed as a Hindoo, in breaking his caste, was followed by a life of Christian devotedness. He became a native minister, made many converts, and died peacefully and triumphantly in Christ.



JOHN MARRIOTT. (1780–1825.)

‘Thou, whose almighty word.’

220 *A. and M.*; 60 *Alford*; 424 *Bick.*; 342 *Burgess*; 187 *Harland*; 472 *Kemble*; 243 *Mercer*; 917 *N. Cong.*; 3 *S. P. C. K.*; 250 *Sal.*, &c.

The Rev. J. Marriott dates this hymn 1813. It is in a MS. of his father's own compositions, between two pieces dated 1813 and 1814. His father did not publish any of his numerous pieces, but two volumes of his sermons were published in 1818 and 1838.



E was a son of the Rev. R. Marriott, D.D., and was educated at Rugby and Oxford. After being private tutor in the family of the Duke of Buccleuch, he received from him the living of Church Lawford, in Warwickshire; but his wife's health compelled him to live in Devonshire, where he held curacies, and died at Broad Clyst, near Exeter.



SAMUEL WHITLOCK GANDY. (DIED ABOUT 1858.)

‘His be the “victor's name.”’—680 *Spurg.*

This is part of a quaint and peculiar piece given in two parts, Nos. 43 and 44, in ‘Hymns for the Poor of the Flock’ (1837).



THE REV. SAMUEL WHITLOCK GANDY was for many years an earnest evangelical clergyman, vicar of Kingston-cum-Richmond. His ministry was much valued; and in 1859, after his death, his sermons and expositions were published, edited by the Rev. T. Ludlam. The sermons date from 1827 to 1842.



GEORGE CROLY, LL.D. (1780-1860.)

'Behold me, Lord, and if Thou find.'—35 *Windle*.

'Lift up your heads, ye gates of light.'—215 *Windle*.

There are also three other hymns (Nos. 245, 354, and 388), by Dr. Croly, in Windle's Collection.



R. CROLY was born in Dublin, on August 17, 1780. After receiving his education at Trinity College, where he graduated M.A. in 1804, and taking Orders in the Established Church, he was for a few years a curate in the North of Ireland.

But about the year 1810 he went to London, to devote himself to literary labours. In 1831 he received the degree of LL.D. from Dublin University. Having produced several works of genius in prose and verse, he obtained in 1835, through the kind offices of Lord Lyndhurst, who acted in accordance with the wishes of his predecessor in office, the united living of S. Bene't Sherehog, with S. Stephen's, Walbrook. Dr. Croly had previously, from 1832 to 1835, taken charge of the parish of Romford, in Essex. His wife, whom he had married in 1819, died in 1851. He had other domestic losses, and his son George fell in battle in India. Dr. Croly died suddenly, while walking in Holborn, on November 24, 1860. The following are some of his principal works:—
 'Paris in 1815,' referring chiefly to the art treasures of that city;
 the 'Angel of the World' (1820); 'Illustrations from the Antique';
 'Catiline,' a tragedy (1822); 'Salathiel,' a prose romance (1855);
 'The Modern Orlando,' a satirical poem (1846); 'Marston'; 'Tales of the Great S. Bernard'; 'Life of Edmund Burke'; 'Life of King George IV.'; 'S. Stephens, or Pencillings of Politicians' (1839);
 also a work on the 'Apocalypse' (third edition, 1838); 'Scenes from Scripture,' in verse (1851); 'Discourses' (1847); and in 1854
 'Psalms and Hymns for Public Worship,' containing ten psalms and ten hymns by himself. Dr. Croly was also a frequent contributor to 'Blackwood's Magazine.' After his death his son published a work by his father on the 'Book of Job.' Dr. Croly was an extreme Conservative in politics and religion, and fierce as a denouncer of the liberalism and latitudinarianism of his time. His genius was splendid in its coruscations, but it has not left any solid monument of its greatness.

THOMAS MORELL. (1781-1840.)



PROFESSOR THOMAS MORELL, who was best known as the theological and resident tutor of Coward College, was born at Maldon, Essex. He studied for the ministry at Homerton College, and afterwards became pastor of a Congregational Church at St. Neots, Huntingdonshire, in which position he continued for twenty years. In 1821 he became the divinity tutor of Wymondley Academy, and removed to London with that institution in 1833, when it took the name of its munificent supporter, Mr. Coward, and was stationed in the metropolis in order that its students might attend the literary course at University College. Mr. Morell filled with honour to the end of his life the professorial chair of his great predecessor, Dr. Doddridge, being like him a hymn-writer as well as a theologian and a preacher. He published at various times a series of volumes entitled 'Studies in History,' together with a poem called 'The Christian Pastor' (1809), a poem in three books, in its manner resembling Cowper's Works, and containing many excellent passages, and a few occasional sermons. He is the author of—

'Father of mercies, condescend.'—900 *N. Cong.*

A better missionary hymn of his is :—

'Go, and the Saviour's grace proclaim.'—849 *Leeds.*

The Rev. Thomas Morell, of Little Baddow, has kindly given the occasion when his uncle's hymn, 900 'N. Cong.,' was first used. Most likely the hymn was written for that occasion. It was at the ordination of the Rev. Charles Mault, who was a member of Mr. Morell's church at St. Neots, and who was then (1818) being set apart for the work of a missionary of the London Missionary Society in India. Mr. Morell also wrote a hymn on the death of the Princess Charlotte, some lines on the removal of the College from Wymondley to London, and some hymns and pieces which were in a MS., now unfortunately lost, but which was for a long time in the possession of his relative, Mrs. Metcalf, of Roxton Park.

JOHN BICKERSTETH, M.A. (1781–1855.)

'Israel's Shepherd, guide me, feed me.'—360 *Bick.*; 298 *E. H. Bick.*

'Hast Thou, Holy Lord, Redeemer?'—358 *Bick.*

These hymns are found in this author's 'Psalms and Hymns, Selected and Revised for Public, Social, Family, or Secret Devotion' (1819).



REV. JOHN BICKERSTETH, a brother of the Rev. Edward Bickersteth, of whom we have given a sketch, was born at Kirkby Lonsdale, on June 19, 1781. After receiving some educational training at a grammar-school there, he entered Trinity College, Cambridge, in 1808, where he graduated M.A. He was vicar of Acton, Suffolk, and afterwards rector of Sapcote, Leicestershire. He wrote Catechisms on the Lord's Supper and on Confirmation, and published some sermons and courses of sermons and lectures. He died on October 2, 1855. The present Bishop of Ripon is his fourth son.

GERARD THOMAS NOEL, M.A. (1782–1851.)

'If human kindness meets return.'

726 *Bapt.*; 762 *G. Bapt.*; 370 *Bick.*; 726 *Leeds*; 877 *N. Cong.*; 374 *N. Pres.*; 393 *R. T. S.*; 945 *Spurg.*; 181 *Windle.*

This favourite hymn is found, with a few others of like excellence, at the end of a work entitled, 'Arvendel, or Sketches in Italy and Switzerland,' by the author whose name is at the head of this sketch. The work consists of accounts of travels, with poems and hymns (second edition, 1813). Besides this work, Mr. Noel was the author of 'A Selection of Psalms and Hymns from the New Version of the Church of England, and others, Corrected and Revised for Public Worship' (third edition, 1820). This consists of 220 hymns, and most of the Psalms. Several of the hymns are by Mr. Noel. He published 'Fifty Sermons for the Use of Families,' 2 vols. (new edition, 1830), and also separate sermons; and after his death, his 'Sermons preached in Romsey' appeared with 'A Preface by the Bishop of Oxford' (1853).



THE HON. AND REV. GERARD T. NOEL was the second son of Sir Gerard Noel Noel, Bart., and the Baroness Barham, elder brother of the excellent Rev. Baptist W. Noel, and younger brother of the first Earl of Gainsborough. He was born on December 2, 1782. His studies were pursued at the Universities of Edinburgh and Cambridge. At Cambridge he studied at Trinity College, and graduated M.A. As a clergyman of the Established Church, he was at first curate of Radwell, Hertfordshire—then vicar of Rainham, Kent, and curate of Richmond, Surrey. In 1834 he was canon of Winchester, and in 1840 he became vicar of Romsey, where he died on February 24, 1851.

WILLIAM BENGO COLLYER, D.D., LL.D., F.A.S.
(1782-1854.)



HIS popular London preacher was born at Blackheath Hill, and studied at Homerton College, under Dr. J. Pye Smith. Before completing his twentieth year he became pastor of a Congregational Church at Peckham, and he continued to occupy that position to the end of his long and useful life. At his ordination, in December 1801, the church at Peckham consisted of only ten members. But it soon increased, and at length his popularity rendered a larger chapel necessary; and in 1817 Hanover Chapel was built. It was thus named in honour of the Duke of Sussex, of the House of Hanover, who was present at the opening services. For about twelve years from 1814, Dr. Collyer was also pastor of the church assembling in Salters' Hall. Both at Peckham and at Salters' Hall he was the means of reviving the spiritual life of the people, and of gathering in converts; he also succeeded in restoring sound doctrine when it was giving place to serious error.

For half a century Dr. Collyer was one of the most popular Dissenting ministers in London, attracting sometimes even the Royal dukes within the walls of his crowded chapel. It was through the Duke of Kent that he received his degree of D.D. from the University of Edinburgh in 1808. He was also much beloved by his brethren in the ministry, and by a large circle of admiring friends, and most of all by the members of his own attached family. His fidelity to the great facts of the Gospel was marked by all, and his works on theology remain as a testimony to the truths he taught. They are in the form of 'Lectures on Scripture Prophecy' (1809), 'Facts' (1809), 'Miracles' (1812), 'Parables' (1815), 'Doctrines' (1818), 'Duties' (1819), 'Comparisons' (1823). He died on January 9, 1854. Within a month of his death he preached his last sermon, from the words 'How wilt thou do in the swellings of Jordan?'

In 1812 Dr. Collyer published a collection of hymns for the use of his congregation. Some of the hymns are original, and others are by various authors. All the hymns by each author are arranged together, and the author's name is given. There are 979 hymns in the collection, and the last 57 are by Dr. Collyer himself. Several of them, though not without traces of genius, are of a stilted sensational character, and are therefore wisely omitted from our collections. In 1837 Dr. Collyer published 'Services

suited to the Solemnisation of Matrimony, Baptism, &c.' This work contained 89 hymns written by himself.

The hymns in use written by him, without displaying any high poetical talent, are of the useful character we might expect from one who, as a minister, knew the requirements of public worship, and who, as a compiler of a collection, found it necessary to supply some hymns suitable for special occasions. Like some of the early Nonconformist preachers, Dr. Collyer prepared some of his hymns to be sung after his sermons, and they were founded on the texts.

'Return, O wanderer, return.'

387 *E. H. Rick.*; 520 *N. Cong.*; 210 *Reed*; 521 *Spurg.*; 326 *Windle*.

This is the 928th hymn in his Collection (1812). It has six stanzas, and is entitled 'The Backslider' (Jer. xxxi. 18—20).

To Dr. Collyer also is attributed a share in the production of our rendering of Ringwaldt's well-known hymn—

'Great God, what do I see and hear?'

37 *A. and M.*; 55 *Hall*; 417 *Kemble*; 92 *Mercer*; 420 *N. Cong.*; 23 *Sal.*; 202 *S. P. C. K.*, &c.

J. C. Jacobi, in his 'Psalmodia Germanica' (1722), had translated Ringwaldt's hymn, written in 1585, in seven verses.

'Es ist gewisslich an der Zeit.

'Tis sure that awful time will come.'

Dr. Collyer saw one verse, probably given as the words of an anthem, and attributed to Luther. It is not known who put Jacobi's verse in the form Collyer saw, or whether it was a verse translated by some other poet immediately from the German. Taking this, he composed these additional verses, and put the following note in his collection (1812), page 545:—'This hymn, which is adapted to Luther's celebrated tune, is universally ascribed to that great man. As I never saw more than this first verse, I was obliged to lengthen it for the completion of the subject, and am responsible for the verses which follow.' The compilers of the 'New Congregational Hymn Book' have adopted Dr. Collyer's second verse with slight alterations, omitted his third verse, and adopted the latter half of his fourth verse, combining with it half of Ringwaldt's first verse. (*Vide* also under 'Ringwaldt.') It is the same in the Leeds, No. 390; but several collections give Dr. Collyer's three added verses, slightly altered, in addition to the first.



ANN GILBERT. (1782-1866.)

'Oh happy they, who safely housed.'—835 *Spurg.*



THE Taylors of Ongar were, perhaps, the most literary family in England in modern times; and Ann, the subject of this sketch, was a worthy member of the distinguished circle. Her brother Isaac was the celebrated author of 'Ancient Christianity' and many other works; and with Jane, her sister, she shared the labour and reward of their 'Hymns for Infant Minds' and other works. Their father, Isaac Taylor, was an eminent engraver; and when Ann, the subject of this sketch, was born (January 30, 1782), he was living in London, and assisting his brother Charles in the illustrations to the edition he was publishing of Calmet's 'Dictionary of the Bible.' In 1786 he removed to Lavenham, in Suffolk, still carrying on the same profession. But after preaching in the villages, he was ordained at Colchester, in 1796, as a Congregational minister. There they continued for fourteen years, Ann and Jane assisting their father in sketching and engraving for the works he prepared for the young. They also wrote together, 'Original Poems for Infant Minds' (1805), 'Nursery Rhymes' (1806), and other works named under 'Jane Taylor.' Eighteen of Ann's hymns were given in Dr. Liefchild's 'Original Hymns' (1842). Many of their hymns were highly commended. They have had a large sale, and are translated into several foreign tongues.

In 1811 the Taylors removed with their father to Ongar, in Essex, where he became pastor of the Congregational Church. For two years longer Ann remained at home, engaged in contributing to the 'Eclectic Review;' but in 1813 she married the
 * Rev. Joseph Gilbert, an eminent and learned Congregational minister, at that time classical and mathematical tutor at Rotherham College, in Yorkshire. In 1817 her husband undertook a pastorate at Hull, and in 1825 removed to Nottingham, where he continued his ministerial labours till his death, in 1852. During this period Mrs. Gilbert wrote the 'Convalescent,' twelve letters to those recovering from illness. Another work by her was, 'The Wedding among the Flowers.' She also wrote 'Hymns for Sunday School Anniversaries,' and a short memoir of her husband (1853). Notwithstanding her numerous literary claims, she was very devoted to the interests of her family, amongst whom she died, in Christian maturity, on December 20, 1866, at the advanced age of 85. *Some years ago son & daughter*

* *See N. & Mag. for Feb. 1852 p. 112.*

JOHN BOWDLER. (1783-1815.)

'Lord, before Thy throne we bend.'—199 *Burgess*; 207 *N. Cong.*

This Psalm is found at p. 215 of the first volume of 'Select Pieces in Verse and Prose,' by the late John Bowdler, jun., Esq., of Lincoln's Inn, Barrister-at-Law (third edition, 1818, 2 vols.) In the 'New Congregational' it is slightly altered and improved, and the last two verses are compressed into one. This selection from Mr. Bowdler's works first appeared in 1814. The posthumous edition (1816) contains a brief account of his history.



He was born in London, on February 4, 1783. After receiving some training at the grammar-school at Sevenoaks, he went to study at the school and college at Winchester. As a youth he was pious, and showed the possession of talent. At the age of 17 he was articled to a solicitor in London. He was exceedingly studious, and his duties were guided by a gentleman of eminence in the Court of Chancery. In 1807 he was called to the bar; but signs of consumption having appeared, it was thought necessary that he should leave England for the South of Europe. He set out in October 1810, and returned in the August of the following year, and the year after that he wintered abroad. On his return his health seemed re-established, and he resumed the duties of his profession. But the weakness remained, and at length he broke a bloodvessel, and died on February 1, 1815.

His noble qualities had gained him an entrance into the charmed circle of Macaulay, Inglis, and Wilberforce, and the shock of the death of his attached friend Henry Thornton, Esq., is said to have hastened his own end. The third edition of his works includes the journal kept while on his travels, and some letters showing the intelligent piety of the writer. It contains also some very pleasing poetical pieces on various subjects. The main portion of it consists of reviews, theological tracts, and carefully elaborated essays on important themes. That one so pious and promising should fall so soon—when but 31 years of age—awakened regret, and lends a peculiar interest to his literary remains. The *Quarterlies*, to which he had contributed, paid a high tribute to his memory, and J. C. Colquhoun, in his 'Wilberforce, his Life, and his Times,' second edition (1867), has given a pleasing account of his interesting career.

JANE TAYLOR. (1783-1824.)

‘Great God, and wilt Thou condescend?’—865 *Leeds*; 472 *R. T. S.*



Of the well-known ‘Taylors of Ongar,’ Jane was not the least distinguished. Her father, Isaac Taylor, was, at the time of her birth (September 23, 1783), a skilful engraver, living at Red Lion Street, Holborn, London. In 1796 he became a Dissenting minister at Colchester. His son of the same name, Jane’s younger brother, was the eminent author of ‘The Natural History of Enthusiasm,’ and many other works. Between the years 1786 and 1796, the family had resided at Lavenham, where Jane showed much early talent, and wrote in verse. At Colchester she learned, with her sister Ann (afterwards Mrs. Gilbert), her father’s profession as an artist and engraver, and he bestowed much pains upon their general education. Her first printed piece was, ‘The Beggar Boy,’ in the ‘Minor’s Pocket Book’ for 1804. Ann had previously contributed to the same work. Her mother says of these contributions—‘The little pieces which they had sent to the “Minor’s Pocket Book” induced the publisher to enquire who the authors were; he then applied to them for any pieces they might possess. These they collected and sent, receiving ten pounds for them, and afterwards five, with a promise of fifteen more for a second volume. The arrival of the first sum was an interesting and memorable event.’ We learn from the late Isaac Taylor’s ‘Memoirs, &c. of Jane Taylor’ (1825)—recently reprinted in ‘The Family Pen, by Rev. Isaac Taylor, M.A.’ (1867)—that ‘The little volume of “Original Poems for Infant Minds, by Several Young Persons” (1805), was found to be highly acceptable to children, and so useful in the business of early education, that, in a very short time, it obtained an extensive circulation. It was quickly reprinted in America, and translated into the German and Dutch languages. What share of this success belongs to each of the contributors to the volume could not be ascertained, even if to make the enquiry were of any importance.’ The second volume of ‘Original Poems’ met with equal favour. The little work, ‘Rhymes for the Nursery,’ appeared in 1806; it was written by the two sisters, Ann and Jane. In 1810 some of her pieces appeared in ‘The Associate Minstrels,’ of which we give an account in our sketch of her friend ‘Josiah Conder.’

In that year Mr. Taylor removed to Ongar, in Essex, to carry on his ministry there. In 1814 Jane went to reside at Marazion,

in Cornwall. There she numbered amongst her friends Miss Anne Maxwell (afterwards the wife of the hymn-writer, the Rev. Henry Lyte), Miss Greenfell (who had been betrothed to the lamented missionary, Henry Martyn), and others, who exercised a beneficial influence upon her developing religious life. There she finished her tale, entitled 'Display,' in 1815. There also she prepared the work in which she engaged with most zest—her 'Essays in Rhymes,' which appeared in 1816. In the same year she commenced her contributions to the 'Youths' Magazine.' It was not till the year 1817 that she felt the joy of personal salvation, although she had been religious before, and had engaged in Sunday-school teaching and other useful works. About that time a disease began to develop itself, which rendered it necessary for her to desist from literary labour. She died a happy Christian death, in April 1824. Besides the works already mentioned, she wrote with her sister, 'Lined Twigs to Catch Young Birds,' 'Rural Scenes,' 'City Scenes,' 'Incidents of Childhood' (1821), 'The Linnet's Life' (1822), and jointly with her mother, 'Correspondence Between a Mother and Her Daughter at School' (1817). In 1824 her brother published 'The Contributions of Q. Q.,' consisting of numerous papers by her on religious and miscellaneous subjects, chiefly in prose, contributed to the 'Youths' Magazine.' Her own failure of health had rendered her unequal to the task of editing this work. Many editions of it have been sold. Her chief success was in the production of her hymns; their unaffected simplicity and suitability to children strike every reader. Of their production, she says: 'I think I have some idea of what a child's hymn ought to be; and when I commenced the task, it was with the presumptuous determination that nothing should fall short of the standard I had formed in my mind. In order to do this, my method was to shut my eyes, and imagine the presence of some pretty little mortal, and then endeavour to catch, as it were, the very language it would use on the subject before me. If in any instances I have succeeded, to this little imaginary being I should attribute my success. And I have failed so frequently, because so frequently I was compelled to say, "Now you may go, my dear; I shall finish the hymn myself."'

REGINALD HEBER, D.D. (1783–1826.)



HIS poet-bishop belonged to an ancient Yorkshire family, and was the son of a father of the same name, who was rector of Malpas, in Cheshire. After displaying unusual talent in childhood, he commenced his collegiate career at Brasenose College, Oxford, in November 1800. In the following year he gained the Chancellor's prize for a Latin poem on 'The Commencement of the New Century.' During his brilliant University course, he produced, in 1803, his prize poem on 'Palestine;' and later his English prose essay on the 'Sense of Honour.' Soon after, he made an extended tour in Germany, Russia, and the Crimea, making valuable notes, and familiarising himself with men and manners in foreign lands.

On his return, he entered upon the living of Hodnet, in Shropshire. He was the Bampton Lecturer for 1815, and in 1822 he wrote a Life of Jeremy Taylor. In the same year he was appointed to the preachingship of Lincoln's Inn, and urged to accept the bishopric of Calcutta. This latter appointment he at first refused, for the sake of his wife and child; but at length, impelled by missionary zeal, he accepted it, and embarked for the East Indies on June 16, 1823. The extraordinary extent of his diocese, which included more than the whole of India, laid so heavy a burden of toil upon him, that in three short years it sunk him to the grave. His published journal of his travels shows his remarkable assiduity and his devotedness to his work. He died at Trichinopoly, of apoplexy, while on a visitation, on April 2, 1826. In addition to the above-mentioned works, he contributed to the 'Quarterly Review,' and commenced a 'Dictionary of the Bible.' His 'Journey Through India' (2 vols.) reached a twelfth edition in 1865.

His hymns are dear to every section of the Christian Church—elegant in structure, flowing in rhythm, and charged with Christian sentiment. It has been objected to them that some of them are odes, rather than hymns, and that they are built on natural rather than on revealed religion. Thus it is said, that in—

'From Greenland's icy mountains,'

the appeal is to the winds and waters—

'Waft, waft, ye winds,' &c. (ver. 4);

and that his hymn—

'Brightest and best of the sons of the morning,'

is an apostrophe to a star. But this is a form of hypercriticism from which many of his thoroughly Christian hymns sufficiently defend him. Yet it is felt by all, however much they may approve his hymns, that they carry the poetic element to its utmost point, and have a marked character of their own. They are usually distinguished by a rhetorical flow, and an elevation of manner and imagery, that threaten to take them out of the class of hymns, and rob them of the pious moderation we ordinarily expect to meet with in such productions.

While at Hodnet, Heber was dissuaded by the Archbishop of Canterbury from the project of publishing a hymn-book for the use of the Church at large. But some of his hymns appeared in the 'Christian Observer' for 1811, with the initials 'D. R.' (Reginald D. reversed). In 1812 he published a small volume of 'Poems and Translations for Weekly Church Service,' which has gone through many editions; and even amid the toils of his vast Indian diocese he found time to carry out his favourite poetical pursuits.

'Brightest and best of the sons of the morning.'

120 *Bapt.*; 258 *E. H. Bick.*; 50 *Chope*; 60 *Harland*; 583 *Kemble*; 273 *Leads*;
115 *Mercer*; 238 *Meth. N.*; 89 *R. T. S.*; 20 *S. P. C. K.*

An Epiphany hymn (1811).

'From Greenland's icy mountains.'

217 *A. and M.*; 266 *Alford*; 214 *Bapt.*; 413 *Bick.*; 261 *Chope*; 150 *Hall*;
479 *Mercer*; 912 *N. Cong.*; 253 *Sal.*; 181 *S. P. C. K.* (and all other collections).

The following is the account of the origin of this world-renowned hymn, given with the facsimile of the original (formerly in the possession of the late Dr. Raffles), which is printed at Wrexham, where it was written:—

'On Whitsunday, 1819,* the late Dr. Shipley, dean of S. Asaph and vicar of Wrexham, preached a sermon in Wrexham church, in aid of the Society for the Propagation of the Gospel in Foreign Parts. That day was also fixed upon for the commencement of the Sunday evening lectures, intended to be established in that church; and the late Bishop of Calcutta (Heber), then rector of Hodnet, the Dean's son-in-law, undertook to deliver the first lecture. In the course of the Saturday previous, the Dean and his son-in-law, being together at the vicarage, the former requested Heber to write "something for them to sing in the morning," and he retired for that purpose from the table, where the Dean and a few friends were sitting, to a distant part of the room. In a short time the Dean enquired, "What have you written?" Heber, having then composed the three first verses, read them over. "There—there, that will do very well," said the

Dean. "No—no, the sense is not complete," replied Heber. Accordingly he added the fourth verse, and the Dean being inexorable to his repeated request of "Let me add another!—O let me add another!" thus completed the hymn which has since become so celebrated. It was sung the next morning in Wrexham church, for the first time.'

The accuracy of Heber as a writer is seen in the fact that there is only one correction in the MS., the word 'savage' being altered to 'heathen.' This hymn is the more interesting because it is the expression of the missionary zeal that was the motive power of his devoted life.

'Hosanna to the living Lord!'

172 *A. and M.*; 3 *Alford*; 791 *Bapt.*; 734 *Bick.*; 159 *Chope*; 2 *Hall*;
58 *Mercer*; 312 *N. Cong.*; 6 *S. P. C. K.*; 29 *Sal.*, &c.

'The Lord shall come! the earth shall quake.'

183 *Bapt.*; 926 *G. Bapt.*; 543 *Bick.*; 328 *Burgess*; 10 *Chope*; 45 *Harland*;
11 *Kemble*; 386 *Leeds*; 76 *Mercer*; 417 *N. Cong.*; 201 *S. P. C. K.*, &c.

These were two of four hymns sent by Heber to the 'Christian Observer,' in October 1811. They were accompanied by a letter, having the signature 'D. R.,' complaining of the defects in existing Church hymns, such as the too familiar epithets applied to the Divine Being, and similar blemishes, and asking suggestions for improvement. The latter hymn is sometimes given in the altered form in which it appeared in Cotterill's Collection (fifth edition, 1815). In November of the same year (1811) others were sent to the same periodical, including—

'Lord of mercy and of might!'

88 *Alford*; 161 *Chope*; 264 *Leeds*; 302 *Mercer*; 209 *Meth. N.*; 332
N. Cong.; 115 *R. T. S.*; 17 *S. P. C. K.*, &c.

and some others were sent in the year 1812. After Bishop Heber's death, his widow, Mrs. Amelia Heber, published, in 1827, 'Hymns Written and Adapted to the Weekly Church Service of the Year.' This was intended for general adoption, and was to have been published in India, but the Bishop's early death prevented. It included hymns by Jeremy Taylor, Addison, Sir Walter Scott, Dean Milman, and others, and several by Heber himself, composed, at different intervals of leisure, during his parochial ministry in Shropshire. This book includes the four hymns already mentioned, and the three following:—

'The Lord of might from Sinai's brow.'

122 *Alford*; 185 *Bapt.*; 326 *Burgess*; 367 *Harland*; 135 *Kemble*; 376 *Leeds*;
91 *Mercer*; 290 *Meth. N.*; 416 *N. Cong.*; 561 *People*; 64 *S. P. C. K.*, &c.

This is his second hymn for the 'Sixth Sunday in Lent.'

'Holy, holy, holy! Lord God Almighty!'

314 *Bapt.*; 282 *E. H. Bick.*; 132 *Chope*; 115 *Harland*; 588 *Kemble*; 899
Leeds; 235 *Mercer*; 455 *N. Cong.*; 164 *People*; 77 *S. P. C. K.*, &c.

This is his 'Hymn for Trinity Sunday.'

'Thou art gone to the grave ! but we will not deplore thee.'

610 *Bapt.*; 916 *G. Bapt.*; 529 *Bick.*; 574 *Kimble*; 859 *Leeds*; 467 *Mercer*;
733 *N. Cong.*; 316 *R. T. S.*, &c.

This justly admired piece is found on page 150 of the last-mentioned hymn-book, and is written to be sung 'At a Funeral.'

'God, who madest earth and heaven.'

18 *A. and M.*; 316 *Alford*; 223 *Chope*; 19 *Mercer*; 441 *Peuple*; 154
S. P. C. K.; 14 *Sal.*; 129 *Windle*.

The first verse bears date 1827; the second verse is by the late Richard Whately, Archbishop of Dublin. The third verse in the New Salisbury is by the Rev. — Darling.

'The Son of God goes forth to war.'

263 *A. and M.*; 300 *Chope*; 134 *Harland*; 99 *Mercer*; 323 *N. Pres.*;
47 *Sal.*; 113 *S. P. C. K.*; 371 *Windle*.

'To Thee, O Lord, with dawning light.'—143 *S. P. C. K.*; 400 *Windle*.

This is a morning hymn, given with Heber's name, in a tract by a Lady, and followed by an evening hymn:—

'Creator of the starry frame.'

In Heber's Works (1842), there are fifty-seven hymns by him. There are two others that were published in a tract, as explained in the note to them.

MARIA DE FLEURY.

'Come, saints, and adore Him, come bow at His feet.'—442 *Spurg.*

Verse 1 of this hymn is the last of five verses of a hymn at p. 97 of 'Divine Poems and Essays on Various Subjects' (1791). The second verse in 'Spurg.' is not found in the original; and in the fourth line of the first verse, 'full' is put for 'grand.' The hymn is given in the same way in 172 'E. H. Bick.' Dr. Collyer, in his 'Supplement' (1812), gives verse 1 as the chorus to each verse. The original begins—

'Thou soft-flowing Kedron, by thy silver streams.'

Dr. Collyer also gives (1812) a somewhat extravagant though striking hymn, by the same authoress, entitled 'Panting for Heaven,' and beginning—

'Ye angels who stand round the throne.'



IN her 'Divine Poems, &c.' (1791), this authoress claims the indulgence of her readers because she had not enjoyed the advantages of a liberal education. Some of her pieces are dated as early as 1773. She wrote 'Henry, or the Triumph of Grace,' a sacred poem (1782), and 'An Ode' (1783). In her 'Divine Poems' there is a long piece entitled 'Immanuel,' in blank verse. Her versification is pleasing, and her sentiment always Christian; but her productions do not take their place beside the works of the writers of acknowledged genius. She was more remarkable as a

religious controversialist, and the Rev. John Ryland and other divines of that day welcomed her as a champion of orthodoxy. She wrote the following prose works:—‘A Serious Address to the Rev. Mr. Huntington;’ ‘Unrighteous Abuse Detected and Chastised, &c.’ (1781); ‘A Letter to Mr. Huntington’ (third edition, 1787); ‘Antinomianism Unmasked, &c.’ (1791), ‘Falsehood Examined at the Bar of Truth, or a Farewell to Mr. W. Huntington,’ &c. (1791).

PHŒBE HINSDALE BROWN. (1783–1861.)

‘I love to steal awhile away.’—760 *Leeds*; 718 *Reed*.

This beautiful Hymn appeared in the Rev. Asahel Nettleton’s ‘Village Hymns,’ 1825. The authoress is said to have been found fault with by a richer neighbour for her practice of retiring to a shady retreat for meditation, and to have written this in her own defence.



R. CLEVELAND, in his ‘Lyra Sacra Americana’ (1868), states that she was born at Canaan, New York, in 1783, was married to Mr. Timothy H. Brown, and that she died, October 10, 1861, at Henry, Illinois.

GEORGE CLAYTON. (1783–1862.)



HE subject of this sketch was the son and brother of distinguished Congregational ministers, and himself not less eminent in that capacity. He was born in London, on April 9, 1783, and, after pious training, early became a decided Christian. Having enjoyed considerable educational advantages, the young student went to Hoxton Academy, to prepare for the ministry. Before he had quite completed his nineteenth year he became assistant-minister, with Mr. Kingsbury, at Southampton, and two years after, in 1804, entered upon the pastorate of a Congregational Church at Walworth. In that position he continued for more than half a century, labouring with continued and growing usefulness and success. He gave himself wholly to his popular and evangelical ministry, and at the same time used his talents and position for the advocacy of those institutions that are for the furtherance of the Gospel in the world.

Full of years he at length, on July 14, 1862, departed in peace and in Jesus. On his last Sabbath he said, ‘I know the hand of the Lord is upon me, but I would not wish to raise my little finger to alter any of His dispensations, for I feel that it is love, and I know that I have a home prepared for me above.’

In 1839 he published a course of sermons on 'Faith and Practice.' A full biography of Mr. Clayton is given in an interesting work, by the Rev. T. W. Aveling, entitled 'Memorials of the Clayton Family' (1867). One hymn is attributed to him—

'From yon delusive scene.'—969 *N. Cong.*
It is also in the American 'Sabbath Hymn Book.'

It is No. 153 in T. Russell's Selection (twelfth edition, 1827).

BERNARD BARTON. (1784-1849.)

BORN of parents who were members of the Society of Friends, this hymn-writer belonged to that denomination, and was known as the 'Quaker poet.' His ancestors had been manufacturers at Carlisle, but shortly before his birth his father removed to London, where Bernard saw the light on January 31, 1784. He was educated in a Quaker school at Ipswich. At the age of 14, he was apprenticed to Mr. Samuel Jesup, a shopkeeper at Halstead, in Essex, where he remained eight years. In 1806 he went to Woodbridge, Suffolk, and a year after married Lucy Jesup, the niece of his former master, and entered into partnership with her brother as a coal and corn merchant. But his happy married life was cut short by her death, a year after he had entered upon it; and he left Woodbridge and became private tutor in a family at Liverpool. After a year at Liverpool, he returned, in 1810, to Woodbridge, and became a clerk in Messrs. Alexander's bank, where he continued for about forty years, till his death. He did not marry again, but found a life-companion in his only daughter Lucy, who edited his 'Poems and Letters, with a Memoir,' in the year of his death (1849).

Some idea of Mr. Barton's life may be formed from what he says in a letter, dated '11 mo. 16, 1843.' Some of his words are these:—'I took my seat on the identical stool I now occupy at the desk, to the wood of which I have now wellnigh grown, in the third month of the year 1810; and there I have sat on for three-and-thirty years, beside the odd eight months, without one month's respite in all that time. I often wonder that my health has stood this sedentary probation as it has, and that my mental faculties have survived three-and-thirty years of putting down figures in three rows, casting them up, and carrying them forward, *ad infinitum*. Nor is this all—for during that time, I think, I have

put forth some half-dozen volumes of verse ; to say nothing of scores and scores of odd bits of verse contributed to annuals, periodicals, albums, and what not ; and a correspondence, implying a hundred times the writing of all these put together.' His life had two different elements—the daily routine, and the evenings, too often prolonged into the night, devoted to poetical efforts ; the excitement of launching new books, and the variety of a correspondence, generally literary and sometimes religious. Amongst his correspondents with whom he often communicated were Robert Southey and Charles Lamb, and he had occasional communications with Mrs. Hemans, the Howitts, Sir John Bowring, Lord Byron, and Sir Walter Scott. In 1824, the poet's moderate income received a little addition from the interest of 1,200*l.*, a sum presented to him, as a mark of esteem, by Joseph John Gurney, and a few other members of the Society of Friends ; and, in 1846, he received from the Queen an annual pension of 100*l.*, on the recommendation of Sir Robert Peel. After some indications of failing health, he died, almost suddenly, on February 19, 1849.

In 1812 Bernard Barton published his first volume of poems, called 'Metrical Effusions.' In 1818 he published, by subscription, 'Poems by an Amateur.' A volume of his 'Poems,' published shortly after in London, having gained the approval of the 'Edinburgh Review,' reached a fourth edition in 1825. In 1822 he sent forth his 'Napoleon,' which he dedicated and presented to George IV. Between 1822 and 1828 he published five volumes of verse, and during this period injured his health by his excessive application. His 'Poetic Vigils' appeared in 1824, and his 'Devotional Verses founded on Select Texts of Scripture' in 1827. After that period he wrote less, but continued to contribute to annuals. In 1836 he published a volume of collected fragments ; and in 1845 came out his last volume, 'Household Verses,' which he dedicated by permission to Her Majesty the Queen.

Bernard Barton's versification is easy and good, his diction tasteful and refined, his sentiment high in its moral tone, and he is not without pathos and beauty. He follows, though at a distance, his admired model, Cowper. Jeffrey justly pronounced him 'a man of a fine and cultivated rather than of a bold and original mind.'

'Lamp of our feet, whereby we trace.'

333 *Bapt.* ; 407 *Leeds* ; 327 *Meth. N.* ; 468 *N. Cong.* ; 244 *N. Pres.*

This is taken from a piece of eleven verses, on 'The Bible,' bearing date 1827, and in it several appropriate images are gathered together, without being crowded or confused.

'Walk in the light, so shalt thou know.'

483 *Bapt.*; 682 *N. Cong.*; 454 *R. T. S.*

This is a hymn to be commended for its simplicity and comprehensiveness—its unity of idea, happily retained along with variety in the aspects of that idea presented to view.

THOMAS HASTINGS, MUS. DOC. (BORN 1784.)



HIS writer is better known as a musician than as a poet, but he deserves an honourable place as a hymn-writer. Without equalling the productions of men of decided genius, his hymns are pleasing and tasteful in conception and diction, and rich in Scripture teaching and Christian sentiment. Their strong point is, as we might have expected from the special mission of the author, their adaptation for use in church psalmody. As musical Milton remembered in his poetry 'the pealing organ,' and the 'full-voiced quire'—

'In service high and anthems clear.'

and as Shakspeare often refers to the stage on which he acted, and writes with it in view, so this humbler bard writes not to be read, but to be sung. Thus his book of hymns begins—

'Attune the heart to praise,
In melody of song,
The hallowed anthem sweetly raise
Amid the choral throng.'

Thomas Hastings, the son of a physician, was born in Washington, Litchfield county, Connecticut, on October 15, 1784. At 12 years of age he removed with his father to Clinton, Oneida county, New York. A natural taste for music led him to give much attention to his favourite pursuit. On attaining manhood he became a trainer of church choirs, and began to publish books of instruction in music, and collections of musical pieces. From 1824 to 1832 he conducted a religious journal in Utica, and availed himself of his position to advocate his own views of church psalmody. It was during this period that he published his 'Union Minstrel, for the use of Sabbath Schools, &c.' (1830). At length, in 1832, a committee of twelve churches in New York invited him to come and make their psalmody what he had taught it should be. He accepted the invitation, and has been since that time residing there, and successfully carrying out his great work in the improvement of the psalmody of the Church. We omit the titles of his musical works, only mentioning one, as suggestive of what his life-work is—'The History of Forty Choirs,' published in 1854.

From the Library of the CC

In 1832, he published his 'Spiritual Songs;' in 1836, his 'Christian Psalmist: a Book of Psalms and Hymns for the Use of Churches;' in 1849, 'The Mother's Hymn Book: compiled from various Authors and Private Manuscripts, for the use of Maternal Associations, &c;' and in 1850, 'Devotional Hymns and Religious Poems.' It consists of 199 hymns and three poems. One of the poems, 'The Reign of Heaven,' extends to thirty-five pages. This poem is not equal to the author's hymns. The author explains in the preface that the reception of his earliest efforts had encouraged him in his habits of versification; that some of his pieces, published anonymously, had been widely circulated; and that some were written to enable him to make use of foreign pieces of music, for which they had not hymns of suitable metre. In 1864, he published his 'Church Melodies,' including some additional hymns.

Dr. Hastings is the author of several favourite hymns; one of the best known is the hymn—

'Why that look of sadness?'

the 107th in his 'Devotional Hymns' (1850).

'To-day the Saviour calls.'—494 *N. Cong.*; 433 *R. T. S.*

This is given in the American 'Sabbath Hymn Book' (1858).

'Return, O wanderer, to thy home.'

157 *Alford*; 547 *Bapt.*; 368 *Meth. N.*; 521 *N. Cong.*; 362 *N. Pres.*;
166 *R. T. S.*; 209 *Read*; 522 *Spurg.*

This is the 61st in his 'Devotional Hymns' (1850). It had appeared in 1834.

'O Lord, Thy work revive.'—812 *N. Cong.*; 615 *Read.*

This is sometimes erroneously attributed to 'Browné.' It is given in 'Hymns and Devotional Poetry, collected by C. W. Andrews, New York' (1857), and in the American 'Sabbath Hymn Book.'

but was by him. 1819, by John Bulmer. 1819. Boston.

JOHN BULMER. (1784–1857.)



R. BULMER was a useful Congregational minister during a long life, and the author of some works. He was born in Yorkshire, and, after a pious youth, entered upon his studies for the ministry at Rotherham College. His longest pastorate was for twenty-seven years at Haverfordwest. He was afterwards pastor at Rugeley, Staffordshire, and subsequently engaged in useful ministerial work at Bristol and Newbury, and finally at Langrove, near Ross.

'Lord of the vast creation!'—770 *N. Cong.*; 372 *R. T. S.*; 979 *Spurg.*

This is the 40th Hymn in his 'Hymns Original and Select' (1835), a work containing a few hymns by himself. It consists of four eight-line stanzas.

'To Thee, in ages past.'—778 *N. Cong.*

If a hymn ought to be simple, so that a congregation can at once understand it, yet full of thought in contrast with a succession of platitudes; and if it ought to be perfect in form and yet easy and natural in manner; and if it ought to have remembrances that touch the heart, and humble aspirations that lift it to heaven, then this piece, without pretending to be a poem, is good as a hymn. It is the first in the above-mentioned collection.

Mr. Bulmer was the author of 'Hymns and Evangelical Songs for the Use of Sunday Schools'—this reached a sixth edition; and of 'Beauties of the Vicar of Llandoverly: Light from the Welshman's Candle' (these are poems by Rees Prichard, who died 1644—they are translated from the Welsh); also of 'The Christian Catechist,' and of 'A Concise Statement of the Nature, Design, &c. of a Christian Church' (Haverfordwest, 1813).

HENRY KIRKE WHITE. (1785-1806.)



HIS poet of promise, who has been named 'The Crichton of Nottingham,' averts the arrows of criticism by the melancholy brevity of his career. We think more of what he would have accomplished than of the works he had actually produced. Before the critic with searching eye has had time to find spots in the sun, he weeps because that sun has set to rise no more. But there is compensation. That departure can scarcely be called untimely which gained for Kirke White an apotheosis from the fathers of song, giving him Southey for his enthusiastic biographer, and Byron for his brilliant eulogist.

The register of Kirke White's baptism is in the records of the Congregational Church worshipping at Castle-gate Chapel, Nottingham, where his parents attended. His father was a butcher, and at first the son is said to have followed his father's business. Southey says that the youth was, at the age of 14, placed in a stocking-loom, with the view at some future period of getting a situation in a hosier's warehouse. But in his fifteenth year the young poet was removed from his uncongenial toil to enter an attorney's office (Messrs. Coldham and Enfield's) at Nottingham, where, after two years' service as the price of his articles, he was articled in 1802. At this time he made acquisitions in knowledge with extraordinary rapidity, and distinguished himself in a local

literary society. As early as the age of 15 he had obtained from the 'Monthly Preceptor' a silver medal and a pair of globes for a translation from Horace; and when but 17 years of age he became known as a contributor to periodicals, and he was encouraged to prepare a volume of poems for the press. This was published in 1802.

At first inclined to scepticism, Kirke White at length acknowledged himself subdued by the holy loving voice of God in His word. As a poet-philosopher panting for a life of noble sentiment, and yearning after a noble ideal which had not entered into the thoughts of the multitude, Christianity not only showed him his dream realised and surpassed, but at the same time convinced him that that realisation could not become his possession apart from the faith in Christ which the Gospel required. In his progress towards full Christian faith, Kirke White was much assisted by the companionship of a young friend, who at first shrank from him as a scoffer, but afterwards sympathised with him in his spiritual conflicts, and introduced to his notice 'Scott's Force of Truth,' a work from which he derived benefit, though its statements at first provoked in him some opposition. His course from scepticism to Christian faith is recorded in his 'Star of Bethlehem.' His letters give proof of his amiability and piety.

His companion Almond, from whom he had received so much benefit, having gone to Cambridge to study for the Church, Kirke White was seized with a strong desire to follow him thither for the same purpose; but at first it was beyond his power. At length, assisted by generous and appreciating friends, he quitted the attorney's office in 1804, and repaired to Cambridge to carry out his cherished purpose. By the advice of Mr. Simeon, he studied a year at Winteringham, in Lincolnshire, under the tuition of the Rev. — Grainger. In 1806 he returned to Cambridge, for the great mathematical examination in June. His excessive studies, pursued too often by the light of the midnight lamp, gave him a first place in the University; but, alas! wasted his too frail body, and he died before completing his twenty-third year.

From amidst the severe satire of his 'English Bards and Scotch Reviewers,' Byron turns aside thus adequately to celebrate in song this affecting event:—

'Unhappy White! when life was in its spring,
And thy young muse just waved her joyous wing,
The spoiler swept that soaring lyre away,
Which else had sounded an immortal lay!
Oh, what a noble heart was here undone,
When science' self destroyed her favourite son!

* * * * *

'Twas thine own genius gave the final blow,
And helped to plant the wound that laid thee low :
So the struck eagle stretched upon the plain,
No more through rolling clouds to soar again,—
Viewed his own feather on the fatal dart,
And winged the shaft that quivered to his heart.'

Kirke White's poems, published in 1804, did not receive much attention, but served to introduce him to Southey, whose work, 'The Remains of Henry Kirke White,' has become a favourite with the public. Besides the 'Clifton Grove' (1802), dedicated to the Duchess of Devonshire, Kirke White's most important production is the 'Christiad,' an unfinished epic. The ten hymns of Kirke White, given by Dr. Collyer in his collection (1812), are believed to be all that he wrote.

'Oft in sorrow, oft in woe.'

175 *A. and M.*; 166 *Alford*; 534 *Bapt.*; 125 *Bick.*; 242 *Burgess*; 180 *Chope*; 242 *Hall*; 350 *Harland*; 359 *Kemble*; 370 *Mercer*; 627 *N. Cong.*; 522 *People*; 272 *S. P. C. K.*; 152 *Sal.*, &c.

Dr. Collyer gives this hymn with the following note:—'The mutilated state of this hymn, which was written on the back of one of the mathematical papers of this excellent young man, and which came into my hands a mere fragment, rendered it necessary for something to be added, and I am answerable for the last six lines.' Ten lines of the original were by Kirke White. But Dr. Collyer's lines have not been adopted, and the whole piece appears in the collections in the form given to it by Fanny Fuller Maitland, in her 'Hymns for Private Devotion, Selected and Original' (1827).

'O Lord, another day is flown.'

94 *G. Bapt.*; 610 *Bick.*; 255 *Burgess*; 570 *Kemble*; 751 *Leeds*; 984 *N. Cong.*; 359 *N. Pres.*

The original has six stanzas, and is usually given with alterations. Sir Roundell Palmer gives 1803 as the date of this hymn.

'Awake, sweet harp of Judah, wake!'—282 *G. Bapt.*; 155 *Kemble*; 381 *Spurg.*

The original (1807) has seven stanzas.

'Through sorrow's path and danger's road.'—131 *Alford*.

The original of six stanzas begins—

'Through sorrow's night and danger's path.'

JAMES HARINGTON EVANS, M.A. (1785–1849.)

'Change is our portion here.'—78 *E. H. Bick*.

This is hymn 46 in his 'Psalms and Hymns selected chiefly for Public Worship' (first edition, 1838; second edition, 1843). He contributed to the first edition seven hymns, and one more to the second.



E have gleaned the following particulars from the 'Memoir and Remains,' by his son, the Rev. James Joyce Evans, M.A., published in 1852. J. Harington Evans was born at Salisbury on April 15, 1785, and was the only child of the Rev. Dr. Evans, priest-vicar

of Salisbury Cathedral, and master of the Endowed Grammar School. He was a precocious and promising child. At the age of 11 he studied under his uncle, the Rev. Isaac Hodgson ; at 14 he obtained a scholarship at Wadham College, Oxford ; he graduated B.A. in 1803, and two years later became Fellow of his College. The death of his mother led him to religious thoughtfulness. He was ordained in 1808 ; and after preaching at Worplesdon became curate at Enville, in Staffordshire, and afterwards entered on a curacy at Milford, in Hants. In 1810 he was united in marriage to Caroline, daughter of Thomas Joyce, Esq., of Bath. In 1815 he seceded from the Established Church, and became a Baptist minister. The following year he removed to London, and preached at L'Église Suisse, St. Giles's. After preaching there and at other places, Henry Drummond, Esq., M.P., erected for him a chapel in John Street, Gray's Inn Lane, where he commenced his new ministry in 1818. In 1819 he sent forth his 'Dialogues on Important Subjects,' in which he expressed views on the Trinity which he afterwards saw to be erroneous, and retracted in his 'Letters to a Friend' (1826). After continuing his ministry at John-street Chapel, with great popularity and usefulness for 31 years, he died at Stonehaven, in Scotland, on December 1, 1849. He published, besides the works already named, 'Letters of a Pastor to his Flock' (1835), 'Checks to Infidelity, in Four Essays' (1840), 'Eight Prayers' (1856), and several sermons.

JOSEPH IRONS. (1785-1852.)

'Plead my cause, O Lord of hosts.'—35 *Spurg.*

'Warm with love my heart's inditing.'—45 *Spurg.*

These, and two other Psalms by the same author (Nos. 107 and 119 in Spurgeon's Collection), are taken from 'Psalms Paraphrased in Spiritual Songs' (1847).



THE REV. JOSEPH IRONS was best known as a popular Dissenting minister of the High Calvinistic school. He was the father of Dr. William Josiah Irons, the eminent clergyman, who is, like his father, a hymn-writer. Joseph Irons was born at Ware, in Hertfordshire, on November 5, 1785, and early learned his father's business as a builder. At the age of 18 he removed to London ; and instead of bringing him into temptation, his removal led him to hear the Rev. W. Alphonsus Gunn, a clergyman at a church in Thames Street, under whose preaching he was

brought, by the Divine blessing, to a saving knowledge of the truth. After the death of Mr. Gunn he joined the church under the Rev. Griffith Williams, at Gate-street Chapel. Desiring to be useful, his friends and pastor encouraged him to preach; and he was thus employed on Sundays, in 1808–1809, by the London Itinerant Society. In 1810 he went to Ware to assist his father in his business, but still preached as he had opportunity. In 1812 he was ordained pastor of the Independent Church at Hoddesdon. Success attended his ministry. In 1815 he removed to Sawston; and in January 1818 he went to preach at Camden Chapel, Camberwell. His labours were very acceptable, but, owing to the opposition of the trustees, he did not settle there, but preached in a room; and subsequently Grove Chapel, Camberwell, was erected by his congregation in 1819. They were much attached to their minister, who laboured to the end with great zeal, notwithstanding the weakness and suffering of his later years. He also delivered the Jewin Crescent Lecture at the Welsh Chapel, Aldersgate Street, for 28 years. As he approached his end, he gave expression to the comfort and hope the Gospel afforded him in the prospect of death. He died on April 3, 1852. He had been twice married: his first wife died in 1828, after a union of 24 years; and his second union continued for 22 years.

Besides the work already mentioned, he was the author of ‘Zion’s Hymns for the Use of Zion’s Sons and Daughters’ (1816–1836)—this work has reached a tenth edition; also, ‘Judah,’ a book of Psalms to accompany the former work; and of ‘Nymphas,’ a paraphrastic exposition of the Song of Solomon, in blank verse (1841); and of ‘Calvary,’ a poem; and in prose of some volumes of sermons; and of ‘Priscilla, the ancient Roman Catholic Faith contrasted with Modern Popery’ (1845); ‘Jazer,’ which was frequently reprinted; ‘The History of Grove Chapel;’ ‘Exposition of the Epistle to the Romans;’ and sermons in the ‘Grove Chapel Pulpit.’ His memoirs, &c., were edited by Gabriel Bayfield, in 1852.

WILLIAM JOWETT.

‘While conscious sinners tremble.’—421 *Kemble.*

This is the fourth of four hymns, each of two verses, entitled (1) ‘Youth and Age;’ (2) ‘The Sinner’s Cry;’ (3) ‘In Sickness;’ (4) ‘The Judgment Day,’ and given at the beginning of ‘Verses written on Various Occasions for Friends’ (1843), by William Jowett. It was printed for private circulation. This hymn is dated 1806. At the end of the four there is a note as follows:—‘The four preceding hymns were written at the request of the late Rev. Dr. Jowett, to accompany some selections made by his dear and intimate friend, the Rev. C. J. Latrobe, from the compositions of Michael Haydn.’ The little work contains several religious pieces and hymns, bearing dates from 1806 to 1842.

SAMUEL FLETCHER. (1785–1863.)

‘Father of life and light.’—980 *N. Cong.*‘Lord, as a family we meet.’—982 *N. Cong.*

These family hymns were given to the Rev. Henry Allon for the ‘New Congregational Hymn Book’ (1855), by Samuel Fletcher, Esq., of Broomfield, near Manchester, a ‘merchant prince’ of cultivated mind, who occasionally wrote in verse, and who had improved the leisure supplied by an attack of illness, in preparing a collection of hymns for the use of his family. His collection was called ‘Family Praise.’ It was published in 1850, and contained a small number of hymns by himself, including the two above.



SAMUEL FLETCHER was born at Compton, near Wolverhampton, in Staffordshire, where his forefathers had lived for some generations on their own land. This property, which his grandfather had diminished by extravagance, Samuel's father saved from further diminution, and brought up on it a family of ten, of whom the subject of this sketch was the youngest but one. His mother, the daughter of a Dissenting minister at Dudley, was a woman of great activity, strong sense, and earnest piety; and in each of these respects she found a faithful imitator in the son of whom we are writing. At ten years of age he went to the grammar-school at Wolverhampton, accomplishing his walk of two miles thither before 7 o'clock in the morning, in all weathers, and filling up his evening with work for his industry-loving mother. At the age of 14 he was apprenticed at Wolverhampton, where he continued his work of mental improvement concurrently with the fulfilment of his business duties. In 1805, when 20 years of age, he came to Manchester, and after some years of experience in a Manchester house he entered upon business for himself, and soon rose, by his talents and integrity, to a first place among the merchants of that city.

During his whole course, Mr. Fletcher continually gave attention to his own mental improvement, to the happiness and culture of his family, and to the service of Christ in the world. He did not admit that the man of business must renounce letters, and be stunted in mind for the sake of the growth of his material prosperity. It was his constant aim to supply his mind with invigorating pabulum, and to keep its energies well exercised, and he urged the same course upon others. To him, it is believed, is due the formation of Owens College, Manchester, which was opened in 1851. It was his wish that there should be in Manchester an institution where men of business might, in their opening manhood, have the opportunity of carrying on their education; and

the liberality of Mr. Owens made it possible to carry out this wish. In Owens College Mr. Fletcher took the liveliest interest ; he founded a scholarship in it, and contributed largely to its other funds.

Mr. Fletcher's character, attainments, and wealth opened before him a path to the highest honours, but he preferred to be useful in an humbler circle. He was a county magistrate for many years, but declined to be a candidate for a place in Parliament. Possessed of great wealth, he gratefully acted as a steward of God, and freely gave what he had freely received. The writer of an interesting sketch in '*Good Words*' (July, 1864), says : 'The present writer speaks from knowledge, and strictly within the limits, in saying, that for a series of years Mr. Fletcher's annual benefactions amounted to nearly thirty or forty per cent. of his income.' To the Bible and Missionary Societies he contributed very largely, and also to the Manchester City Mission, paying the annual stipend of one missionary. To the various institutions of the Congregational Church, Grosvenor Street, he was also for more than half a century a very liberal contributor. He had begun his membership there in 1806, under the Rev. W. Roby, during whose ministry he was also a deacon of the church. In all his benefactions, Mr. Fletcher exercised a careful discrimination ; not unfrequently surpassing the expectation of those who needed his help by the munificence of his gifts, and sometimes seeking out for help ministers and others who were sorrowing in secret over their pecuniary embarrassments : and his munificence was without pride as it was without ostentation. A sentence in his diary, written when he moved to Broomfield, is characteristic of his humble Christian '*walk with God* : '—' This day I removed with my family to Cheetham Hill, and took possession of a house more spacious and costly than I ever expected. I pray to God that my heart may not be lifted up on this account, and that I may not be permitted to indulge proud and vain thoughts of my own sufficiency and stability, and disposed to be less earnest in seeking "a building of God, a house not made with hands, eternal in the heavens." ' He died October 13, 1863, in his seventy-ninth year.

JOHN PIERPONT. (1785-1866.)

'O Thou, to whom in ancient time.'—845 *Bapt.*; 817 *Leeds*; 779 *N. Cong.*

This hymn is found as early as 1824. It is given as the 'Hymn for the Occasion, by the Rev. John Pierpont,' at the close of 'A Discourse on the Proper Character of Religious Institutions, delivered at the Opening of the Independent Congregational Church, in Barton Square, Salem, Tuesday, December 7, 1824, by Henry Colman.' An additional verse is given. This sermon was reprinted from the American edition in 1825. The hymn has often since been used on similar occasions. It afterwards appeared in a 'Collection of American Sacred Poetry,' printed in England in 1839, and in W. J. Fox's Collection (1841).



JOHN PIERPONT was a native of Litchfield, Connecticut, and was born in 1785. He graduated in 1804 and became a private tutor. He also studied law, and was admitted to the bar. But he afterwards engaged in business till 1816, and then entered upon literary pursuits. Again changing his course, he studied theology at Baltimore, and then in the theological school connected with Harvard College, Boston. In 1819 he became the minister of the Unitarian Church, Hollis Street, Boston. In 1835 and 1836 he travelled for his health in England, France, Italy, Asia Minor, and Greece. Some account of his journey appeared in letters written from Rome, in the 'Evening Gazette,' in 1835; and in the 'Knickerbocker,' February 14, 1836, he published a poem written behind Cape Matapan, and called 'A Sunday Night at Sea.'

In 1840, Mr. Pierpont suffered from an unhappy controversy with a number of his congregation at Hollis Street. He was requested by a committee of the congregation to resign, which he, in his own defence, refused to do. After ineffectual attempts at mediation, the whole matter came before an ecclesiastical council. Various charges were investigated, and there was much discussion as to whether Mr. Pierpont wrote a prologue at the opening of a new theatre, and as to whether his earnest advocacy of various public movements interfered with his pastoral work. After a long trial, the council decided, in 1841, that some of the charges were not proved, and that those that were proved were not such as to necessitate his resignation of his pulpit. The whole account of this tedious and unhappy controversy is given in a volume, entitled 'Proceedings of an Ecclesiastical Council in the case of the Hollis Street Meeting and the Rev. J. Pierpont,' by Samuel K. Lothrop. In 1848 Mr. Pierpont became the minister of the Unitarian Church in Medford, where he remained till 1856, and then retired from the public duties of the ministry.

Mr. Pierpont is the author of 'Airs of Palestine, and other Poems and Hymns' (1816). He also published a very remarkable sermon on Acts xix. 19, 20, called 'The Burning of the Ephesian Letters' (1834), directed against the trade in wines and spirits—a production both ingenious and courageous, and attended with a good deal of inconvenience in its effects upon himself. Other popular works by him are—'The American First Class Book' (26th edition, 1835); 'The National Reader' (29th edition, 1835); 'An Introduction to the National Reader' (1831); and some sermons. During his later years Mr. Pierpont held a position in the Treasury Department, Washington. He died towards the close of 1866, while on a visit to Medford, Massachusetts.

SIR ROBERT GRANT. (1785–1838.)



SIR ROBERT GRANT, who belonged to an ancient Scotch family, was the second son of Charles Grant, an esteemed philanthropist, and was born in 1785. He studied at Cambridge, where he graduated in 1806. In the year 1807 he became a member of the English bar, and in 1826 entered Parliament as member for the Inverness Burghs. He was sworn a privy-councillor in 1831, and was appointed Governor of Bombay in 1834. He died at Dapoorie, in Western India, July 9, 1838. While in India he published several works.

In the year after his death, his elder brother, Lord Glenelg, published in London, in a volume entitled 'Sacred Poems,' twelve of his poetical pieces. In the preface, he explains that they had been written by his brother at different periods of his life, and some had already appeared in periodicals. These hymns show that there was in the heart of their author a rich vein of spiritual life.

'Oh, worship the King.'

156 *A. and M.*; 197 *Alford*; 20 *Bapt.*; 196 *Chope*; 144 *Leeds*; 290 *Mercer*; 162 *N. Cong.*; 187 *Sal.*; 52 *S. P. C. K.*; 549 *People, &c.*

This is No. 11 in the above-named collection.

'Saviour, when in dust to Thee.'

104 *A. and M.*; 141 *Bapt.*; 209 *E. H. Bick.*; 72 *Chope*; 75 *Harland*; 178 *Mercer*; 367 *N. Cong.*; 40 *S. P. C. K.*; 156 *Sal., &c.*

This is No. 2 of the same collection. It had appeared in the 'Christian Observer' (1815). If prayers may properly be turned into hymns, this will be accepted as one of the best of that class of hymns.

‘When gathering clouds around I view.’

211 *Alford*; 981 *Bapt.*; 662 *G. Bapt.*; 700 *Bick.*; 368 *Burgess*; 76 *Hall*;
392 *Harland*; 114 *Kemble*; 563 *Leeds*; 164 *Mercer*; 369 *N. Cong.*;
42 *S. P. C. K.*, &c.

This affecting Christian hymn had appeared in the ‘Christian Observer’ for February, 1806, and again in the same magazine, February 1812, with a letter explaining that it is sent in an altered form. The letter is signed ‘E—y. D. R.’

CAROLINE ANNE SOUTHEY. (1786–1854.)

‘I weep, but not rebellious tears.’—987 *Bapt.*



CAROLINE ANNE BOWLES, daughter of Charles Bowles, Esq., of Buckland, North Lymington, was born in 1786. In 1820 she appeared as the authoress of ‘Ellen Fitzarthur,’ a metrical tale. She afterwards wrote ‘Chapters on Churchyards’ (1829), ‘Mornings with Mamma’ (1830), ‘Robin Hood’ (1847), and ‘The Birthday, a Poem,’ to which are added ‘Occasional Verses’ (1836). In 1839 she became the second wife of the eminent poet Robert Southey (1774–1843). She died in 1854. Some of her pieces are very touching, and pleasing in sentiment.

ANNE SHEPHERD. (DIED 1857.)

‘Around the throne of God in heaven.’

961 *Bapt.*; 877 *Leeds*; 801 *Reed*; 486 *R. T. S.*; 802 *Wes. Ref.* (in some of these collections this hymn is given without the authoress’s name).

This is Hymn 29 in the collection referred to below. It also appeared in the first edition. The text, ‘What are these which are arrayed in white robes?’ &c. (Rev. vii. 13) is at the head of it. The original has six verses.



ANNE HOULDITCH was born at Cowes, Isle of Wight. Her father, the Rev. Edward H. Houlditch, held for many years the living of Speen, Berkshire. She was united in marriage to a Mr. Shepherd, and died at Blackheath, Kent, in 1857. She was the authoress of a hymn-book, ‘Hymns adapted to the Comprehension of Young Minds’ (third edition, 1847). This work consists of sixty-four hymns suitable to the young. The hymns are not equal to those by Jane Taylor, but the work has had a large sale. Mrs. Shepherd’s religious novels—‘Ellen Seymour’ (1848) and ‘Reality’ (1852)—attracted attention.

EDWARD BICKERSTETH. (1786-1850.)



HIS excellent author and divine was the son of a surgeon, Henry Bickersteth, Esq., and was born at Kirkby Lonsdale, on March 19, 1786. In January 1801, he received an appointment in the General Post Office. But in 1806 he was articled to the law.

He married in 1812, and entered upon business in Norwich, where he also gave much time and attention to religious and benevolent objects. He was early pious, and after long desiring to enter the ministry, he was ordained a clergyman of the Church of England, in December 1815. In the following January he went to visit the stations of the Church Missionary Society in South Africa. On his return he became resident secretary of that society, an office he continued to hold till 1830. During that period he officiated at Wheler Chapel, Spitalfields, London. He was appointed rector of Watton, Herts, in 1830. His life was laboriously occupied in the various duties belonging to his literary, parochial, and public position; and he devoted years to journeying from town to town in England, to advocate the claims of the Church Missionary Society. He took a deep interest in the Religious Tract Society, acted on its committee, and assisted in its literary work. He circulated its publications in South Africa, and in 1847 wrote an introduction to the prize essays written for the society by working-men, on the 'Temporal Advantages of the Sabbath.' Amongst his numerous works were—'A Treatise on Baptism' (1839); 'The Christian Hearer' (1826), several editions; 'Family Exposition on the Epistles of S. John and S. Jude' (1846); 'The Divine Warning to the Church at this Time of our Enemies' (1846); 'The Christian Student,' designed to assist Christians in general in acquiring religious knowledge (1829), second edition; 'Treatise on Prayer' (1818); on the 'Lord's Supper' (1822); 'Guide to Prophecies' (fourth edition, 1835); 'Chief Concerns of Men' (1831); 'Family Prayers'; 'Christian Truth' (1838); also 'Help to the Study of the Holy Scriptures' (1814), which has had a large sale, and has been translated into several languages; 'The Restoration of the Jews'; 'The Signs of the Times in the East' (1845). He died in peace, on February 28, 1850. His works, in 16 volumes, were published in 1853. His memoir, in 2 volumes, by the Rev. T. R. Birks, M.A., had reached a third edition in 1852.

In the year 1833, he sent forth a collection of hymns, to which he added about 100 more in 1841, making the total about 900. A supplement of 50 more has since been published. This collec-

tion has met with favour, and some hundreds of thousands of copies have been sold. The hymns are taken from a wide range of authors. The following were written by himself; they are plain and good, but without any poetical pretensions :—

‘Great God, let children to thy throne.’—443 *Bick.*

This had previously appeared in a collection by the Rev. John Bickersteth, ‘*Psalms and Hymns*’ (1819).

‘Light of the world, shine on our souls.’—599 *Bick.*



THOMAS SCALES. (1786–1860.)

‘Amazing was the grace.’—836 *Leeds.*

This hymn appeared in ‘*A Selection of Hymns for the Use of the Protestant Dissenting Congregations of the Independent Order, in Leeds, 1822.*’ This was a compilation of 865 hymns, as a ‘*Supplement to Dr. Watts.*’ It was made by the Revs. E. Parsons, R. Winter Hamilton, and T. Scales, and contained some originals written for it by James Montgomery.



THOMAS SCALES was born at Leeds, on December 16, 1786. He was educated at the Moravian Institution, Fulneck, and at Leeds Grammar School, and made rapid progress in his studies. At the age of 15 he was apprenticed to a draper at Halifax, and at the end of three years removed to Wakefield. His ungodly associations at this time undermined his early piety. Subsequently he returned home to come under the influence of a pious mother, and when there received the truth in the love of it while listening to a sermon by Mr. Parsons, at Salem Chapel. Afterwards he removed to Liverpool, where he devoted his Sundays to village preaching. In order to study for the ministry, he entered Hoxton College, in 1806, and during the latter part of his course was classical tutor there. On April 24, 1810, he became pastor of the Congregational Church at Wolverhampton. In 1819 he removed to his first chapel in Leeds, and on April 27, 1825, removed to Queen-street chapel, a large edifice erected by his congregation. He continued his ministry in connection with that congregation for thirty years, till 1849, when he became chaplain and secretary of the Northern Congregational school at Silcoates. He was also appointed secretary of the ‘*Balme Charity,*’ and afterwards resided at Gomersal and at Cleckheaton, where he finished his useful and honourable life on June 24, 1860. In his later years he had suffered much from the defect of his sight. He wrote several pamphlets and sermons; also ‘*Principles of Dissent*’ (three editions). He was editor of the ‘*Protestant Dissenters’ Juvenile Magazine*’ from 1833 to 1836, and he was preparing some works at the time of his death.

CAROLINE WILSON. (1787–1846.)

‘Often the clouds of deepest woe.’—645 *G. Bapt.*; 752 *Spurg.*

This appeared in her ‘Poetical Catechism’ (1821).

‘For what shall I praise Thee?’

888 *Leeds* (where it is attributed wrongly to E. Fry).

It is said that this beautiful piece was written to please a pious sister Amelia, when the authoress herself did not as yet believe the Christian sentiment she gave expression to.



CAROLINE FRY was born at Tunbridge Wells on December 31, 1787. Her father was a farmer in easy circumstances. Her life was distinguished by its deep piety, and she wrote several useful works.

When but a child her reading was solid and extensive; and before she had reached the age of 14, her father published her ‘History of England in Verse.’ In 1821 she sent forth ‘A Poetical Catechism;’ of this several editions were sold. Afterwards she wrote ‘Serious Poetry’ (1822), which also met with favour. She also wrote ‘Death and other Poems’ (1823); ‘The Assistant of Education,’ 10 vols., a periodical (1823), &c.—‘The Listener,’ 2 vols. (eleventh edition, 1856), and ‘The Scripture Reader’s Guide,’ were part of it; ‘Sunday Afternoons at Home’ (1848); ‘The Table of the Lord;’ ‘Gatherings’ (1839); ‘Christ our Example.’ Her autobiography (published, with her letters, in 1848), carried on only to the time of her conversion, is a psychological study of great interest. She records the pride and waywardness of her intellect; her early restraints and studies at home; her subsequent neglect alike of mental improvement and religion; and how, when weary with the world, a letter from a friend suggested the true remedy—the religion of Jesus. Her last work was ‘The Great Commandment,’ published in 1847. In 1831 she was united in marriage to Mr. Wilson. She died, very happy in Jesus, at Tunbridge Wells, on September 17, 1846.

GEORGE MOGRIDGE. (1787–1854.)

‘The Son of God! the Lord of life!’—335 *Burgess*; 432 *Spurg.*

From ‘My Poetry Book’ (1851), p. 128. The original has nine stanzas of eight lines.



OLD HUMPHREY, as this author called himself, was born at Ashted, near Birmingham, on February 17, 1787. He had the advantage of pious parentage, and was early encouraged to write by the patronage of Mr. Samuel Jackson Pratt. In 1811 his brother

Matthias received him into partnership in his japan-ware business

at Birmingham. In 1812 he married Miss Elizabeth Bloomer, who lived till 1822, and became the mother of three children. Mr. Mogridge's literary tastes found expression at first in a MS. monthly serial, entitled 'The Local Miscellany.' He also contributed, under the name of 'Jeremy Jaunt,' papers to the 'Birmingham and Lichfield Chronicle.'

About the year 1824 he married Miss Mary Ridsdale. On the withdrawal of his brother from business, his own commercial skill was at fault, and he unfortunately became a bankrupt. He then removed to London, where he devoted himself to the preparation of the following works for the young—'Juvenile Culprits,' 'Twelve Moral Maxims of My Uncle Newberry,' 'The Fancy Fair,' &c. In 1828 we find him writing tracts for the Religious Tract Society. To their 'Weekly Visitor' he contributed many of his homely, pleasing papers. Founded upon familiar incidents, his papers were readable to all, and not without a good moral, which obtained a lodgment in the mind almost before the reader was aware. 'Old Humphrey' had much graphic power, and on his tours used to gather up suggestive incidents. He had also an eye for the humorous, and a cheerful healthy sprightliness is one of the charms of his productions. His scattered pieces were formed into volumes, of which about 200 distinct publications were sent forth by the Religious Tract Society. Millions of copies have been circulated. In 1851 he became lame from stepping on a broken stone. From that time his strength began to fail, though he continued writing till the last. He died on November 2, 1854, aged 67. An interesting memoir of him, by the late Rev. Charles Williams, appeared in 1856.

ANDREW REED, D.D. (1787-1862.)



HE subject of this sketch (of whom an interesting memoir, by two of his sons, appeared in 1863) was born in London, and trained for the ministry at Hackney College. He owed much to the piety and earnest Christian activity of his parents. They trained him up in the way he should go, and when he was old he did not depart from it, but continued for fifty years the devoted and successful pastor of the Congregational Church, of which he himself and his parents before him were members. It assembled first at the New Road Chapel, St. George's-in-the-East, and afterwards at Wycliffe Chapel, which was built in 1830 by Dr. Reed's exertions.

The sameness of his long pastoral course was broken by the visit he paid to America in 1834. He went in company with Dr. Matheson as a deputation from the Congregational Union of England to the churches in America. There he saw the work of the religious revival; and on his return a similar spiritual quickening was experienced in his own congregation. This subject is treated in his works—a ‘Narrative of the Revival of Religion in Wycliffe Chapel,’ and the ‘Advancement of Religion the Claim of the Times’ (1843); and a ‘Narrative of the Visit to the American Churches,’ of which Dr. Reed wrote the greater part, was also published, in two volumes (1835). His writings on the subject of religious revivals were of great spiritual service, not only to his own congregation, but also to other churches in different parts of the country. Dr. Reed was also the author of a very popular book, entitled ‘No Fiction.’ It was written in the author’s thirty-second year (1819), and long before his theological works were produced. It had reached an eighth edition in 1835. The affecting facts upon which it is founded produced so deep an impression on the mind of Dr. Reed that he felt almost compelled to put them on record for the benefit of others; and several of his sermons and charges were published; and in 1861 they were sent forth in a collected form. During his stay in America he received the diploma of D.D. from Yale College.

But Dr. Reed will always be best known to posterity as the philanthropic founder of no less than five of our great national benevolent institutions, viz.—the London Orphan Asylum, the Asylum for Fatherless Children, the Asylum for Idiots, the Infant Orphan Asylum, and the Hospital for Incurables. By consummate ability and extraordinary industry, he succeeded in inaugurating these noble institutions, and in forcing them into public notice, until they obtained adequate funds, suitable buildings, and a permanent place in the country. This he accomplished, regardless of the personal sacrifices he had to make of property and time, and along with the conscientious discharge of the duties devolving on a London pastor with a numerous church and congregation; and he was at the same time the friend and advocate of every good cause.

Dr. Reed made a collection of hymns, called ‘The Hymn Book.’ It was designed to include all that was necessary in one volume; and especially to provide a collection containing more hymns of praise, and more hymns bearing on the revival of religion, than were to be found in former collections. As early as 1817 he began preparing this work; and some of his original

hymns were written while strolling in the woods of Beaconsfield, where he was then staying. He first prepared, in 1817, a supplement, with some originals, to be used by his congregation along with Dr. Watts's Psalms and Hymns. It was enlarged in 1825, and afterwards, in 1841, he sent forth his complete collection, to take the place of both. In the work of hymn-writing he received assistance from Mrs. Reed, who was an authoress, and survived him till 1867. Of the 40 hymns marked 'original,' she contributed 21 and he 19, whose numbers are given below. His collection, consisting of 840 hymns by various authors, is used by a large number of congregations in England and in the colonies. It contains the following hymns written by himself:—Nos. 78, 170, 171, 191, 196, 306, 335, 336, 344, 388, 415, 435, 552, 671, 693, 715, 737, 787, 814. None of them display any special poetic talent, but some are distinguished for their excellence of diction, their clearness, comprehensiveness, and force. One of the best is,

‘Spirit Divine, attend our prayers.’

359 *G. Bapt.*; 50 *E. H. Bick.*; 305 *Burgess*; 296 *Meth. N.*; 441 *N. Cong.*;
171 *Reed*; 464 *Spurg.*; 347 *Windle*.

Another that is deservedly commended is the hymn beginning—

‘There is an hour when I must part.’

881 *G. Bapt.*; 375 *Harland*; 737 *Reed*; 824 *Spurg.*; 379 *Windle*.

This hymn was read to Dr. Reed, at his own request, when he was approaching his end. After hearing it, he said, ‘That hymn I wrote at Geneva: it has brought comfort to many, and now it brings comfort to me.’



ADONIRAM JUDSON, D.D. (1788–1850.)

‘Our Father, God, who art in heaven.’

558 *N. Cong.*; 221 *R. T. S.*; 310 *Windle*.

This hymn is also the first in ‘The (American) Sabbath Hymn Book’ (1858). It was written at the most critical time in the history of one of the most useful of American missionaries, Dr. Judson, whose course excited so deep an interest that his memoir is said to have sold in America twenty-five thousand copies in sixty days. The hymn is signed ‘Prison, Ava, March, 1825.’ It was written during the author’s twenty-one months’ imprisonment at Ava, at a time when his sufferings were very severe and his life was in peril from day to day. It is found at p. 308 in vol. i. of ‘A Memoir of the Life and Labours of Dr. A. Judson, by Francis Wayland, D.D., President of Brown University,’ in two vols. (1853). After some beautiful ‘Lines Addressed to an Infant Daughter, twenty days old, in the condemned Prison at Ava,’ a child born January 26, 1825, we read with regard to this hymn: ‘The following versification of the Lord’s Prayer was composed a few weeks later. It illustrates the nature of the subjects which occupied the thoughts of the missionary during his long-protracted agony. It is said by the author to be comprised in fewer words than the original Greek, and in two more only than the common translation.’



DONIRAM JUDSON was born August 9, 1788, at Maldon, Massachusetts. His father, of the same name, was a minister, and lived till 1826. In the year 1804, at the age of sixteen, young Adoniram entered Providence College, now called Brown University. He graduated B.A. in 1807, and commenced a private school at Plymouth. He also published a work on 'English Grammar,' and 'The Young Lady's Arithmetic.' In 1808 he gave up his school and entered Andover Theological Seminary. He was not yet decidedly religious, but he was an earnest inquirer. At length, on May 28, 1809, he became a member of the third congregational church, Plymouth.

In the year 1809, the reading of Buchanan's 'Star in the East' stirred his whole soul with the thought of entering upon the missionary work; and meeting with others like-minded, he decided, in February 1801, to begin to prepare for it. In 1811, he went with others to confer with the directors of the London Missionary Society in London, and to offer themselves to them, but they wisely remitted the enterprise to their American cousins, who were well able to undertake it. At length Mr. Judson and his first wife and others were sent forth to India by the American Board of Commissioners. On their way they became Baptists, and after meeting with much opposition from the East India Company, they at length, to avoid reshipment to England, sailed from Madras in a vessel bound to Rangoon. Thus they reached Burmah, where it was found that Providence had a great work for them to do. Their mission was commenced about the year 1815. They worked in connection with the American Baptists, and by the time the British war broke out, in 1824, the mission had been already attended with some success.

On June 8, 1824, Rangoon having been taken by the British, Dr. Judson was seized with violence by the natives, cruelly bound, and cast into prison; and it was not till April 1826, when the Burmese were obliged to capitulate, that he obtained his release. During his term of incarceration, he was removed from prison to prison, exposed to privations that brought on dangerous fever, and sometimes threatened with immediate death; but, like Paul and Silas, he cheered himself in his prison with Christian songs. It was during this period that he wrote the hymn referred to at the beginning of this sketch. His faithful wife soon after fell a sacrifice to her fatigue and anxiety. She died October 24, 1826, aged thirty-seven.

Coming out of the furnace of affliction, Dr. Judson pursued his mission work with extraordinary devotion and success, and while labouring for others, carefully cultivated his own spiritual nature, and became a 'vessel of gold' meet for the Master's use. In the memoir the man pleases us as much as his mission. On April 10, 1834, he married at Tavoy his second wife, Mrs. Sarah H., the widow of his companion in labour, the Rev. George D. Boardman. In 1845 he returned to America, and on the passage he suffered the loss of his second wife, who had taken a deep interest in the mission work, and had written Burmese hymns. It has been remarked that each of the three wives of Dr. Judson was an authoress. In the following year he married his third wife, Miss Emily Chubbuck, at Hamilton, New York. And soon after he again set out for the mission-field in Burmah; but as his years increased, his absorbing duties began to tell upon his strength, and at length in 1850 he approached his end. At his own request he went on a voyage in a French barque, the 'Aristide Marie,' bound for the Isle of Bourbon, but the sea air came too late, and he sank peacefully in death on April 12, 1850, and was committed to the deep. As death approached he had enjoyed the happy fruit of a life of habitual and elevated Christian godliness.

Dr. Judson was a scholar and an author as well as a missionary. In 1823 he received the degree of D.D. from Brown University, where he had once declined a tutorship. He wrote a work on 'Christian Baptism,' and two hymns on the same subject. He translated the Bible into Burmese in 1835 (three volumes), and he produced Burmese tracts and other works; and after his death, in 1852, a Burmese and English Dictionary was compiled from his papers.

THOMAS RAFFLES, D.D., LL.D. (1788-1863.)



HIS eminent Congregational minister was born in London, on May 17, 1788, and, after enjoying a liberal education in his earlier years, was sent, at the age of seventeen, to Homerton, to prepare for the ministry. After three years of collegiate study, he commenced his first pastorate at Hammersmith in 1809; but after a brief yet successful ministry of three years there, he removed to Liverpool to succeed the lamented Thomas Spencer, of whose life he soon after published an eloquent memoir.

For fifty years Dr. Raffles continued his ministry in Liverpool

with extraordinary success. Nor were his labours confined to his own numerous congregation. In every part of the country his services as a preacher were sought and valued ; and in his own county, local missionary and other associations found in him a most efficient secretary and advocate. The Lancashire Independent College owed its origin and success mainly to his efforts ; of which its Raffles Library remains as a lasting memorial. Dr. Raffles' closing days were very happy and peaceful. He often gratefully passed in review his long and successful life, and gave all the glory to God. He died August 18, 1863. Besides writing the memoir already referred to, Dr. Raffles was one of the authors of 'Poems by the Rev. T. Raffles, of Liverpool, J. Baldwin Brown, Esq., of the Inner Temple, and Jeremiah Holmes Wiffen' (1815)—this was originally published under the title of 'Poems by Three Friends.' He was also the author of 'A Tour on the Continent in 1817,' and of a work entitled, 'Lectures on Christian Faith and Practice.' He was also for a few years joint editor, with Dr. Collyer and Dr. J. Baldwin Brown, of a London quarterly, 'The Investigator.' His degree of LL.D. was from the University of Aberdeen, and his diploma as Doctor of Divinity from a college in America.

As a man of literary tastes he was widely known, and he held no mean place as a religious poet. His original religious pieces were numerous and highly finished, and 'some of the most finished classical lyrics have been rendered gracefully into English by his hand ;' and some of his hymns have taken their place among the hymns of the Christian Church. For many years he wrote a hymn for his congregation on New Year's Day. They were published in 1868. He also published in 1853 a supplement to be used by his congregation along with 'Watts's Psalms and Hymns.'

Thomas Stamford Raffles, Esq., B.A., stipendiary magistrate of Liverpool, who has written a very interesting memoir of his lamented father, has kindly given the dates and occasions of the following hymns from the original MSS.

'Lord, like the publican I stand.'—188 *Alford* ; 531 *N. Cong.*

Dr. Raffles, being an exceedingly popular and eloquent preacher of the Gospel, had no doubt once and again preached from the favourite text that forms the subject of this hymn, 'God be merciful to me a sinner.' This is pre-eminently a minister's hymn, bringing out the meaning of the text, and just the hymn he would wish those impressed with a discourse on this text to sing. It bears date, 'Seacombe, October 4, 1831.'

'High in yonder realms of light.'—747 *N. Cong.*

This is not in Dr. Raffles' MSS., but it is found with six stanzas in Dr. Collyer's collection of 1812. There are eight hymns by Dr. Raffles in that collection. They must have been written before he was twenty-four years of age, and they have the warmth, eloquence, and pathos that marked his early style, as we see it in the memoir of Spencer, written at the same time.

'O God of families, we own.'—979 *N. Cong.*

This bears date January 15, 1823.

'Saviour, let Thy sanction rest.'—988 *N. Cong.*

This is dated November 3, 1852, 'On the marriage of the Rev. J. F. Guenett.' The original has two more stanzas, as follows :—

'Happy they who reach that place—
In those regions find their home;
Tears are wiped from every face,
Toil and danger never come;
They no pain nor sorrow know,
Ransomed from this world of woe.

'To that festival on high,
To that banquet of the skies,
To that glorious company,
May we all at length arise;
Mingle with the joyful throng,
Join the everlasting song.'

JAMES SCHOLEFIELD, M.A. (1789–1853.)

'Draw me, O draw me, gracious Lord.'—221 *E. H. Bick.*

The original, entitled 'The Cross,' in six stanzas, and founded on the words 'And I, if I be lifted up,' &c. (John xii. 32), appeared in a little devotional work, entitled 'Passion Week' (1828). This hymn is also given at p. 307 of his 'Memoirs,' by his widow. In 1851 Dr. Buck set it to music, and it has been sung in Norwich and Ely Cathedrals.



PROFESSOR SCHOLEFIELD was born at Henley-on-Thames, where his father, Rev. Nathaniel Scholefield, was a Congregational minister. He received his early education at Christ's Hospital, where he became a Grecian and obtained many prizes. He entered college, at Cambridge, in 1809, graduated M.A., and became Fellow of Trinity in 1815. In 1813 he became curate to the Rev. C. Simeon, and in 1823, perpetual curate of S. Michael's. He was very devoted to his preaching and pastoral duties, and took a great interest in bible and missionary societies, sometimes travelling as a deputation for the Church Missionary Society. In 1825 he was elected Regius Professor of Greek in the University of Cambridge, and in 1850, Canon of Ely. He died at Hastings, on April 4, 1853. He was the author of several learned works and efficiently promoted the Parker Society, of which he became editorial secretary in 1845. The following were some of his works: 'A Selection of Psalms and Hymns' (1823; eleventh edition, 1855); a new edition of Porson's 'Euripides' (1826);

'Æschylus' (1828); 'Hints for Some Improvements in the Authorized Version of the New Testament' (1832; fourth edition, with appendix, 1857); and he edited 'The Greek and English Testament' (1850).

JOSIAH CONDER. (1789-1855.)



It is sufficient praise for this most productive writer of prose and poetry, to say that he added lustre to a name rendered honourable amongst Nonconformists alike by those who bore it before him, and by those who bear it now. The opening genius of young Josiah Conder was encouraged by the stimulus of the great metropolis in which he was born; and, as his father was a bookseller, his mind early met with the pabulum it needed. While still young he displayed much literary taste, and wrote articles in the 'Athenæum;' and at the age of 21 he produced, with the assistance of a few poetical friends, a volume of poems entitled, 'The Associate Minstrels.' This was published in 1810 and re-printed in 1812.

In 1814, in his capacity as a publisher, he purchased the 'Eclectic Review.' He also became its editor, and continued in that position till the year 1837, having retired from the book-selling business in 1819. During this brilliant period in the history of the 'Eclectic,' its pages were enriched by contributions from his friends, Robert Hall, John Foster, Dr. Chalmers, and others scarcely less eminent. In 1832 he started the 'Patriot' weekly newspaper, which he continued to edit till the end of his life. He was also the author of several prose works, some of a general literary character, others having a special religious aim. His largest work was the 'Modern Traveller' (in thirty volumes, 1830), and 'Italy' (three volumes, 1831). In this he had assistance, but several of the volumes were written entirely by himself. He also wrote a 'History of Italy,' and a 'Dictionary of Ancient and Modern Geography' (1834), and a 'Life of Bunyan' (1835). Amongst his religious works were, 'Protestant Nonconformity' (two volumes, 1818, and one volume 1819); 'The Village Lecturer, Original Discourses for Village Congregations' (1822); 'The Law of the Sabbath' (1830); the 'Epistle to the Hebrews,' a translation, in 1834; a 'View of all Religions;' an 'Exposition of the Apocalypse;' and a 'Literary History of the New Testament' (1845). And along with these exhausting literary labours he was found taking his part as a lay preacher,

and ready to render hearty co-operation in every useful religious or benevolent enterprise.

Modern hymnology owes much to Josiah Conder. Like his friend, James Montgomery, he cultivated it as an art, aided its promoters, and added to its riches. It was he who in 1836 produced the first 'Congregational Hymn Book.' This work was produced in accordance with a resolution of the Congregational Union passed in 1833. It was designed to be used along with Dr. Watts's Psalms and Hymns. It was to include the valuable contributions of modern hymn-writers ; to contain more hymns of direct praise to God than are found in some modern collections ; and more of an experimentally religious character, and more suited to missionary services than are found in Watts's collection. The work consists of 620 hymns, by eighty writers. The preparation of it was confided to a sub-committee, by whom the task of collecting and revising the materials was ultimately devolved upon the single editor, Mr. Conder, who contributed to it fifty-six of his own hymns. The work, which appeared in 1836, met with general favour, and several hundred thousand copies have been sold. His alterations of hymns in that work have provoked opposing criticisms. He has not left MS. to show precisely what his corrections were. In the year 1824, Mr. Conder sent forth his 'Sacred Poems, Domestic Poems, and Miscellaneous Poems,' and in 1837 he produced his third volume of poems, entitled 'The Choir and the Oratory ; or, Praise and Prayer ;' and in 1850 he read before the Congregational Union, at their meeting at Southampton, a valuable essay on Dr. Watts. This was afterwards published with the title, 'The Poet of the Sanctuary.' In the following year he produced a revised edition of Dr. Watts's Psalms and Hymns. His hope was, that by omitting the less serviceable hymns, by modernising obsolete expressions, and by arranging the whole in convenient order, he might preserve Dr. Watts's Psalms and Hymns in use in our congregations as a separate collection—a hope that seems likely to be disappointed, now that the practice of using but one book seems to be everywhere gaining ground. But he had the satisfaction of seeing his alterations adopted in the psalms and hymns that were introduced into the 'New Congregational.' Mr. Conder died in peace, December 27, 1855. A revised edition of his hymns, entitled, 'Hymns of Praise, Prayer, and Devout Meditation,' which he was preparing during his last years, was published posthumously (1856), under the editorship of his son, the Rev. E. R. Conder, M.A.

'Oh ! the hour when this material.'—643 *Leeds*.

It is an interesting fact in the history of his authorship that this hymn was one of three given by him to Dr. Collyer for his collection in 1812, when Mr. Conder was but 23 years of age. His hymns do not usually refer to his own personal history ; but there is one that contains a personal reference (No. 590 in the old Congregational Hymn Book)—

‘O, Thou God, who hearest prayer.’

It was written in the year 1820, when he was suffering severely, in consequence of a fall from a horse. He says in it—

‘Listen to my feeble breath,
Now I touch the gates of death.’

Most of his hymns were written after he had passed through many of the trials and vicissitudes of life. They are evidently the productions of one very familiar with Christian doctrine, rich in Christian experience, and well acquainted with the various requirements of public Christian worship. In diction tasteful and correct, and in sentiment and doctrine spiritual and devout, they yet cannot lay claim to more than the commendation of useful mediocrity ; but the following will be familiar as favourites to many :—

‘How honoured, how dear.’—780 *Bapt.*; 121 *N. Cong.*; 357 *R. T. S.*

‘O give thanks to Him who made.’—38 *Bapt.*; 277 *N. Cong.*; 24 *R. T. S.*

‘How shall I follow Him I serve?’—473 *Bapt.*; 357 *N. Cong.*

‘The Lord is King, lift up thy voice.’

17 *Bapt.*; 133 *Kemble*; 205 *Mercer*; 407 *N. Cong.*; 11 *R. T. S.*; 181 *Spurg.*;
293 *S. P. C. K.*

‘Head of the church, our risen Lord.’—818 *N. Cong.*

Five of his hymns in the collections are parts of a piece, in six parts, ‘On the Lord’s Prayer,’ that appeared in ‘The Choir and the Oratory’ (1837).

‘Holy, holy, holy, Lord.’—559 *N. Cong.*; 50 *R. T. S.*

This is the first part of the hymn to the words, ‘Our Father which art in heaven, hallowed be Thy name.’

‘Father of eternal grace.’—915 *N. Cong.*

This is the third part, for the words, ‘Thy will be done in earth, as it is in heaven.’

‘Day by day the manna fell.’

974 *Bapt.*; 591 *N. Cong.*; 210 *R. T. S.*; 697 *Spurg.*

This is the fourth part, for the words, ‘Give us this day our daily bread.’

‘Father, to Thy sinful child.’—535 *N. Cong.*

This is the fifth part, for the words, 'Forgive us our trespasses, as we forgive them that trespass against us.'

'Heavenly Father, to whose eye.'

171 *Alford*; 561 *Bapt.*; 148 *Burgess*; 636 *N. Cong.*; 626 *Spurg.*; 157 *Windle.*

This is the sixth part, for the words, 'And lead us not into temptation, but deliver us from evil.'

'Bread of heaven, on Thee we feed.'

205 *A. and M.*; 725 *Bapt.*; 160 *Harland*; 867 *N. Cong.*; 222 *Sal.*;

940 *Spurg.*; 245 *S. P. C. K.*; 45 *Windle.*

This hymn bears date 1824.

AARON CROSSLEY HOBART SEYMOUR.

(BORN 1789.)



FROM a MS. kindly lent us by the author, we have gleaned the following particulars. Mr. Seymour was born in the county of Limerick, December 19, 1789. He was the eldest son of the late Rev. John Crossley Seymour, M.A., Vicar of Cahirelly, in the diocese of Cashel, a scion of the Seymour family, which had in former days its ducal and royal alliances. Mr. Seymour's mother was eldest daughter of the Rev. Edward Wight, M.A., rector of Meelick, Limerick, a descendant of an ancient family residing near Guildford, Surrey; and the name Hobart has been taken by the subject of this sketch because he is, along with the Rev. Sir John Hobart C. Seymour, Bart., a representative of the family arising from the alliance of the Hobarts and Seymours. Favoured with intellectual parents and a thorough education, Mr. Seymour was early distinguished. He early wrote in verse, and all his numerous compositions of that period were of an exclusively religious character. 'When quite a youth he was providentially led to a chapel, which had formerly belonged to the Countess of Huntingdon, and there for the first time heard an unvarnished tale of Him who died upon the cross to save the chief of sinners.'

When just arriving at manhood, Mr. Seymour was seriously afflicted by the bursting of a vessel in the lungs. While thus afflicted, and obliged to lie on his back, he composed a work which contains some of his hymns and poetical compositions. It is entitled, 'Vital Christianity exhibited in a Series of Letters on the most Important Subjects of Religion, addressed to Young Persons' (1810). This work was followed by the publication of Dr. Gillies' 'Life of Whitefield.' This was an improved and enlarged edition, with the addition of sketches of Whitefield's eminent contemporaries. It did good service in Ireland, where

at that time earnest ministers of the Gospel scarcely dared to declare themselves. In 1816, Mr. Seymour prefixed a memoir to the 'Reliques of Ancient Irish Poetry, by Miss Charlotte Brooke.' In preparing this work he was assisted by Miss Edgeworth and some other eminent writers, and by it he was introduced to Mrs. Hannah More and other literary celebrities. 'In conjunction with a younger brother, long since deceased, and another young friend, graduates in the university of Dublin, he succeeded in collecting a band of the students to meet together for the purpose of "praying, reading, and expounding the Scriptures, and singing hymns." In a very short time the number amounted to nearly forty, nearly all of whom entered the ministry in the Established Church, and filled posts of usefulness in various parts of the kingdom.' Mr. Seymour is the venerable survivor of that useful band.

His last, but most laborious work, was the 'Life and Times of Selina, Countess of Huntingdon' (two volumes, 1839), which has been pronounced one of the most industrious and remarkable pieces of religious biography that has issued from the press in modern times—containing more information about the Calvinistic Methodists, within and without the National Church, than had ever before been collected. It was undertaken with the sanction of the only surviving daughter of the venerable Countess, the well-known Countess of Moira (great-grandmother of the late Marquis of Hastings), a great political character, a woman of exquisite taste, of extensive literary acquirements, and the patroness of all the literary geniuses of her day. Her Ladyship took great interest in his labours, and afforded him most valuable and important information. The late venerable Dr. Haweis was the first who inspired him with the desire to embark in such an undertaking, and kindly extended to him every facility for acquiring information. For more than thirty years he was engaged in collecting and arranging the numerous papers, documents, and voluminous correspondence, to which he had easy and continued access; and he has succeeded in producing such a view of the life and times of the noble Countess, so clear and so simple, as to render superfluous all future or collateral efforts at illustration. Mr. Seymour is also the author of numerous contributions to the periodicals and papers, and his pen is still being wielded with vigour on behalf of Evangelical Christianity.

About nineteen years ago, his failing health rendered it necessary that he should seek a warmer climate, and he resided for many years at Naples, doing what was possible to hasten on those

happier days of political and religious freedom which the once down-trodden people of that kingdom now at length enjoy. In 1839 he was chosen a member of the Italian Scientific and Literary Congress, whose meetings he attended in several of the Italian cities till its final dissolution in Venice, in 1847, occasioned by the breaking out of the revolution. Mr. Seymour is at present residing in Bristol; he is an elder brother of the Rev. M. Hobart Seymour, of Bath, author of works on the Papacy.

The subject of this sketch has for many years taken a deep interest in hymnology, and he has most promptly and kindly given the benefit of his reminiscences and researches to the author of this work.

‘Jesus, immortal King, arise.’—413 *Bick.*; 920 *N. Cong.*

This hymn, erroneously attributed to Burder, appears in Mr. Seymour’s ‘Vital Christianity’ (1810), with seven verses. ‘It was written more than sixty years ago,’ says its author. At that period the mind of the writer was much perplexed and agitated on the subject of missions to the heathen, principally owing to a very intimate correspondence with a female relative, the wife of a missionary who had been dedicated to the work at Spafelds Chapel, London, and was captured on board the missionary ship ‘Duff’ in 1798. It was sent with another, commencing—

‘Awake! all-conquering arm, awake!’—962 *Spurg.* *Dordrecht*
Nov. 12.

to the editor of the ‘Evangelical Magazine’ some years after, when a younger brother, who had just then taken his degree in the university of Dublin, was accepted by the directors of the London Missionary Society as a suitable person to send to Calcutta; but the obstinate refusal of the East India Company at that time to the landing of missionaries in India caused a very considerable delay, and in the interval he was taken to his eternal reward. Mr. G. Burder inserted the former hymn in the small collection published by the Missionary Society, and hence the mistake in attributing the hymn to him. In 1813, Mr. Seymour heard this hymn given out at a monthly missionary prayer meeting at Lady Henrietta Hope’s Chapel, at the Hotwells, Bristol, and recognised it as his own.

JOSHUA MARSDEN.

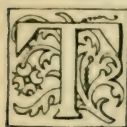
‘Go, ye messengers of God.’—684 *Bapt.*; 851 *Leeds*; 947 *Meth. N.*

This deservedly favourite missionary hymn was written by a Wesleyan missionary. It first appeared in ‘Amusements of a Mission,’ New York (1812). Part of it is quoted in ‘Narrative of a Mission,’ second edition (1827), and there claimed by the author.

THOMAS BILBY.

'Here we suffer grief and pain.'—524 *E. H. Bick.*; 488 *R. T. S.*

If Sunday school hymns should be the expression of what would be natural and morally healthy in a child, this hymn along with many others is at fault, as containing the language of weary old age, rather than that of the child with this life as its present enjoyment and future hope. Yet it has become very popular. It bears date 1832.



THOMAS BILBY was born at Southampton. In 1809 he joined the army, and remained in it eight years. Subsequently he studied the Infant School system under Mr. Buchanan, who is said to have founded the first infant school in England. In 1825 he took charge of the Training School at Chelsea, where he trained many teachers. In 1835 he proceeded to the West Indies to introduce his system of teaching there. Afterwards he founded, in conjunction with J. Stuckey Reynolds, Esq., 'The Home and Colonial School Society.' Jointly with Mr. R. B. Ridgway he has published 'The Nursery Book,' 'The Infant Teacher's Assistant' (1831-32), 'Book of Quadrupeds' (1838).



JOHN PYER. (1790-1859.)



AS a tent missionary this earnest minister began his labours, and he will always be remembered for his usefulness in that capacity. In the year 1814, the desire for increased Christian effort and for religious revival found one expression in the erection of a tent for religious services at Whitchurch, near Bristol. The tent was taken from place to place, and numerous services were held in it at times when the masses could be gathered together. John Pyer saw in the tent-work just the opening for religious usefulness he had long been desiring. Having lost his father while in childhood, he had been, to the grief of his mother, a wayward youth; but at length had been brought to religious decision by the labours of the Wesleyans, who had made him a local preacher. Having preached often in the tent, he at length gave up his business, to devote himself entirely to tent-preaching and the connected evangelistic work. After six years' successful itinerancy the tent ceased to be the property of the Methodist body, and the work was carried on separately.

In 1820, the tent was being used amongst the masses of London; and, in 1821, it was removed to Manchester. In Man-

chester, Mr. Pyer remained nine years, built a chapel, and had his doctrinal views so far modified, as to lead him to join the Congregational denomination. After this, Mr. Pyer was for four years an agent of the London Christian Instruction Society, and the tent was often put in requisition.

His surviving daughter, Mrs. Kate Russell, has written an interesting memoir of her father (1865). Mr. Pyer was the subject of a life-long trial in the mental affliction of his wife. He married at the age of twenty-three, and his wife's affliction came on a few years after. Trial and exhausting labour rendered it at length necessary for Mr. Pyer to seek a less laborious position. In 1834, he became the Congregational pastor at South Molton; in 1838, he removed to Cork, and in 1839, to Devonport, where he remained during a pastorate of twenty years, and where he died. Labouring to the very last day of his life, he was found by the servant lifeless, sitting in a peaceful attitude in his study, having literally fallen asleep in Jesus. This was on April 7, 1859. Mr. Pyer wrote a few useful hymns. One of the best is:—

‘Met again in Jesus’ name.’—875 *Bapt.*; 803 *N. Cong.*; 368 *R. T. S.*

HENRY MARCH. (Born about 1790.)



THE REV. HENRY MARCH was born about the year 1790, and received his education for the ministry at Homerton College. In 1818, he left Homerton to enter upon his ministry at Bungay, in Suffolk. There the attendance was so good as to induce the people to build a new and large chapel about twelve months after his settlement amongst them.

But at the end of a pastorate of eight years, Mr. March was prevailed upon to leave Bungay in order to undertake the chaplaincy of Mill Hill School. This was at the request of his tutor, Dr. Pye Smith, who had persuaded the committee of that institution to separate the chaplaincy from the headmastership, and who thought Mr. March especially adapted to fill the former office. After retaining his position at Mill Hill for about two years and a half, Mr. March resigned it, and soon after became pastor of the old Independent Church at Colchester. In this place he remained for more than ten years, till 1839; but finding the neighbourhood unfriendly to his health, and desiring another sphere of labour, pastor and people parted with mutual regret.

In the autumn of the year 1839, he accepted the call of the Church at Newbury, Berks, where the climate was better suited to his health, and where he had ‘a path of peace and comforting

success, so that he remained there for twenty years, at the end of which he retired from the ministry, having arrived at his sixty-ninth year.' Mr. March afterwards resided for family reasons for a time at Rochdale, and more recently at Southampton, to be near his son, the Rev. Septimus March, B.A., Minister of Albion Chapel. 'At the close of a long life,' says Mr. March, in the sketch kindly supplied to us, 'my confession of faith you will find in Watts's hymn—

'No more, my God, I boast no more.'

While at Bungay, Mr. March published, 'Sabbaths at Home ; or Help to their Right Improvement, founded on the 42nd and 43rd Psalms ;' 'Contemplations and Reflections ;' with a few Hymns (1820). The proceeds of the first edition were given towards the cost of erecting the new chapel. This work had reached a third edition in 1826. To use the words of the author, 'the hymn at the close of each chapter in that book is a kind of collect of the contents of the chapter.'

'O send Thy light, Thy truth, my God.'—537 *Leeds* ; 771 *N. Cong.*

This is on page 227 of this work, and first appeared there.

And while at Mill Hill, he published, 'The Early Life of Christ an Example to the Young.' He has also printed several sermons at different times, and he is the author of 'Hymns for the Closet of the Christian minister,' published about 1823.



HENRY HART MILMAN, D.D. (1791–1868.)



DEAN MILMAN was the youngest son of Sir Francis Milman, physician to George III. He was born in London, February 10, 1791. After being educated at Dr. Burney's academy at Greenwich, then at Eton, and subsequently at Brazenose College, Oxford, he was ordained in 1817, and appointed vicar of S. Mary's, Reading, where he continued till 1835. He was B.A., 1813 ; M.A., 1816 ; B.D. and D.D., 1849. From 1821 to 1831 he was professor of poetry in the University of Oxford. From 1835 to 1849 he was rector of S. Margaret's, Westminster, and canon of Westminster, and he became dean of S. Paul's in 1849.

His talents and writings were thus rewarded, notwithstanding the prejudices raised against him by some persons, at different periods of his life, because of his authorship of a tragedy, and on account of the bold judgments contained in his great historical works, and the free use of German authors, of supposed doubtful orthodoxy, in their preparation. After an attack of paralysis he died, at Sunningfield, near Ascot, on Sept. 24, 1868, in his 78th

year, and was much regretted. The charm of his conversation was missed from the social circle, and the church felt that a prince and a great man had fallen in Israel.

His principal prose works are, 'Christianity from the Birth of Christ to the Abolition of Paganism in the Roman Empire,' 3 vols. (1840)—of this most masterly work a new and revised edition appeared in 1867; a 'History of Latin Christianity,' six vols. (1854); 'A History of the Jews' (1829); and a 'Life of Keats.' He wrote a 'Life of Gibbon' (1839) for his 'Decline and Fall of the Roman Empire,' which he edited and enriched with his learned notes. He also wrote much for the 'Quarterly Review.' In Macaulay's 'History of England' he wrote a memoir of the author in 1858. This was republished separately in 1862. He also published his Bampton Lectures (1827). His 'Annals of S. Paul's Cathedral' appeared posthumously, in 1868.

As a poet he published, in 1817, the tragedy of 'Fazio,' which was represented on the stage. Among his other poetical works are 'Samor, Lord of the Bright City' (1818); 'The Fall of Jerusalem' (1820); 'Belvédere Apollo, and other Poems' (1821); 'Belshazzar;' the 'Martyr of Antioch;' and 'Anne Boleyn.' He published the poetical works of MM. Bowles, Wilson, and A. Cornwall (1829), and his own poetical works, in three vols. (1826). His poems are distinguished by their scholarly taste and skill rather than by the fire and genius of the true poet. Dean Milman published a 'Selection of Psalms and Hymns for the use of S. Margaret's, Westminster (1837); he has also translated some poems from Sanscrit, and he is the author of an illustrated edition of 'Horace, with a Life of the Poet' (1849); and of 'The Agamemnon of Æschylus and the Bacchanals of Euripides, with Passages from the Lyric and later Poets of Greece,' translated by Dean Milman (1865).

His hymns are good, without reaching the highest point of excellence. Some of them happily combine the Christian's experience of himself with his experience of Christ. This is true of the two following hymns:—

'When our heads are bowed with woe.'

163 *A. and M.*; 80 *Alford*; 67 *Chope*; 393 *Harland*; 374 *Mercer*; 699 *Meth. N.*; 648 *N. Cong.*; 81 *People*; 139 *S. P. C. K.*; 258 *Sal.*; 424 *Windle*.

This is a very beautiful and affecting Christian hymn: it is the second hymn for the sixteenth Sunday after Trinity. And—

'O help us, Lord, each hour of need.'

187 *A. and M.*; 77 *Alford*; 884 *Bapt.*; 249 *Burgess*; 76 *Chope*; 335 *Harland*; 594 *Kemble*; 466 *Leeds*; 144 *Mercer*; 808 *N. Cong.*; 38 *S. P. C. K.*; 102 *Sal.*; 273 *Windle*.

This is one of the hymns for the second Sunday in Lent. The original has six stanzas. The other is—

‘Lord, have mercy when we pray.’

885 *Bapt.*; 164 *Chope*; 548 *Leeds*; 517 *People*.

This is his hymn for the Sixth Sunday after Trinity.

The original begins—

‘Lord, have mercy when we *strive*.

‘Ride on, ride on, in majesty.’

87 *A. and M.*; 93 *Alford*; 211 *E. H. Bick.*; 84 *Chope*; 77 *Harland*; 297 *Leeds*; 169 *Mercer*; 86 *People*; 219 *S. P. C. K.*; 118 *Sal.*

These hymns appeared in a hymn book by Bishop Heber, entitled, ‘Hymns adapted to the Weekly Church Service of the Year,’ published by Heber’s widow, in 1827; new edition, 1828.

‘Christ is risen! the Lord is come!’—193 *Mercer*.

From his poems, 1839, volume ii. p. 342.

JOHN HOWARD HINTON, M.A. (BORN 1791.)

‘Once I was estranged from God.’—402 *Bapt.*

‘Father of all, before Thy throne.’—1016 *Spurg.*

This appeared in ‘Hymns by a Minister’ (1833), a collection of 116 original hymns.

‘O Thou that hearest, let our prayer.’—809 *Bapt.*

Mr. Hinton has written several hundred hymns. They were usually produced because he could not find any to suit his sermon. A few were printed in a little book but not published. Thence they were taken for the collection. And a few are printed at the end of his Theological Lectures. They were written for the occasion and sung.



HIS eminent Baptist minister was born at Oxford, March 24, 1791. He graduated M.A. at Edinburgh, and commenced his ministry at Haverfordwest in 1816. Thence he removed to Reading, about the year 1820. In 1837 he removed to London, where he was for many years minister of a congregation assembling in Devonshire Square, Bishopsgate. Recently he has again undertaken a pastorate at Reading. Amongst his numerous works are—‘Athanasia; or, Four Books on Immortality’ (1828); ‘Letters written in Holland and North Germany;’ ‘Memoirs of William Knibb;’ ‘A History of the United States of North America;’ ‘Inspiration’ (1850); ‘An Exposition of the Epistle to the Romans on the principle of Scripture Parallelism’ (1860–62); ‘Theology; or, an Attempt towards a Consistent View of the Whole Counsel of God’ (1827, second edition); ‘On the work of the Holy Spirit in Conversion’ (1829; third edition, 1841); ‘Elements of Natural History;’ ‘Individual Effort and the Active Christian;

'The Harmony of Religious Truth and Human Reason' (1832); 'On Man's Responsibility' (1840); 'On Acquaintance with God' (1856); 'On God's Government of Man' (1856); 'On Redemption' (1859); 'The question of National Religious Establishments considered' (1838), in reply to Dr. Chalmers's Lectures in London, and numerous sermons, controversial pamphlets, and tracts; 'The Test of Experience; or, The Voluntary Principle in the United States' (1851). In 1864-65 Mr. Hinton published his theological works, by subscription, in seven volumes.

WILLIAM FREEMAN LLOYD. (1791-1853.)

'Our times are in Thy hand.'—701 *Spurg.*

This was written by the author when a young man. Hymns 502 and 744 in 'Spurg.' are also by him. *G. W. of Breckinridge*



WILLIAM FREEMAN LLOYD was born at the village of Uley, Gloucestershire, December 22, 1791. His parents were pious, but died when he was young. At the age of 15, young Lloyd was at Oxford, and was already, as a Sunday School teacher, serving the good cause he was afterwards to promote so efficiently. Soon after he removed to London; and in 1810 he was appointed one of the secretaries of the Sunday School Union. In 1816 he became connected with the Religious Tract Society; and for many years ably served both institutions. He commenced the 'Sunday School Teachers' Magazine,' conducted for years the 'Child's Companion' and the 'Weekly Visitor,' and suggested the preparation of a large number of books for children and adults. His own literary productions were various, including several useful books for Sunday school teachers and scholars, and numerous tracts. He was also much engaged in compilation and revision. On the failure of his health he retired to Stanley Hall, Gloucestershire, the residence of his brother, the Rev. Samuel Lloyd, where he died April 22, 1853. *See Lloyd's May 1853, p. 563.*

JAMES EDMESTON. (1791-1867.)



ONE of the largest contributors to our recent religious hymnology is the recently deceased James Edmeston, a London architect. We are much indebted to the venerable bard for a letter, dated February 10, 1866, containing, in addition to a correct list of his poetical works, the following autobiographical information:—

'I was born September 10, 1791. My parents were Independents ; my maternal grandfather was the well-known Rev. Samuel Brewer, for fifty years minister of the ancient Independent congregation at Stepney ; but, from early years, I had a strong leaning towards the Church of England, the service of which I always found more congenial to my own feelings ; and after many years of occasional conformity, became a member thereof, and joined the congregation of Ram's Episcopal Chapel at Homerton (where I then resided, and reside still), the incumbent of which was and is the Rev. Thomas Griffith, prebend of S. Paul's.'

The embryo poet was educated at Hackney, whither his parents had removed in 1803. At the age of sixteen he was articled to an architect and surveyor. He continued in the office where he had learned his profession till 1816, and then commenced on his own account. Mr. Edmeston removed from Hackney to Homerton in 1822, and was married in the following year. His wife, after being the mother of a numerous family, died in 1850. In 1851 Mr. Edmeston became a churchwarden of S. Barnabas, Homerton, a new church erected in 1847. He also became secretary of the parochial schools, and took an active interest in promoting the erection of the new and costly school premises.

At the age of eighteen, Mr. Edmeston began to write for the press, and in 1817 he published a small volume, 'The Search, and other Poems.' This was dedicated to his friend, the Rev. F. A. Cox, better known afterwards as Dr. Cox. Then followed 'Anston Park,' a tale ; and 'The World of Spirits.' In 1820 he published a small volume of 'Sacred Lyrics,' and in the two following years two other sets of 'Sacred Lyrics ;' and in 1821, the Home Missionary Society published 'The Cottage Minstrel ; or, Hymns for the Assistance of Cottagers in their Domestic Worship.' These were fifty hymns composed for the Society by Mr. Edmeston, at the request of one of the friends of the Institution. The same year he published 'One Hundred Hymns for Sunday Schools.' In the year 1822, Mr. Edmeston published fifty hymns on missionary subjects, for use in united missionary prayer-meetings ; and the same year, 'One Hundred Sunday School Hymns for Particular Occasions.' And in 1829, a small volume containing a dramatic sketch, 'The Woman of Shunam, and other Poems ;' also, 'Patmos, a Fragment, and other Poems,' in 1824. More recently, the Religious Tract Society have published his 'Hymns for the Chamber of Sickness' (1844) ; and in the same year his 'Closet Hymns and Poems.' Mr. Edmeston is also the author of 'Sacred Poetry' (1847) ; and of a small book for children, containing fifty hymns,

and entitled 'Infant Breathings: being Hymns for the Young' (1846); of which there was an improved edition in 1861. Mr. Edmeston has been very successful in his hymns for children, some of which are scarcely inferior in merit to those by Jane Taylor. Some were written at the suggestion of his friend Mrs. Luke, an authoress, and the widow of the Rev. Samuel Luke. In all his pieces this pious poet has made it his aim to glorify God and benefit men. Some of his hymns were written, week after week, to be read on Sunday at family prayer; and at all times hymn-writing has been to him a sacred and solemn work. The last productions of Mr. Edmeston were some short hymns written for Mr. Spurgeon's collection (1866). Mr. Edmeston died January 7, 1867, in the seventy-sixth year of his age.

'Welcome! brethren, enter in.'—840 *N. Cong.*

This is No. 1 of five hymns supplied by Mr. Edmeston, at the request of a friend, for insertion in a provincial hymn book, on the subject of admitting members. The third verse is not in Mr. Edmeston's original MS. It has been added by some other hand.

'Saviour, breathe an evening blessing.'

918 *Bapt.*; 93 *G. Bapt.*; 609 *Bick.*; 15 *Harland*; 564 *Kemble*; 748 *Leeds*;
 17 *Mercer*; 960 *Meth. N.*; 985 *N. Cong.*; 423 *R. T. S.*; 261 *S. P. C. K.*;
 1027 *Spurg.*, &c.

This favourite hymn was written many years ago, after reading, in 'Salte's Travels in Abyssinia,' the following words:—'At night, their short Evening Hymn, "Jesus, forgive us!" stole through the camp.' It has been sung for years at the close of the service at the church at Homerton, where Mr. Edmeston used to attend. It was given in 'Sacred Lyrics' (1820).

'Who are they whose little feet?'—875 *Leeds.*

This is from 'Infant Breathings' (1846).

220 1872.

SIR JOHN BOWRING, LL.D., F.R.S. (BORN 1792.)



HIS eminent living celebrity can almost claim for himself the name of a universal genius, having distinguished himself in many and various departments. He was born at Exeter, October 17, 1792. His family belonged to Devonshire, where they gave their name to their estate, Bowringsleigh, in the parish of West Alvington. In early life young Bowring came under the influence of Jeremy Bentham, whose principles he adopted, and maintained in the 'Westminster Review,' of which he was, from 1825, for some years the editor. He was also Bentham's executor, and published his works, in twenty-three volumes, with a biography.

To two branches of knowledge Mr. Bowring gave special attention, languages and commerce. He sat in Parliament for the Clyde Boroughs from 1835 to 1837, and for Bolton from 1841 to 1849. He has carried several useful measures through Parliament, and filled several important offices under Government, especially in connection with foreign commerce, and with the public accounts. He is a strong advocate of 'the decimal system,' and we owe to him the introduction of the florin. In 1849, he was appointed British Consul at Canton, and in 1854, Governor of Hong Kong. In the year 1855, he undertook a special mission to Siam; and in 1859, he retired from the public service with a pension. Numerous honours have deservedly been bestowed on him. The University of Groningen, in Holland, conferred on him the degree of LL.D. While in China, he was made a Fellow of the Royal Society, and he was knighted in 1854. He belongs to several learned societies, and foreign princes and peoples have recognised his services to commerce and literature, by sending him testimonials, presents, and orders. In religion, he is one of the most distinguished members of the Unitarian denomination, and he aids the movement for providing secular lectures on Sunday.

Sir John Bowring is a voluminous writer. Amongst his works are—'Minor Morals for Young People' (1834); 'The Commercial Relations between England and France' (1836); 'The Decimal System' (1854); 'The Kingdom and People of Siam' (1857); 'A Visit to the Philippine Islands' (1859). And many of his works reveal his extraordinary knowledge of languages. Amongst others we find—'Specimens of Russian Poets' (1821); 'Ancient Poetry and Romances of Spain' (1824); 'Specimens of Dutch Poets' (1824); 'Specimens of Polish Poets' (1827); 'Poetry of the Magyars' (1830); 'History of the Poetical Literature of Bohemia' (1832). Sir John Bowring has also published works translated from the German and French; and while in Madrid he published, in Spanish, a work on 'African Slavery.'

To all this we must add, that Sir John Bowring is no mean poet. Many of the works already named consist of translations made from poets in different languages, and they show the translator's poetic taste and skill. But besides these, Sir John is the author of original poems and volumes of hymns. His 'Matins and Vespers, with Hymns and Devotional Pieces,' appeared in 1823; and several editions of it have been published. In 1825, 'Hymns: as a Sequel to the Matins' were published. And some of his original hymns appeared in the American 'Hymn Book for Christian Worship.'

'How sweetly flowed the gospel's sound.'

137 *Bapt.*; 214 *G. Bapt.*; 285 *Leeds*; 349 *N. Cong.*

This pleasing hymn is in 'Matins and Vespers' (1823; fourth edition, 1851).

'In the cross of Christ I glory.'

160 *Bapt.*; 617 *Leeds*; 372 *N. Cong.*; 500 *People*.

This is found in 'Hymns,' as a sequel to the 'Matins' (1825).

'We cannot always trace the way.'—479 *Pres.*

This hymn, erroneously attributed to 'Elliott,' is by Sir John Bowring. He has been recently corresponded with on the subject, and claims it. *See Leeds, Nov. 13, 1872, Act 50.*

EMANUEL CHRISTIAN GOTTLIEB LANGBECKER.

(1792-1843.)

'What shall I be, my Lord, when I behold Thee.

'Wie wird mir sein, wenn ich dich, Jesu, sehe.'

1015 *Meth. N.*

This is Mrs. Eric Findlater's translation in 'Hymns from the Land of Luther' (1860). A hymn that deserves to take its place in our collections. It puts in poetical form the Scripture words: 'It doth not yet appear what we shall be,' 1 John, iii. 2. The original is No. 3114 in 'Knapp's Liederschatz' (1865).



MANUEL CHRISTIAN GOTTLIEB LANG-

BECKER was born, August 31, 1792, in Berlin.

His father was a cloth-worker; and he used to help his father and accompany him in his journeys to fairs. On January 1, 1827, he received an appoint-

ment from Prince William of Prussia in the service of his son. At the time of his death, October 24, 1843, he was secretary to the household of Prince Waldemar of Prussia. Besides several good hymns, he wrote, in 1830, 'German Evangelical Church-song—a memorial for the third celebration of the Augsburg Confession'; and in 1841, the 'Life and Hymns of P. Gerhardt.'

LYDIA HUNTLEY SIGOURNEY. (1792-1865.)

'Saviour, Thy law we love.'—932 *Spurg.*

From 'Poems, Religious and Elegiac' (1841).

'We mourn for those who toil.'—662 *Leeds*.



LYDIA HUNTLEY was born in Norwich, Connecticut, about the year 1792. In 1819 she was married to Charles Sigourney, Esq., a wealthy merchant of Hartford. He died several years ago. She wrote early, and in 1815 produced her 'Moral Pieces.'

Amongst her works are the following:—'The Aborigines' (1842), and 'Pocahontas' (1844); 'Poems for the Sea' (1850); 'Past Meridian' (third edition, 1857); and in prose, 'Connecticut Forty

Years since,' 'Letters to Young Ladies' (1837; fourteenth edition, 1846); 'Letters to Mothers' (1839; sixth edition, 1845); 'Pleasant Memories of Pleasant Lands, &c.,' 'Myrtis and Other Sketchings' (1846); 'Examples of Life and Death' (1852), and a series of Biographies in 1857; 'The Faded Hope: a Memoir of A. M. Sigourney' (1852). Dr. Belcher published in England a selection of her poetry, entitled, 'Lays from 'The West.' All her writings are of a religious and elevating character; and in her verse natural and Christian affections find adequate expression. Mrs. Sigourney's life was a poem. Her deeds of benevolence made many hearts glad. She died at Hartford, June 10, 1865.

JOHN KEBLE, M.A. (1792-1866.)



LIKE eminent as the author of the most popular collection of hymns of the century, and as one of the principal originators of an important Church movement, Keble demands a more extended notice than the limits of this work allow.

A recent church writer speaks of the Tractarian movement of 1833 as first stirred by Keble's 'Assize Sermon,' in reference to the suppression of the Irish sees, afterwards published with the title 'National Apostasy.' He was also one of the originators of the 'Tracts for the Times' (1833-1840), to which he contributed Tracts Nos. 4, 13, 40, 52, 78 and 89, and an active member of the Church Union. Many of the High Church and Sacramentarian views given in his celebrated work, 'The Christian Year; Thoughts in Verse for the Sundays and Holidays throughout the Year' (1827), which are now familiar, struck the reader as new, and found there their earliest expression in modern Protestant circles. And the talent and piety of that work have done much to maintain and forward the movement, into which Keble also threw the whole weight of his personal influence.

John Keble was born at Fairford, Gloucestershire, April 25, 1792, at the place of residence of his father, who was rector of the neighbouring parish of Coln S. Aldwyn. The young poet was educated at Corpus Christi College, Oxford, where he graduated B.A. in honours in 1810 and M.A. in 1813. After receiving a fellowship at Oriel College, where he numbered Dr. Arnold and Richard Whateley, afterwards Archbishop of Dublin, amongst his friends, he was appointed public examiner 1814-16 and in 1821-23) and in 1831 professor of poetry.

In 1825 he became curate of Hursley, near Winchester, but

soon after, in consequence of the illness of his younger sister, returned to Fairford, where he resided till 1835. On his father's death he became Vicar of Hursley, and married Miss Charlotte Clarke, daughter of the Incumbent of Meysey Hampton, near Fairford. To the re-erection and adornment of his church at Hursley, he devoted his property and the profits of his most popular works, the 'Christian Year' and 'Lyra Innocentium,' and he held the same living till his death, March 29, 1866. He died at Bourne-mouth, in his seventy-fourth year, his end having been hastened by his assiduous attention to his afflicted wife, who survived him.

Keble's pen was early at work and seldom at rest during his life. In 1813 he gained the Chancellor's prize for an Essay on 'Translation from the Dead Languages.' And besides his larger works Keble published several separate sermons, and pamphlets on ecclesiastical questions of the day. Along with his friends, Drs. Pusey and Newman, he edited the 'Library of the Fathers,' and the 'Anglo-Catholic Library.' It was to this latter work he contributed his 'Life of Thomas Wilson, D.D., Lord Bishop of Sodor and Man' (1863), and he gave especial attention to the publication of the fifth volume of the Bishop's works, containing his 'Sacra Privata.' He also edited Hooker's works (1836), and wrote to them an elaborate Preface. He was also the author of 'Prælectiones Academicæ,' two vols. (1844), and of 'Sermons Academical and Occasional,' and of 'Eucharistical Adoration' (third edition 1867). His poetical works were pieces in the 'Lyra Apostolica' (1836), to which he was one of seven contributors; 'The Psalter; or, Psalms of David in English verse, by a member of the University of Oxford' (1839).

'God, our Hope and Strength abiding.'—30 *Sal.*

(His rendering of the 46th Psalm will serve as a specimen of his translations in that work); 'Lyra Innocentium; Thoughts in Verse on Children, their Ways and their Privileges' (1846; eighth edition, 1860). Without family himself, Keble took the deepest interest in the young, and wrote of them and for them. This later work appeals less to the feelings than the 'Christian Year,' and took less hold on the public mind, but it contains some pieces of equal excellence. But the work by which Keble will be known to posterity is his 'Christian Year.' Published in 1827, it had reached the fifty-fourth edition in 1858, the sixty-first edition in 1859, the eightieth edition in 1860, and the ninety-sixth edition in 1867; and it is much read in America as well as in England. Some of the pieces in it were written, under various circumstances, eight or ten years before its publication, and were

to be found in the albums of his principal friends. His plan was 'to go on improving his series all his life, and leave it to come out, if judged useful, only when he should be fairly out of the way.' On July 11, 1825, he writes, 'I am not without hopes that I shall quite persuade my persuaders to let it stand over *sine die*.' But he was not long allowed to keep his treasures in secret. He had read over the hymns in MS. to his friend Whateley, at Halesworth, where he was then incumbent; and Dr. Arnold having seen them, wrote to Sir J. T. Coleridge: 'I live in hopes that he will be induced to publish them, and it is my firm opinion that nothing equal to them exists in our language: the wonderful knowledge of Scripture, the purity of heart, and the richness of poetry which they exhibit, I never saw paralleled.' And men like Dr. Newman, and the late Robertson of Brighton, have pronounced similar high eulogiums, and the religious public have endorsed their decision. Keble's hymns are distinguished for their great refinement of taste, their word-painting, and graceful allusions to the charms of nature, and for a pleasing sentiment which only offends when it threatens to degenerate into a mere sentimentalism; and Christians of every name find in some of his verses a happy vein of piety and the most spiritual doctrines applied to the common duties of daily life. Members of other Christian communities find here and there verses in which the Church to which the author belongs, and its festivals, are made more prominent than they approve. And perhaps the poetry itself sometimes suffers from the restraint laid upon him by his extreme devotion to his ecclesiastical system and its rites and days, in virtue of which Archbishop Whateley described him as 'an eagle in chains;' though to many churchmen this will give an additional interest to his productions. His own felicitous words correctly explain part of the charm of his verses. He says, 'The novelty consists not in the original topic, but in continually bringing ordinary things, by happy strokes of natural ingenuity, into new associations with the ruling passion.' It has been justly remarked that Wordsworth did for poetry in general what Keble accomplished for religious verse. The outside world with its beauty and suggestion had been too much neglected. They returned from the affectations of art to the simplicity of nature, and showed that the Author of both revelations is the same. In this respect he also follows George Herbert, whom he resembles in his high Churchism, and in his mysticism and spirituality, but he has not the quaintness and strength of the earlier poet. And the knowledge of Scripture displayed, has been justly regarded as a characteristic of his verse. Looking at Scripture

through the ritual and creed of his Church and the decisions of its councils, he notwithstanding did regard it with the most thorough and reverential scrutiny and interest; and like Shakspeare, Milton, and Bunyan, gave a vitality to his writings, by interfusing many of the inspired words, and many Scripture doctrines and principles, with his own.

The ninety-sixth edition of the 'Christian Year' has a special interest, because it was prepared by the author a few days before his death; and he added a beautiful 'Dedication,' beginning:—

'When in my silent solitary walk'—

and thus explained the secret of his success:—

'Prayer is the secret, to myself I said;

Strong supplication must call down the charm.'

In the same edition the alteration of one word by the author, caused some excitement and controversy. The alteration occurred in the hymn entitled 'Gunpowder Treason.' The verse stood originally thus:—

'O come to our Communion Feast;

There present in the heart,

Not in the hands, the Eternal Priest

Will his true self impart.'

The word 'not' in the third line was changed to 'as.' But his own explanation of the change deprives it of all significance. He wrote on March 6, 1866, that he had resolved on the emendation, and that it should be accompanied 'with a few words, pointing out that it does but express more directly the true meaning of the present text.'

'There is a book, who runs may read.'

71 *A. and M.*; 47 *Bapt.*; 34 *Bick.*; 29 *E. H. Bick.*; 64 *Harland*;
610 *Kemble*; 234 *Leeds*; 276 *N. Cong.*; 80 *Sal.*

This is part of a hymn of twelve verses, for Septuagesima Sunday, in the 'Christian Year,' on 'The invisible things of Him,' &c., Romans i. 20.

'O God of mercy, God of might.'

242 *Chope*; 736 *Leeds*; 874 *N. Cong.*; 643 *Read.*

This is part of a hymn of seventeen verses in the 'Christian Year,' for the 'Holy Communion.' It was written in 1819 and published in 1827.

'The livelong night we've toiled in vain.'—888 *N. Cong.*; 468 *R. T. S.*

This is part of a hymn of fifteen verses in the 'Christian Year,' for the Fifth Sunday after Trinity, upon 'Master, we have toiled all the night,' &c., Luke v. 5, 6.

'Spirit of Light and Truth! to Thee.'—901 *N. Cong.*

This is part of an 'Ordination' hymn, given in the 'Christian Year,' beginning thus :—

'Twas silence in Thy temple, Lord,'

and consisting of thirteen verses.

'O timely happy, timely wise.'

2 *A. and M.*; 909 *Bapt.*; 204 *Chope*; 744 *Leeds*; 11 *Mercer*; 933 *N. Cong.*; 4 *Sal.*; 145 *S. P. C. K.*; 260 *Windle* (and most collections).

This is part of his much-admired 'Morning' hymn. It has sixteen verses, and begins thus :—

'Hues of the rich unfolding morn.'

'Sun of my soul! Thou Saviour dear.'

11 *A. and M.*; 314 *Alford*; 921 *Bapt.*; 487 *Bick.*; 219 *Chope*; 563 *Kemble*; 753 *Leeds*; 14 *Mercer*; 946 *N. Cong.*; 443 *People*; 13 *Sal.*; 151 and 260 *S. P. C. K.*, &c.

This is part of his 'Evening' hymn, beginning :—

''Tis gone, that bright and orb'd blaze.'

It is a piece of fourteen verses.

The following hymns :—

'In all things like Thy brethren Thou.'

'O Lord, how happy should we be.'

have been erroneously attributed to Keble. They are by his friend, Professor Joseph Anstice, M.A., whose hymns were published by his widow in 1836; *vide* under his name.

'Lord, in Thy name Thy servants plead.'

119 *A. and M.*; 116 *Chope*; 509 *Mercer*; 157 *Sal.*

This is a hymn by Keble, bearing date 1857.

'When God of old came down from heaven.'

130 *A. and M.*; 127 *Chope*; 435 *Leeds*; 160 *People*; 173 *Sal.*; 235 *S. P. C. K.*

The original consists of eleven stanzas. It is the hymn for Whitsunday, in the 'Christian Year,' page 134, founded on Acts ii. 2-4, 'And suddenly there came a sound from heaven,' &c.

'Blest are the pure in heart.'

141 *A. and M.*; 249 *Hall*; 255 *Harland*; 454 *N. Pres.*; 214 *S. P. C. K.*

This is part of a piece of seventeen stanzas given at page 230 of the 'Christian Year,' headed, 'The Purification,' and founded on 'Blessed are the pure in heart: for they shall see God,' Matt. v. 8. It was written in 1819.

'The voice that breathed o'er Eden.'

212 *A. and M.*; 294 *Alford*; 255 *Chope*; 168 *Harland*; 378 *People*; 239 *Sal.*

A marriage hymn, 1857.

'Awake! again the gospel trump is blown.'—83 *Mercer*.

This is part of a piece of thirteen stanzas, given at page 7 of the 'Christian Year,' for Advent Sunday, and founded on the words 'Now it is high time to awake out of sleep,' &c. Rom. xiii. 11.

‘O, who shall dare, in this frail scene.’—420 *Mercer*.

This is part of the piece in six stanzas given at page 238 of the ‘Christian Year,’ for S. Mark’s Day, and founded on Paul’s unwillingness to take Mark, and his later statement that he had become profitable to him for the ministry, Acts xv. 39, and 2 Tim. iv. 11.

‘Past is her day of grace.’—195 *Hall*.

This is partly taken from Keble’s piece of six stanzas for the Tenth Sunday after Trinity, page 173 in the ‘Christian Year,’ beginning, ‘Why doth my Saviour weep,’ and founded on the verse, ‘And when he was come near,’ &c., Luke xix. 41. Part of it is 293 *Leeds*.

‘Word supreme, before creation.’—52 *A. and M.*; 231 *People*; 49 *Sal*.

This bears date 1857. It is not a rendering of the sequence of about the 13th century, beginning, ‘Verbum Dei, Deo natum;’ but Mr. Keble thought that some of his ideas were probably suggested by that sequence.

‘O Father of long-suffering grace.’—180 *Alford*; 611 *Reed*.

This is part of the hymn of twenty-two stanzas in the ‘Christian Year,’ 1827, for the Eighteenth Sunday after Trinity. It is founded on ‘I will bring you into the wilderness of the people, and then will I plead with you face to face,’ &c. Ezek. xx. 35–6.

‘The silent joy that sinks so deep.’—43 *Alford*.

This is part of a piece of seventeen stanzas, given in ‘The Christian Year,’ for the Second Sunday after Epiphany. It is founded on ‘Every man at the beginning doth set forth good wine,’ &c., John ii. 10, and some of the latter stanzas on ‘Can a woman forget her sucking child, &c.,’ Isaiah xlix. 15.

‘Art thou a child of tears.’—455 *Reed*.

This is the concluding part (altered) of Keble’s piece of seventeen stanzas in the ‘Christian Year,’ beginning—

‘The year begins with Thee.’—36 *Chope*.

for ‘the Circumcision of Christ,’ and founded on ‘In whom also ye are circumcised,’ &c., Coloss. ii. 11.

‘The shadow of the Almighty’s cloud.’—235 *Sal*.

The hymn for ‘Confirmation,’ given at page 279 in the ‘Christian Year.’

‘Lord of life, prophetic Spirit.’—245 *Sal*.

This was written for Cuddesden Diocesan College.



SAMUEL HINDS, D.D. (BORN 1793.)

‘Lord, shall Thy children come to Thee?’

325 *E. H. Bick.*; 213 *Burgess*; 251 *Chope*; 246 *S. P. C. K.*; 238 *Windle*.

This is a ‘Confirmation Hymn’ found at p. 65 of his ‘Sonnets and other Short Poems, chiefly on Sacred Subjects’ (1834). The same collection contains other hymns that might with advantage be introduced into our hymnals.



ISHOP HINDS was a son of Abel Hinds, Esq., of Barbadoes, and was born in that island in 1793. He received his education at Queen’s College, Oxford, where he graduated in 1815, and afterwards obtained the Chancellor’s prize for a Latin essay. He was afterwards Vice-Principal of Alban Hall, Oxford, and later Principal of Codrington College, Barbadoes. On returning to England, he was appointed Vicar of Yardley, Herts, which position he held from 1834 to 1843. He then went to Ireland, and became Rector and Prebendary of Castleknock, Dublin, and chaplain to his friend Archbishop Whateley.

In 1846 he was appointed chaplain to the Lord-Lieutenant of Ireland, the Earl of Bessborough, and in 1847 held the same office under his successor the Earl of Clarendon. He became Dean of Carlisle in 1848, and in the following year Bishop of Norwich, but he resigned his see in 1857.

He is the author of a ‘Treatise on Logic;’ ‘Inquiry into the Nature and Extent of Inspiration;’ ‘Sonnets and Sacred Poems’ (1834); ‘The Catechist’s Manual, or Suggestions for Lecturing on S. Mark’s Gospel’ (second edition, 1855); ‘The History of the Rise and Early Progress of Christianity’ (2 vols. 1828; second edition, 1846); ‘The Three Temples of the One True God Contrasted’ (1830; third edition, 1857). He has published several sermons, charges, and pamphlets.

WILLIAM HENRY HAVERGAL, M.A. (BORN 1793.)

To this talented author we are indebted for information about his hymns. He has written about one hundred. Several of them appeared in the Rev. Carus Wilson’s Collection, and several in the ‘Worcester Diocesan Hymn Book,’ including the following:—

‘Hosanna! raise the pealing hymn.’

154 *Burgess*; 60 *Mercer*; 206 *Meth. N.*; 164 *Windle*.

This hymn was written about the year 1838.

‘Our festal morn is come.’—125 *Mercer*.

‘To praise our Shepherd’s care.’—297 *Mercer*.

The other hymns by the same author in the ‘Worcester Collection’ are—

- No. 41. 'Brighter than meridian splendour.'
 — 100. 'Hallelujah, Lord, our voices.'
 — 129. 'In doubt and dread dismay.'
 — 211. 'Redemption! oh, the thrilling word.'
 — 217. 'Shout, O earth, from silence.'
 — 292. 'Widely 'midst the slumbering nations.'



T is as a distinguished composer of music that this author is better known than as a hymn-writer, but he has written several good hymns. They are vigorous, and evince hymnic power. He was born in the year 1793, and educated at S. Edmund Hall, Oxford, where he graduated B.A. 1815, and M.A. 1819. After being rector of Astley, in Worcestershire, from 1829 to 1842, he was appointed rector of S. Nicholas, Worcester, and Honorary Canon of Worcester Cathedral, in 1845. In 1860 he was appointed to the rectory of Shareshill, near Wolverhampton.

He is the author of several published sermons, and of two volumes of Historical Sermons (1853).^{*} He has on three occasions gained the Gresham prizes for his Church services. The proceeds of his musical works he devotes to public institutions. The following are the principal:—'A History of the Old Hundredth Psalm Tune' (1854); 'Old Church Psalmody' (1849); 'One Hundred Psalm and Hymn Tunes.' In 1847, he edited 'Ravenscroft's Psalter' (1611). He has published more than fifty separate musical compositions. He is also the author of 'Charles and Josiah; or, Friendly Conversations between a Churchman and a Quaker' (1862); and of 'Memorial Notices of J. Davies' (1858). His youngest daughter, Frances Ridley Havergal, has contributed pleasing hymns and poems to 'Good Words' and other serials.



HENRY WARE. (1793–1843.)

'Lift your glad voices in triumph on high.'—169 *Bapt.*



HENRY WARE was the son of a father of the same name, who was a Unitarian minister and a professor in Harvard College. He was born at Hingham, Massachusetts, in 1793, and after graduating at Harvard and studying theology was, in 1817, chosen pastor of the Second Church, Boston. After a ministry of twelve years, the failure of his health rendered foreign travel necessary, and he went for a tour in Europe. On his return he was elected Parkman Professor of Pulpit Eloquence and Pastoral Theology in Harvard University. He was eminent as a professor, and as an

** Sermons, chiefly on Historical Subjects from the Old and New Testaments.*

author wrote in prose and verse. His collected works were edited after his death by his friend Rev. Chandler Robins, and published in four volumes. He resigned his professorship in 1842, and died in September in the following year.

HENRY FRANCIS LYTE, M.A. (1793-1847.)



HIS hymn-writer of our own time was born at Kelso, June 1, 1793. After receiving some schooling at Proctoro, he entered Trinity College, Dublin, in 1812. There he was successful on three occasions in competing for the English prize poem; and as his means were limited, he found the money thus obtained useful in assisting him to pursue his studies.

He had at first intended to follow the medical profession, but altering his purpose, he entered the Church. He was episcopally ordained in 1815, and entered upon a curacy in the neighbourhood of Wexford. In 1817 he removed to Marazion. Although a Christian minister, Lyte was up to this time worldly in his manner of life, and a stranger to vital religion; but in the year 1818 he was sent for by a neighbouring clergyman, who felt that he was dying, and who felt also, to his great distress, that he was unpardoned and unprepared. Together they pored over the Scriptures, and especially the writings of Paul, and together they came to the knowledge of Christian doctrine, and to the possession of Christian peace. 'He died,' says Lyte, 'happy under the belief, that though he had deeply erred, there was *One* whose death and sufferings would atone for his delinquencies, and be accepted for all that he had incurred.' And he adds, 'I was greatly affected by the whole matter, and brought to look at life and its issue with a different eye than before; and I began to study my Bible, and preach in another manner than I had previously done.' Having taken charge of the family of his departed friend, his increased anxieties proved too much for his feeble constitution, and he found it necessary to commence those travels in search of health, which had afterwards often to be repeated.

In 1819 he removed to Lymington, Hants. During his stay there he composed many 'Tales on the Lord's Prayer,' but these were not published till the year 1826. In the year 1823 he entered upon the perpetual curacy of Lower Brixham, Devon, which he held till his death, labouring faithfully for nearly a quarter of a century amongst its rough seafaring population. He was zealous in his parochial duties, and took special pains to train a band of

seventy or eighty voluntary teachers, who taught several hundred children in the Sunday-school. Nor were his labours in vain, the rough material was wrought upon, and many of the hardy children of the deep became his sons in the faith.

In 1833 he published his 'Poems chiefly Religious,' and in 1834 a metrical version of the Psalms, entitled 'The Spirit of the Psalms;' and in 1846 he published the 'Poems of Henry Vaughan, with a Memoir.' Increasing weakness of constitution having rendered rest and change necessary, he travelled for some time on the Continent; recreating himself by the production of some poems on his way. It was while thus travelling that he was overtaken by death, at Nice, in 1847. He is buried in the English cemetery there. His end was that of the happy Christian poet,—singing while strength lasted, and then waiting quiescently till, rising from the sleep of death, he should with renewed energies join in the hallelujahs of heaven.

His sole cause of regret was, that weakness and early death prevented him from accomplishing more for Christ. To this he thus pensively refers, in a piece entitled 'Declining Days':—

'Might verse of mine inspire
One virtuous aim, one high resolve impart—
Light in one drooping soul a hallowed fire,
Or bind one broken heart;

'Death would be sweeter then,
More calm my slumber 'neath the silent sod,
Might I thus live to bless my fellowmen,
Or glorify my God.

* * * * *

'O Thou! whose touch can lend
Life to the dead, Thy quickening grace supply;
And grant me, swanlike, my last breath to spend
In song that may not die!'

For several of these particulars we are indebted to an interesting narrative by A. M. M. H., published in 1850, whence we also learn that the poet was united in marriage to Anne, only daughter of the Rev. W. Maxwell, D.D., of Bath.

In his 'Spirit of the Psalms,' in 1834, Lyte says, 'he endeavoured to give the *spirit* of each psalm in such a compass as the public taste would tolerate, and to furnish sometimes, when the length of the original would admit of it, an almost literal translation, sometimes a kind of spiritual paraphrase, at others even a brief commentary on the whole psalm.'

In illustration of this we may point to

'My trust is in the Lord.'—Psalm xi. *Kemble and 10 N. Cong.*

his version of Psalm 11. In it he keeps close to the original, and at the same time gives its spirit.

‘Whom should we love like Thee.’—15 *N. Cong.*

This, his version of the long eighteenth Psalm, gives effectively in the compass of a few verses the spirit of that Psalm. And

‘Praise, Lord, for Thee in Zion waits.’—797 *Bapt.*; 34 *Meth. N.*

is a ‘spiritual paraphrase’ of Psalm lxxv., and a song of praise very suitable for public worship.

Lyte’s hymns are free from harshness, correct in their versification, and always full of Scriptural thought and spiritual meaning. Some of them are of a high order.

(1834) ‘Pleasant are Thy courts above.’

779 *Bapt.*; 318 *E. H. Bick.*; 276 *Burgess*; 351 *Harland*; 101 *Leeds.*

This is justly valued.

‘God of mercy, God of grace.’

63 *A. and M.*; 753 *Bapt.*; 111 *Burgess*; 47 *Chope*; and Psalm 67 *Kemble, &c.*; 83 *Leeds*; 558 *Reed*; 57 *S. P. C. K.*; 67 *Spurg.*

This happy rendering of the sixty-seventh Psalm has been generally adopted.

‘O how blest the congregation!’—669 *Bapt.*; 768 *N. Cong.*

is a general favourite; and

‘Abide with me, fast falls the eventide.’

14 *A. and M.*; 318 *Alford*; 995 *Bapt.*; 4 *Bick. S.*; 228 *Chope*; 8 *Harland*; 592 *Kemble*; 883 *Leeds*; 26 *Mercer*; 1013 *Meth. N.*; 944 *N. Cong.*; 438 *People*; 20 *Sal.*; 258 *S. P. C. K.*

has at once taken its place as a universal favourite. We find in it an impassioned earnestness, and a familiarity with the Master, tender yet free from presumption, that reminds us of the best productions of S. Bernard and Gerhard. It is related that in the autumn of 1847, just before taking his final journey to Nice, he made an effort to preach to his congregation once more, that he addressed to them his solemn affecting parting words, and administered to them the Lord’s Supper, and on retiring to rest presented to a dear relative this hymn with the music he had adapted to it. It is the true utterance of a heart deeply feeling the need of Christ’s presence, and strong in the confidence that it will not be denied.

‘Far from my heavenly home.’

176 *A. and M.*; 101 *E. H. Bick.*; 272 *Harland*; and Psalm 137 *Kemble*; 230 *N. Cong.*; 137 *Spurg.*; 95 *Windle.*

This is from the ‘Spirit of the Psalms’ (1834).

‘Praise, my soul, the King of Heaven.’

198 *A. and M.*; 784 *Bapt.*; 15 *Bick. S.*; 353 *Harland*; 142 *Leeds*; 55 *Mercer*; 20 *R. T. S.*; 21 *S. P. C. K.*; 103 *Spurg., &c.*

This is a paraphrase of Psalm 103 (1834).

WILLIAM BARTHOLOMEW. (1793-1867.)



HE received from this eminent composer the following particulars of his history :—He was born in London, September 6, 1793. From the year 1822, he devoted much of his time to writing lyric versions for foreign music, till 1841, when he became acquainted with Dr. Felix Mendelssohn-Bartholdy, who, on seeing some of his productions, made him his collaborator ; which he continued to be until Mendelssohn's lamented death in 1847. Mr. Bartholomew died August 18, 1867.

Among the works written by him for Mendelssohn are :—the 'Elijah,' 'Athalie,' 'Praise Jehovah,' 'Œdipus Coloneus,' 'Antigone,' &c. ; for the last-named, he was presented with the gold medal of merit by the late King of Prussia. Mr. Bartholomew has also written for Mr. Costa the libretti, or words to be sung, of the oratorios 'Eli' and 'Naaman.'

'Praise Jehovah, bow before him.'—148 *N. Cong.*

This fine psalm is from a sacred cantata, written at the express desire of Mendelssohn, the composer of the music, to supersede the words of the Romish 'Lauda Sion.' This psalm was written in 1847.

'Lord, from my bed again I rise.'—931 *N. Cong.*

And—

'This night I lift my heart to Thee.'—940 *N. Cong.*

These hymns for morning and evening are the beautiful and appropriate words put by Mr. Bartholomew into the mouth of Samuel in the oratorio of 'Eli,' for which Mr. Costa has written music as devotional as it is beautiful and simple. They were written in 1854.

HENRY USTICK ONDERDONK, D.D.

'The Spirit to our hearts.'—176 *Alford* ; 519 *N. Cong.* ; 567 *People.*



DR. ONDERDONK, a prelate of the Protestant Episcopal Church in America, wrote this hymn. It is the 131st in 'Selections from the Psalms of David, in metre, with Hymns suited to the Feasts and Fasts of the Church, &c. in New York. First edition, 1828.'

This work contains 124 selections of psalms and 212 hymns, with doxologies. This hymn is said to have been written as early as 1826. It is found in the 'Sabbath Hymn Book,' and in Beecher's and other American collections.

Bishop Onderdonk is the author of several hymns. Before his consecration he was rector of S. Ann's Church, Brooklyn, New York. He was consecrated bishop at Philadelphia, October 25, 1827, and was at first assistant bishop to Bishop White, in Pennsylvania, so long as that prelate survived. A remonstrance against the appointment of Bishop Onderdonk, in 1827, was presented by some clergy and other persons, chiefly on the ground that the nomination of another minister had been improperly passed over ; but the remonstrance was not regarded. An account of the whole matter is in the British Museum. Bishop Onderdonk is the author of 'Episcopacy Examined and Re-examined' (1835), and of some published sermons.

FELICIA DOROTHEA HEMANS. (1794-1835.)



HIS accomplished poetess was born at Liverpool, where her father, whose name was Browne, was engaged in mercantile pursuits. During her childhood, the family removed to the neighbourhood of Abergele, in North Wales. As a child, Miss Browne was encouraged to exercise her poetical talent by her mother, who was of Venetian descent, her father having been the commercial representative of Venice, at Liverpool. Mrs. Browne was a woman of taste and education, and the young poetess having such encouragement, published her first volume of poems as early as 1808. In 1812, Miss Browne became the wife of Captain Hemans, and in the same year she published her second volume, 'The Domestic Affections.' Some years after, Captain Hemans, whose health had suffered in his military campaigns, went to reside in Italy, to have the advantage of its milder climate, leaving Mrs. Hemans, with her five sons, in North Wales, where she lived with her mother in the neighbourhood of St. Asaph.

Mrs. Hemans excelled as much in her linguistic acquirements as in her poetical productions, and she made poetical translations from the works of several of the most eminent of the continental writers. Of her earlier works may be mentioned 'The Restoration of the Works of Art to Italy' (1815); 'Tales and Historic Scenes' (1819); and about the same time two poems, called 'The Sceptic' and 'Modern Greece.' Her Poem of 'Dartmoor' obtained the prize from the Royal Society of Literature, in 1821. In 1823, she published 'The Siege of Valencia, &c. ;' and in the same year appeared her first dramatic work, 'The Vespers of Palermo.' This piece was written at the suggestion of her friend,

Bishop Heber, another of our well-known hymn-writers, but it met with little success. In 1827 she published a volume consisting of her 'Lays of many Lands' and her 'Forest Sanctuary.' This last is said to be her best long poem. The following year appeared her 'Records of Women;' and in 1830 her 'Songs of the Affections.' During the latter months of 1833 she was occupied in arranging and preparing for publication the three collections of her poems, which were published in the spring and summer of 1834—'Hymns for Childhood,' 'National Lyrics and Songs for Music,' and 'Scenes and Hymns of Life.'

It was remarked that her religious impressions became stronger, and her poems more tinctured with religious thought and sentiment, as she increased in years; and a tinge of melancholy was given to her life by the difficulty she experienced in obtaining a suitable training for her sons, and by the other difficulties she met with during the prolonged absence of the natural protector of her family. And it is probable that, as in many other cases, her genius suffered from the *res angusta domi*. She speaks of wishing to concentrate her energies on some noble and complete work, and says, 'It has ever been one of my regrets that the constant necessity of providing sums of money to meet the exigences of the boys' education has obliged me to waste my mind in what I consider mere desultory effusions.' She died in Dublin, May 12, 1835. Her too anxious life, weighed down by accumulated cares, being at length attacked by severe illness, prematurely succumbed in the unequal strife. A volume of 'Poetical Remains' was published after her death.

Unsuccessful in tragedy, her short pieces, such as 'The Better Land' and 'The Pilgrim Fathers,' are well known, and in their own order are of great excellence. Without much profundity or force, she is yet not wanting in poetical feeling and good taste; and where she avoids her one defect, monotony, she is sure to please by the justness of her sentiment and the ease and beauty of her expression.

'Lowly and solemn be.'—604 *Bapt.*; 645 *Leeds*; 721 *N. Cong.*; 314 *R. T. S.*

This is a touching piece in an unusual and difficult metre. It is given at page 470, vol. ii. of Mrs. Hemans' collected works, edited by her sister, 1847. It forms part of a funeral dirge of nine stanzas given at the close of a poem in blank verse, and headed, 'The Funeral-day of Sir Walter Scott.' (He died on September 21, 1832.) The poem begins—

'A glorious voice hath ceased!'

RICHARD WINTER HAMILTON, LL.D., D.D.

(1794-1848.)

'Though poor in lot, and scorned in name.'—618 *Leeds*.

Six hymns by this author are found in Dr. Leifchild's 'Original Hymns by Various Authors' (1842).



RICHARD WINTER HAMILTON was a son of the Rev. Frederick Hamilton, a Congregational minister at Brighton, and was born in London on July 6, 1794. He received his education at Mill Hill School, and early gave promise of the piety and talent for which he was afterwards distinguished. So early as November 1809 he was received as a member of the church under his father's pastoral care, and in August of the following year, when he was but 16 years of age, entered Hoxton College to study for the ministry. In March 1815 he became pastor of the Congregational Church then assembling at Albion Chapel, Leeds. The handsome edifice in the same town called Belgrave Chapel was erected for his congregation and opened January 6, 1836. There Dr. Hamilton continued a powerful and useful ministry till the end of his life.

Besides producing several works of literary and theological value, Dr. Hamilton spoke with eloquence and weight on the platform, and took an influential part in connection with the questions of the day. In accordance with his own convictions, he stoutly opposed the Minutes of the Committee of Council of Education in 1847. He also earnestly advocated the movement for the separation of Church and State. His degree of D.D. was received from the University of New York in 1844, and that of LL.D. from the University of Glasgow at the same time. He was twice married. He died in faith after a short illness, July 18, 1848. As a man of liberal culture, natural eloquence, generous sympathies, and decided genius in his own order, he was deservedly honoured and lamented. His writings arrest attention partly because of their richness of thought and expression, and partly because of the brief pointed sentences into which they are broken up. The following are some of his principal works: two volumes of Sermons; 'Pastoral Appeals on Prayer' (1838); 'Little Sanctuary, a Volume of Prayers'; 'Nugæ Literariæ' (1841) (these were papers read before the Leeds Philosophical and Literary Society); 'Missions, their scope, authority, and encouragement' (1841, a prize essay); 'The Institutions of Popular Education' (1844, a prize essay); 'The Revealed Doctrine of Rewards and Punishments'; being the Congregational Lecture for 1846; 'Horæ Sabbaticæ.'

WILLIAM BINGHAM TAPPAN. (1794-1849.)

‘There is an hour of peaceful rest.’—1011 *Meth. N.*

The original, written in 1829, has a fourth stanza.



CRISWOLD calls this American author ‘the most industrious and voluminous of our religious poets.’

He was born at Beverley, Massachusetts, on October 29, 1794. In 1805 he was apprenticed at Boston.

At that time he showed a great fondness for reading, but had few books with which to gratify his taste. In 1815 he removed to Philadelphia. He wrote early, but had not at first courage to show to others his youthful productions. In his twenty-fourth year he studied at Somerville, New Jersey, to qualify himself as a teacher. In 1822 he entered the service of the American Sunday School Union, with which he remained connected all his life. Acting on its behalf he resided for four years at Cincinnati, and in 1837 removed to Boston. In 1841 he also became an evangelist in connection with the Congregational body. He died at West Needham, Mas., on June 18, 1849. His poetical works display skill rather than power, the facility of the artist rather than the force of the man of genius. His first volume of poems, entitled ‘New England and other Poems,’ appeared in 1819. The following were some of his works: ‘The Poetry of Life’ (1848); ‘Poems and Lyrics’ (1842); ‘The Sunday School, and other Poems’ (1848); ‘The Poetry of the Heart’ (1845); ‘Sacred and Miscellaneous Poems’ (1846); ‘Late and Early Poems’ (1849).



ROBERT KAYE GREVILLE, LL.D. (1794-1866.)

‘O God, from Thee alone.’—188 *S. P. C. K.*; 270 *Windle*.

This hymn of six stanzas appeared in ‘The Church of England Magazine,’ January 18, 1839.



DR. GREVILLE was the eldest son of the Rev. Robert Greville, Rector of Edlaston, Derbyshire, and was born at Bishop Auckland in 1794. He studied for the medical profession in Edinburgh and London, but subsequently devoted his life to botany, upon which he lectured and wrote. He also made valuable collections of plants and other objects of interest in natural science. His lectures were very popular, and he was honoured as a Christian philanthropist, the faithful friend of every good cause. He was a Fellow of the Royal Society of Edinburgh, and belonged to several other scientific societies. In 1816 he married Charlotte,

the youngest daughter of the late Sir John Eden, Bart. In 1838 he was joint editor with Rev. D. T. K. Drummond, B.A., of 'The Church of England Hymn Book, containing a Selection of Psalms and Hymns for Public and Private Use' (first edition, 1838; second, 1848). This contained eight of his original hymns. Amongst his works were 'Flora Edinensis;' 'Scottish Cryptogamic Flora;' 'Algæ Britannicæ.' And he was one of the authors of works on India and America in the 'Edinburgh Cabinet Library.' After an active useful life he died at Murrayfield near Edinburgh, June 4, 1866, aged 72.

ELIZABETH REED. (1794-1867.)

We are indebted to Charles Reed, Esq., M.P., for the following numbers of the hymns contributed by his mother to the collection 'The Hymn Book,' by her husband, the late Rev. Andrew Reed, D.D. :—Nos. 91, 201, 206, 254, 280, 287, 338, 361, 367, 380, 388, 392, 425, 428, 451, 458, 461, 462, 569, 618, 777. The other hymns marked 'original' in that collection, nineteen in number, are by Dr. Reed.



ELIZABETH HOLMES was the daughter of a prosperous merchant of London, where she was born March 4, 1794. She had the advantage of pious parentage and Christian education. When at school at Stepney she was diligent in laying the foundation of her future knowledge and piety, and began to enjoy the writings of Romaine, Doddridge, and Hannah More. On leaving school she went to reside with her parents at Reading, where she entered into works of Christian usefulness; and in a village called Dunsden Green she commenced a school, and her father erected a chapel. In the year 1816 she was united in marriage to the Rev. Andrew Reed, then minister at Cannon Street Road Chapel, London. There she engaged in useful Christian efforts. And she also took her share in the great and well-known benevolent works her husband originated. At Cheshunt and Hackney, in turn her places of residence, Mrs. Reed founded schools, and was prominent as the promoter of every excellent enterprise. She also took a deep interest in female education in the East, and was one of the earliest advocates of 'mothers' meetings.'

She wrote 'Original Tales for Children,' and 'The Mother's Manual for the Training of her Children' (1865); and her correspondence was a power for good. Of her seven children five survive to occupy honourable places in society and in the Christian Church. Her last illness was a most trying affection in the throat, which was borne with Christian fortitude, and was not allowed to prevent her persevering Christian activity. She died in peace, July 4, 1867.

THOMAS JERVIS.

‘Lord of the world’s majestic frame.’—40 *Bapt.*

This hymn is entitled ‘Praise, the Peculiar Duty of Man.’ It is No. 196 in ‘A Collection of Hymns selected by Andrew Kippis, D.D., Abraham Rees, D.D., T. Jervis, and T. Morgan’ (1795), of which several editions have since been published. In the second edition there are sixteen hymns by this author.

‘With sacred joy we lift our eyes.’—801 *Bapt.*; 354 *R. T. S.*

This is No. 20 in the same collection, entitled ‘Homage and Devotion.’



E is the author of ‘Sermons’ (1811) and of several separate sermons, some of which were preached during his residence at Leeds.



WILLIAM CULLEN BRYANT. (BORN 1794.)

‘O Thou, whose own vast temple stands.’

816 *Leeds*; 931 *Meth. N.*; 850 *Bapt.*

This hymn is not given by the poet in his published Poems. The American Sabbath Hymn Book gives a very touching hymn by Bryant, beginning—

‘Oh, deem not they are blest alone.’



WILLIAM CULLEN BRYANT was born in Cummington, Massachusetts, on November 3, 1794. His father, an eminent physician, gave him a good education, which early bore fruit. When but thirteen years of age, he wrote a satire which was printed with the title ‘The Embargo,’ and found many admiring readers. His work, ‘The Spanish Revolution,’ was also written in his early years. From 1810 to 1812 he pursued his studies at William’s College. There he made good progress in classics and philosophy. In 1815 he was admitted to the bar, and began to practise at Great Barrington. About this time he married. His poem ‘Thanatopsis’ was published in 1816. His chief poem, ‘The Ages,’ appeared in 1821, and was recited at Harvard College. After ten years’ practice he gave up the law to devote himself entirely to literary pursuits. In 1825 he went to New York, and established ‘The New York Review and Athenæum Magazine,’ in which some of his poems appeared. In 1826 he assumed the chief direction of the ‘New York Evening Post.’ During the years 1827–28–29, he brought out an annual entitled ‘The Talisman.’ In 1832, his collected poems were published in England and America. In 1842, he sent forth ‘The Fountain and other Poems,’ and in 1844, ‘The White-Footed Deer and other Poems.’ In 1846, his complete

poetical works appeared with illustrations, and in 1858, a new edition with numerous engravings. Several of his pieces are often found in selections of poetry, and his poems enjoy a deserved popularity on both sides of the Atlantic. In 1850, he published in prose his 'Letters of a Traveller.' Since 1834, he has at times resided in England, and in the principal cities of the Continent. In 1864, he published 'Thirty Poems.'

EDWARD SWAINE. (1795-1862.)



THE larger proportion of our hymns have been written by Christian ministers of different denominations, and for some we are indebted to those who have held less prominent offices in the Christian Church. The subject of this sketch filled, with efficiency, for forty years the office of deacon of a Congregational Church. He was born of pious parents, in the city of London, September 21, 1795. He was an only son, but had two sisters who survived him. While very young his parents removed to Piccadilly, where they carried on their business, and where he continued it, and spent his life. He was a delicate child, and long remembered the painful effect of the unsympathising manner of his treatment at the school at Peckham, to which he was sent. His education was defective in the length of time devoted to it, as well as in its character. He was removed from school in his fourteenth year, but having good natural abilities and great perseverance, he made amends for his early disadvantages by subsequent study.

His parents were originally Episcopalians, but being unable to obtain sittings at St. James's Church, which was near to their place of business, they went to Orange Street Chapel, where the Liturgy was read and the Gospel preached. Edward Swaine's pious mother, to whom he was much attached, exercised a most salutary influence over her only son ; so that he attended the preaching of the Gospel with the advantage of home preparation. In the course of his attendance at Orange Street Chapel, he heard a preacher who was only a temporary supply, and whose name even is now forgotten. Casting the seed without knowledge of the soil, this sower was honoured to sow one germ that 'lived and abode for ever,' and, at the age of twenty, Mr. Swaine became a communicant in Orange Street Chapel. He had previously been a teacher in the Sunday-school ; and when, in 1823, the Christian Church was formed for which Craven Chapel was erected, Mr. Swaine was one of its first members, and elected one of its first deacons—an office he filled

with honour for about forty years, including the period of the long and successful pastorate of Dr. Leifchild, from 1831 to 1854, and a portion of the pastorate of the Rev. John Graham, who attended him in his dying moments and preached his funeral sermon.

Mr. Swaine was a man of clear and strong intellect, decided in his own views and zealous in maintaining them, and he used his talents diligently in the Master's service, giving time and thought and money to those benevolent and Christian objects that enlisted his generous sympathies. He was also a man of public spirit, and not backward in wielding his pen against any manifest national or social wrongs. As a deacon of one of the largest and most active churches in London, his official duties were very onerous, and, in addition, he was one of the directors of the London Missionary Society, and the founder and chairman of the 'Pastors' Insurance Aid Society ;' and whatever office he undertook he discharged fully, whatever demands it might make on his time and means.

As a prose writer Mr. Swaine wrote tractates on 'Church Rates' and on 'Free Schools,' and a work entitled 'No Popery : the Cry Examined,' which had reached a fifth edition in 1850 ; and 'Objections to the Doctrine of Israel's Future Restoration to Palestine,' &c. (second edition, 1850). His dying testimony was in harmony with the devoutness of his life. He was patient in suffering, and calm and grateful, though feeling the pain of separation from his wife and children and grandchildren, and many others who were very dear to him. To the Rev. J. Graham he said :—' My dear pastor, I have had a speculative mind ; but I now rest in Jesus, *Jesus*, JESUS, who came into the world to save His people from their sins. I wish to be true. May God save me from entering into His presence with insincerity or sham. Nothing but the blood of Jesus Christ and the infinite compassion of God could save such a sinner as I.' And shortly before death, on awaking, he murmured the words, 'Salvation—grace.' Without a struggle, he passed peacefully away, April 22, 1862. Mr. Swaine printed, in 1839, a work entitled 'The Hand of God, a Fragment, with Poems, Hymns, and Versions of Psalms.' This was not published, but was printed for private circulation. He also wrote, at different times, during many years, some very pleasing family and sacred pieces, and occasionally a piece on political matters for the newspapers.

'Lord Jesus, let Thy watchful care.'—902 *N. Cong.*; 403 *R. T. S.*

This is the last four verses of a hymn written for emigrants and

colonists, at the suggestion of the committee who were preparing the 'New Congregational Hymn Book' (1855).

'Hail! blessed communion of love.'—906 *N. Cong.*

This also was written for the same committee as a Sacramental Hymn.

RICHARD HUIE, M.D. (BORN 1795.)

'O ye, who with the silent tear.'—476 *Bick.*; 363 *E. H. Bick.*

This is the first and third stanzas of a piece of five stanzas 'On the death of a Young Lady,' found at p. 211 of 'Sacred Lyrics' (1843). This work contains a good number of pleasing pious pieces. They were written at various times, and some for the periodicals. Dr. Huie is also the compiler of the 'Family Hymn Book' (1826), to which he contributed some hymns.



R. HUIE was born at Aberdeen in 1795. He studied at the High School and University of Edinburgh. Having chosen the medical profession, he pursued his studies till he became a licentiate of the Edinburgh Royal College of Surgeons, in 1815. Subsequently, he removed to London, where he came under the instruction of Sir Charles Bell and Sir Benjamin Brodie. After practising about six years at Dundee, he settled in Edinburgh in 1822. He graduated M.D. in 1815, is a Fellow of the Royal College of Surgeons, London, Fellow of the Society of Antiquaries of Scotland, was President of the Royal College of Surgeons, Edinburgh, 1840, and has been otherwise distinguished in his own profession. He has contributed to the journals, and taken a prominent part in philanthropic enterprises.

SIR EDWARD DENNY, BART. (BORN 1796.)

'Light of the lonely pilgrim's heart.'—161 *Alford*; 122 *R. T. S.*

This hymn is found at p. 44 of 'Hymns and Poems' (1839; second edition, 1848). This work consisted of his pieces collected from various hymn books in which they had appeared, and with a few added. This hymn is entitled 'The Heart Watching for the Morning,' and is found amongst the 'Millennial Hymns.'

'He's gone, the Saviour's work on earth.'—314 *Spurg.*

This is at p. 79 of the same work, and entitled, 'The Rejected One, of whom the World was not Worthy.'

'Isles of the deep, rejoice! rejoice!'—347 *Spurg.*

This is at p. 58, and entitled, 'The Days of Heaven upon the Earth.'

'To Calvary, Lord, in spirit now.'—356 *Spurg.*

This is at p. 63, and headed 'Calvary and the Kingdom.'



SIR EDWARD DENNY is of Tralee Castle, county Kerry, Ireland, but resides much in London. He was born on October 2, 1796, and succeeded his father as fourth baronet in August 1831. As a hymn-writer, his versification is easy, and some of his pieces are very pleasing. There are three pieces in the collection already referred to, in which he describes in touching language how his mother, who died April 27, 1828, listened to his words of Christian teaching and filial entreaty, and in answer to his prayers yielded her heart to Jesus.

Sir Edward is a conspicuous and honoured member of the 'Brethren.' Besides the poetical works already referred to, he is the author of 'A Prophetical Stream of Time,' &c. (1849).



WILLIAM HILEY BATHURST, M.A. (BORN 1796.)



THE subject of this brief sketch is the second son of the Hon. Charles Bragge, who assumed the surname and arms of Bathurst. At Cleve Dale, near Bristol, young William was born, August 28, 1796. He was educated first at Winchester School, and afterwards at Christchurch College, Oxford. He was successful at the University, and in 1818 graduated B.A. In the following year he entered the Church, and in 1820 he was presented to the rectory of Barwick-in-Elmet, a valuable living, about eight miles from Leeds, Yorkshire, and there was attached to it the perpetual curacy of Roundhay, also near Leeds. From 1820 to 1852 he continued to fulfil his parochial duties and to grow in the affections of his parishioners; but at that time the public attention given to what was regarded as the unsatisfactory condition of the Prayer Book, and especially the difficulty of those with his views conscientiously using the Baptismal and Burial Services, so impressed his mind that he resigned his valuable living rather than do what he could not fully approve. Mr. Bathurst resided from 1852 to 1863 at Darleydale, near Matlock, Derbyshire, and since then he has removed to Lydney Park, Gloucestershire, having come into possession of the estates of his father.

In 1827, Mr. Bathurst published 'An Essay on the Limits of Human Knowledge,' and in 1831, his 'Psalms and Hymns for Public and Private Use.' All the hymns, 206 in number, are original, and the greater number of the psalms are also original. In the year 1849, and before leaving Barwick, he published 'The

Georgics of Virgil : Translated by W. H. B.' And in the same year, 'Metrical Musings ; or, Thoughts on Sacred Subjects in Verse.' He also published a sermon in 1863. A second edition of his 'Psalms and Hymns' appeared in 1842, and several of his hymns have been introduced into collections. We cannot assign to his hymns more than the praise of careful versification and pious sentiment. Where they do not greatly please they never offend, and some have taken their place as useful hymns for public worship.

(1831) 'Eternal Spirit, by whose power.'

295 *Bapt.*; 366 *G. Bapt.*; 31 *Bick.*; 85 *Burgess*; 270 *Harland*; 428 *Leads*; 432 *N. Cong.*; 141 *R. T. S.*

This will be acknowledged by all to be a good and valuable hymn.

'O Lord, defend us as of old.'—109 *N. Cong.*

This also is by him, and bears date 1830.

JOAN ELIZABETH CONDER.



IN the 'New Congregational Hymn Book' there is one beautiful Saturday Evening Hymn by this authoress, the widow of the well-known author, Josiah Conder.

'The hours of evening close.'—949 *N. Cong.*

This is hymn 522 in the 'Old Congregational' (where there are three others from her pen), and it is believed to have been written about the year 1833, when that collection was being compiled by her husband. This hymn, valuable from any author, has a new beauty when we accept it from a Christian mother, who from principle applied herself to home duties, when her talents invited her to an easier and more brilliant course. The 'forms of outward care' and the 'thought for many things' over which the Sabbath calm was to prevail were realities to her as they will be to many who will sing this hymn, and she had a mother's love, as they will have for the flock which the 'guardian Shepherd' would 'fold to sleep.'

Mrs. Conder shrank from publicity, and refrained from publishing any separate work ; but she wrote pieces for the 'Annuals' that were so much in fashion some years ago, and she contributed some pieces to her husband's volumes of poems, and there are seven hymns by her (of which the above is one) at the close of a work edited by her son, the Rev. E. R. Conder, M.A., of Leeds, and entitled 'Hymns of Praise, Prayer, and Devout Meditation, by

Josiah Conder' (1856). Mrs. Conder, whose maiden name was Joan Elizabeth Thomas, is the daughter of Mr. Roger Thomas, of Southgate, and granddaughter on the mother's side of Roubiliac, the sculptor. She was united in marriage to the late Mr. Josiah Conder in 1815.

J. COOPER.

'Father of heaven! whose love profound.'

138 *A. and M.*; 146 *Alford*; 311 *Bapt.*; 90 *Burgess*; 136 *Chope*; 226 *Kemble*; 236 *Mercer*; 447 *N. Cong.*; 480 *People*; 183 *Sal.*; 80 *S. P. C. K.*; 101 *Windle*.

This is the first hymn in 'Cotterill's Selection of Psalms and Hymns,' of which several editions were published between 1810 and 1819, and of which there is a further account under 'Thomas Cotterill, M.A.' The name J. Cooper has been given to this hymn in MS. in some of the copies, but it is not known on what authority.

JOHN WILLIAM MEINHOLD. (1797-1851.)

'Gentle Shepherd, Thou hast stilled.' 'Guter Hirt, du hast gestillt.'

384 *People*.

The rendering is by Miss Winkworth in 'Lyra Germanica.'



JOHN WILLIAM MEINHOLD was born at Netzelkau, in the island of Usedom, February 27, 1797. After studying theology at Greifswalde, he was for some years rector in Usedom, and in several other parishes in Pomerania, and in 1844 he undertook the parish of Rehwinkel, near Stargard. But when the Revolution broke out in 1848 he opposed it strongly, and partly on that account, and partly because of his increasing tendency to Roman Catholicism, he felt it to be right, in 1850, to resign his living. From that time he lived at Charlottenburg till his death, November 30, 1851. He was the author of a religious epic, 'Otto of Pomerania,' and of a collection of miscellaneous poems in two volumes.

ALARIC ALEXANDER WATTS. (1797-1864.)

'When shall we meet again.'—891 *Bapt.*

The first verse of this hymn is taken from a piece entitled, 'Where shall we meet again?' given at p. 158 of 'Poetical Sketches,' &c. (1822; third edition, 1824). It is under 'Stanzas for Music;' the other verses are different from those in Mr. Watts' original. In the preface the author explains that the pieces were written when he was young, and at first printed for private circulation. Every person of taste must rejoice that the modest, but accomplished author yielded to the favourable judgment of friends, and gave his pleasing productions to the public.



ALARIC ALEXANDER WATTS was born in London, March 19, 1797, and educated at the collegiate school of Wye, in Kent. His first occupation was as a private tutor. He afterwards devoted himself entirely to literary pursuits. In 1822 appeared his 'Poetical Sketches,' which we have already referred to. He was also engaged as editor of the 'Leeds Intelligencer,' and then of the 'Manchester Courier.' In 1824 he returned to London, and was occupied from 1824 to 1834 in producing 'The Literary Souvenir,' ten volumes; and afterwards (1836-38) its successor, 'The Cabinet of Modern Art,' three volumes. He was for some time editor of the 'United Service Gazette,' and was also employed on the 'Standard' and other Conservative papers. In 1850 appeared his 'Lyrics of the Heart.' His wife, who was a sister of J. H. Wiffen, the translator of Tasso, assisted him in its production. In 1853 he received a royal pension of 100*l.* a-year, and an appointment in Somerset House. He died at Kensington, April 5, 1864.

THOMAS DALE, M.A. (BORN 1797.)

'Dear as thou wert, and justly dear.'—861 *Leeds*.

This funeral piece is a dirge sung by the village minstrel in Dale's 'Widow of Nain' (1818).



HIS eloquent clergyman is the son of a respectable bookseller in London, and was born at Pentonville, August 22, 1797. His father having removed to the West Indies, he was left under the care of his maternal uncle, and educated at Christ's Hospital, whence he went, in 1817, to Corpus Christi College, Cambridge. He maintained himself at college by his writings, and after graduating B.A. (1821) was ordained deacon in 1822, and priest 1823. Then he received pupils at Greenwich and Beckenham. He had married in 1819 the daughter of J. M. Richardson, Esq., of Cornhill. His first curacy was at S. Michael's, Cornhill. He graduated M.A. in 1825. In 1826 he became assistant-preacher at S. Bride's, Fleet Street; two years after he was evening lecturer of S. Sepulchre's, and in 1830 minister of S. Matthew's Chapel, Denmark Hill. From 1828 to 1830 he was Professor of English Language and Literature in University College, London; and from 1836 to 1839 held a similar position in King's College, London. In 1835 he was appointed Vicar of S. Bride's, Fleet Street; in 1837 Tuesday morning lecturer at S. Margaret's, Loth-

bury; in 1840 a prebendary of S. Paul's; and in 1843 a canon, residentiary of S. Paul's. Three years after he became vicar of S. Pancras, which position he resigned, after fourteen years, to become rector of Therfield, Herts.

Among his works are the following, in addition to the poem already mentioned:—‘The Outlaw of Taurus’ (1821); ‘Irad and Adah, a Tale of the Flood’ (1822); ‘Poems’ in 1819, 1820 and 1822, and in 1836 the same collected into one volume; ‘A Translation of Sophocles’ (1824); ‘Sermons preached at S. Bride’s’ (1830); ‘Sermons before the University of Cambridge,’ &c. (1832–35–36); ‘The Philosopher entering into the Kingdom of Heaven’ (1837); ‘National Religion conducive to the Prosperity of the State’ (1837); ‘The Sabbath Companion’ (1844); ‘The Good Shepherd,’ &c. (1845); ‘The Domestic Liturgy,’ &c. (1847); ‘The Golden Psalm’ (1847); also an edition of Cowper with notes, and several sermons, and courses of sermons.

EDWARD MOTE. (BORN 1797.)

‘My hope is built on nothing less.’—549 *Spurg.*

The writer of this hymn has kindly informed us that the chorus of this hymn flowed into his mind one morning as he was walking up Holborn Hill, London, on his way to business, about thirty-five years ago. Four verses were soon written, and two more on the following Sunday. They were of immediate use in affording comfort to a dying friend. This encouraged their author to have a thousand copies printed. These being without initials, were inserted in collections, and other names put to them; but the author vindicated his claim in the ‘Gospel Herald.’ The original begins—

‘Nor earth nor hell my soul can move.’

It is a hymn of the class of Miss Elliott’s,

‘Just as I am, without one plea.’

Its author has heard of several cases in which it has been of great spiritual service to those who have read it. Besides being in the collections of Rees, Denham, and Gadsby, it is reprinted separately in Australia. The proper title of the hymn is ‘The Immutable Basis of a Sinner’s Hope.’ In 1836 Mr. Mote published a collection entitled, ‘Hymns of Praise,’ including many hymns by himself. The above hymn is No. 465 in that collection.



EDWARD MOTE was born in Upper Thames Street, London, January 21, 1797, and was brought up without religious education, but in 1813 came under strong spiritual impressions while listening to the preaching of the Rev. John Hyatt, at Tottenham Court Road Chapel. He is at the present time labouring in the gospel as a Baptist minister, at Horsham, Sussex.

CORNELIUS ELVEN. (BORN 1797.)

‘With broken heart and contrite sigh.’

383 *Bapt.*; 530 *N. Cong.*; 175 *R. T. S.*; 593 *Spurg.*

We are indebted to the author of this excellent hymn for information of its date and occasion. It was written by him in January 1852, along with other hymns to be used with the Revival Sermons, then being preached to his own congregation.



THE REV. CORNELIUS ELVEN is pastor of a Baptist Church at Bury St. Edmund's, Suffolk. He has held that position for forty-seven years, and is now in his seventy-second year. His devoted labours have been crowned with a very great blessing.

During the forty-seven years of his pastorate, the church under his care has increased from 40 members to over 600. Mr. Elven has not published any works in prose or poetry, but has contributed numerous articles to periodicals.

JAMES JOYCE, M.A.

‘O, why should Israel's sons, once blest.’

763 *Bapt.*; 408 *Bick.*; 332 *E. H. Bick.*; 467 *Kemble*; 853 *Leeds*;
253 *S. P. C. K.*; 305 *Windle.*

This appeared in the ‘Christian Observer’ (1809), and in 1841 in the ‘Selwood Wreath,’ edited by Charles Bayley. The lines have been transposed. In the original the first line is—

‘Disowned of heaven, by man oppressed.’



IN the year 1849, being through age less able to minister to his parishioners at Dorking, Mr. Joyce sent out ‘Hymns with Notes’ dedicated ‘To the Poor of my Flock.’ This is a small work consisting of passages of scripture, hymns upon them, and prose meditations. Previous works by the same author were ‘The Lay of Truth, a Poem’ (1825); ‘A Treatise on Love to God considered as the Perfection of Christian Morals’ (1822; second edition, 1824). His son, the present Vicar of Dorking, informs us that his late father wrote many hymns that have never been published, and that it was his custom, morning after morning, to present pieces of poetry to his children at breakfast. No memoir of him has been published.

WILLIAM BULLOCK, D.D.

‘We love the place, O God.’

164 *A. and M.*; 170 *Alford*; 577 *People*; 271 *Sal.*

The original hymn by Dean Bullock is found at p. 37 of his ‘Songs of the Church’ (1854). It is the hymn for the Third Sunday in Epiphany, on the words, ‘Lord, I have loved the habitation of Thy house,’ Psalm xxvi. 8. The hymn is given in ‘A. and M.’ and ‘People’ as altered by the Rev. Sir H. W. Baker (1861), and the last three verses are his.

‘In grief and fear to Thee, O Lord.’—236 *A. and M.*

This is found at p. 221 of the same work in the second part, which is devoted to hymns for holy solemnities. The first part consists of hymns for all the Sundays and holy days in the year. This hymn is entitled ‘The Church in Plague or Pestilence;’ ‘God is our refuge and strength; a very present help in the time of trouble,’ Psalm xli. 1.



N the introduction to his ‘Songs of the Church’ (Halifax, 1854) Dean Bullock states that at that date he had been for thirty-two years a missionary of the Society for the Propagation of the Gospel in Foreign Parts. The hymns were ‘written amidst the various scenes of missionary life, and are intended for the private and domestic use of Christians in new countries deprived of all public worship.’ The hymns are full of important Christian doctrines, and besides being correct in rhyme, they combine force and felicity in expression, and are not wanting in touches of sentiment and poetic beauty. Dr. Bullock is at the present time Dean of Nova Scotia. He wrote in 1826 ‘Practical Lectures upon the History of Joseph and his Brethren.’



DAVID MACBETH MOIR. (1798–1851.)

‘Oh! who is like the Mighty One.’—50 *Meth. N.*

This is one of three pieces headed ‘Devotional Melodies,’ and given at p. 215 of ‘Blackwood’s Edinburgh Magazine’ for 1832, vol. xxxii.



FROM ‘The Poetical Works of David Macbeth Moir (Δ) edited by Thomas Aird, with a Memoir of the Author’ (2 volumes, 1852) we glean the following particulars. D. M. Moir was born of respectable parents at Musselburgh on January 5, 1798. He received a good education at a grammar school, and at the age of 13 began to study for the medical profession with Dr. Stewart of his native town. He studied at Edinburgh College one year, and in 1816 received his diploma as a surgeon. In the following year he became a partner with Dr. Brown of Musselburgh. Early in life he had contributed verses to the magazines and while still

young he published 'The Bombardment of Algiers and other Poems.' He also became a contributor to Blackwood's Magazine of prose essays and poetry, and especially of humorous pieces, that attracted attention and led to a friendship with Professor Wilson and others.

In 1824 he published the 'Legend of Geneviève, with other Tales and Poems;' and between 1824 and 1827 contributed to 'Blackwood' the 'Autobiography of Mansie Wauch,' which was very popular for its humorous scenes. It appeared as a separate volume in 1828. He also contributed much to the 'Edinburgh Literary Gazette.' In 1831 he sent forth 'Outlines of the Ancient History of Medicine, being a View of the Progress of the Healing Art among the Egyptians, Greeks, Romans and Arabians,' a work that was well received. In 1832 he wrote pamphlets on cholera that were popular. He was united in marriage to Miss Catherine E. Bell of Leitch, on June 8, 1829. In 1846 he was thrown from his carriage and lamed for life. He was very diligent in his profession, and in addition to his poetic tastes, took delight in antiquarian pursuits. Besides the works already mentioned he circulated privately and then published in 1843 'Domestic Verses,' and in the year of his death delivered six lectures in Edinburgh on the 'Poetical Literature of the Past Half-century.' These were immediately published. He contributed to 'Blackwood' up to the time of his death. He was a man eminent for piety. His verses have a high moral and religious tone. They are always good, and here and there are touching and beautiful. He died in faith and resignation, July 6, 1851.

EDWARD OSLER, F.L.S. (1798-1863.)

'Great God! o'er heaven and earth supreme.'

281 *Hall*; 584 *Kemble*; 193 *S. P. C. K.*

This is found in the June monthly part of 'Church and King' (1837), and is headed, 'For a School Anniversary.'

'Come, magnify the Saviour's love.'—95 *Hall*; 292 *S. P. C. K.*

This is given at p. 84 of the same work, in the number for March, 1837. It is the 18th hymn, and is given for the Sunday next before Easter after a prose meditation on 'Christ exalted through humiliation and suffering.'

'O God, unseen, yet ever near.'

207 *A. and M.*; 189 *Alford*; 248 *Burgess*; 270 *Hall*; 227 *Sal.*;
133 *S. P. C. K.*; 272 *Windle*.

This is found at p. 94 of the same work, March 1837, for Monday in Easter week, after a prose article on 'God's People Nourished and Defended.'

'I hold the sacred book of God.'—229 *Hall*.

This is found at p. 157 of the same work, for July 1837, after an article on 'Faithfulness in Persecution,' and for the Nineteenth Sunday after Trinity.

‘My Maker and my King.’—286 *Hall*.

This is given at p. 136 of the same work, for the First Sunday after Trinity, after a piece on ‘God our helper requires holy service and brotherly love.’ The hymn is but little altered from Anne Steele’s, beginning with the same verse.

‘Lamb of God, whose dying love.’—269 *Hall*; 132 *S. P. C. K.*

This is found at p. 90 of the same work. It is little altered from C. Wesley’s similar hymn, 548 *Wes.*, &c.

‘Glory to God! with joyful adoration.’—303 *Hall*.

This metre was adopted to adapt the hymn to ‘Adeste Fideles.’

The work in which these hymns appeared, grew out of a previous work, entitled ‘The Church and Dissent, considered in their Practical Influence.’* This was republished in twelve monthly parts in 1836–37, at the request of the Bath Conservative Association. It contained new matter, including a number of short essays, written to illustrate the services of the Church of England, and about seventy original psalms and hymns accompanying the essays. Several of these were taken from other authors and altered. A small number have been introduced into other collections, and we have given in our index about fifty other hymns by Mr. Osler, which are found only in Hall’s Collection (1836). As the principal contributor to that collection, Mr. Osler may be regarded as one of the chief pioneers in the modern movement for the use of hymnals in churches—a movement that had to surmount prejudice and opposition.



AIDED by the kind help of one who holds her father’s memory in deserved reverence, we are able to give the following particulars of his life. He was born at Falmouth, in January 1798. His whole course showed that his right place would have been in the ministry of the Church of England, to which he was zealously devoted, and in which two of his younger brothers are now labouring usefully in Canada. But his parents being Dissenters, and at that time lacking sufficient means, he was not trained for the church. In youth he showed great activity of mind, and attained considerable proficiency in classics and mathematics. He had a very retentive memory, and during his life learned to repeat the New Testament in the original Greek. At an early age he entered the medical profession, and served his apprenticeship under Dr. Carvosso, at Falmouth. He pursued his studies at Guy’s Hospital, London, and from the age of 21 to 27 was resident house surgeon of the Swansea Infirmary, and also practised in that town. He was M.R.C.S., and a Fellow of the Linnæan Society, for which he wrote a work entitled ‘Burrowing and Boring Marine Animals.’

Leaving Swansea he devoted himself to literary and religious pursuits. For a time he was engaged in London and at Bath in connection with the Society for Promoting Christian Knowledge. And it was while at Bath that he sent forth the work ‘Church and King,’ from which the hymns are taken. His greatest

literary achievement was his 'Life of Lord Exmouth' (1837), of which a new and revised edition appeared in 1854. He also wrote 'Church and Bible,' and 'The Voyage : a Poem written at Sea, and in the West Indies, and Illustrated by Papers on Natural History' (1830). And he was editor of the 'Royal Cornwall Gazette,' from 1841 till 1863. From week to week he contributed to it leading articles on political and religious subjects, and especially used his utmost efforts to promote the interests of his native county and town. As in public life he had an important place, so in the domestic circle he was greatly beloved, and his private acts of kindness gladdened the hearts of many. He was thrice married, his second wife being the adopted daughter of Archdeacon Sheepshanks. His first and second wives died within five years of their marriage; and in addition to these bereavements he felt very keenly the loss of three children, one a son of 22 years of age, in whom his life seemed to be bound up. His own departure took place at Truro, March 7, 1863, in his sixty-sixth year. In memory of his services to the church a subscription was made by the clergy and others, and a handsome stained glass window has been placed in Kenwyn Church, Cornwall, with a suitable inscription.



ALBERT KNAPP. (1798-1864.)

'O, Father, Thou, who hast created all.'

'O Vaterherz, das Erd' und Himmel schuf.'

208 *A. and M.*

This was a baptismal hymn, written for the baptism of the author's own children. The above rendering is by Catherine Winkworth (1858).



HYMNOLOGY owes much to Albert Knapp, whom Kübler describes as 'the most important, fertile, and talented sacred poet of modern days.' Besides producing his own model hymns, and translating hymns from other languages into German, he has rendered special service by his 'Evangelischer Liederschatz' (1837), containing more than three thousand German hymns, of various dates, with brief notices of their authors. Of this work an improved edition appeared in 1850. He also wrote a supplement to it in 1847, and a third and improved edition was edited by his son Joseph in 1865.

Albert Knapp was born July 25, 1798, in Tübingen, and spent his childhood in Alspirbach, in the Black Forest. There nature's charms fostered and developed the latent powers of his genius. At the place of his birth he studied theology from 1816 to 1820;

but he was at first a poet rather than a divine, and gave his heart to Goethe and Shakespeare. At Feuerbach, near Stuttgart, he began his ministerial course as a curate, and there his friend Ludwig Hofacker, an evangelical preacher at Stuttgart, was the means of leading him to give his heart to Christ, its true master and Saviour. He was afterwards at Sulz, and then at Kirchheim, where he had for his colleague J. F. Bahnmaier (1774-1841), also a popular hymn-writer. While there he lost, in April 1835, his excellent wife, Christiana, a daughter of General von Beulwitz. In 1836 he became the minister of the Hospital Church in Stuttgart; in the following year he received an appointment in the cathedral, and in 1845 was appointed city minister in S. Leonard's Church there. He then married again, but his second wife lived only till 1849. In 1850 he married his third wife. His own later years were troubled with bodily affliction. He suffered from heart disease and dropsy, and after bearing, with Christian resignation, his prolonged affliction, he died June 18, 1864.

Besides producing hymns Albert Knapp was the author of several volumes of evangelical poems of great beauty, and for twenty years he published an annual volume entitled 'Christoterpe,' which contained sacred poems by other modern German poets, together with his own. He also sent forth 'Notes on the scheme for a Hymn Book for the Evangelical Church' (1840); 'Zurzend's Poems' (1845); 'Evangelical Hymn Book' (1855); 'Poems' (1854); 'Autumn Flowers: Poems' (1859); 'Songs of the Early Ages, a cycle of Poems' (1862); 'Hohenstaufen: a cycle of Hymns and Poems'; 'Life of L. Hofacker'; 'Evangelical Christian Hymns of the time of the Thirty Years' War' (1861); 'Selection of Spiritual Hymns' (1864); also the 'Hymns of Godfrey Arnold' (1845); of Count Zinzendorf (1845); also those of Meta Heusser (1858-63); H. Puchta (1860), and others. His 'Liederschatz' contains more than two hundred of his own hymns. The above is No. 876.

THOMAS BINNEY. (BORN ABOUT 1798.)



HIS eminent city minister, who is a prince amongst thinkers, and who is not unknown to the general public, is an influential Congregational minister, and a conspicuous ornament of the denomination to which he belongs. For nearly forty years he has drawn around him, at his well-known chapel in the metropolis, many of the most earnest and thoughtful amongst the opening

minds of the time ; and not a few Christian ministers and other men of influence attribute to Mr. Binney, under God, their first spiritual impulse, and their subsequent moral moulding and nurture, and the denomination to which he belongs has found in him an able and willing friend of its institutions. Especially in the Colonial Missionary Society, and in the Congregational Union, have his advocacy and assistance been found most valuable. In the latter movement he took a deep interest at its commencement in 1831, and he was chairman for the year in 1848.

Thomas Binney was born of humble parentage, about the year 1798, at Newcastle-on-Tyne, where he was in his youth occupied in a shop. During the seven years he was laboriously engaged at a bookseller's he studied Latin and Greek, and gave much attention to English composition, and by thus economising his spare moments laid the foundation for his future success as an author. He received his education for the ministry at Wymondley College. After presiding over a Congregational Church at Bedford, he removed to Newport, Isle of Wight, where he was ordained to the ministry. Thence he removed in 1829 to undertake his life-work as pastor of the 'King's Weigh-House Chapel,' then in Eastcheap. The new King's Weigh-House, Fish Street Hill, was erected in 1834. Mr. Binney's life has been diversified by two important visits. In 1845 he paid a visit to America and the Canadas, and in 1857 he went for a visit of nearly two years to Australia, being attracted thither in part by the settlement of his sons there. While there the clergy of the Episcopal Church wished to welcome him to their pulpits. This led to an important correspondence between Mr. Binney and the Bishop of Adelaide, and during his visit Mr. Binney published a work on 'The Bishop of Adelaide's Idea of the Church of the Future.' This work was afterwards published, with additions, in London, with the title, 'Lights and Shadows of Church Life in Australia, including Thoughts on some Things at Home' (1860). On his return Mr. Binney resumed his pastorate at the Weigh-House, where he still continues it. Mr. Binney has received from Aberdeen a degree of LL.D., which he does not use. He takes an active interest in several benevolent and religious institutions, and especially in New College, London. He has been for many years one of the preachers of the Merchants' Lecture. Especially eminent as a powerful and eloquent preacher, Mr. Binney is scarcely less eminent as a writer. Without seeking to be an author, and without adequate time for authorship in his crowded life, he has in spite of himself become an extensive book producer. His lectures and sermons have been

asked for in print, and have sometimes on revision grown into books.

The following are some of his works :—‘Life of the Rev. Stephen Morrell’ (1826); a discourse on the ‘Ultimate Design of the Christian Ministry’ (1827); pamphlets discussing religious questions, and signed ‘Fiat Justitia,’ about 1830. An address on the laying of the first stone of his new chapel, December 12, 1834, attracted much attention, and he also published a sermon preached at the Poultry Chapel, London, and entitled ‘Dissent not Schism,’ and similar forcible productions, explaining and vindicating the position of Congregational dissenters. One of the best known of these is his ‘Conscientious Clerical Nonconformity’ (1839; fifth edition, 1860). He is also the author of papers on ‘The Great Gorham Case,’ and of ‘An Argument on the Levitical Law, touching the Marriage of a Deceased Wife’s Sister;’ also of ‘The Closet and the Church’ (1849); ‘The Royal Exchange and the Palace of Industry,’ published in the year of the first Exhibition (1851) in English, French, and German; and of ‘Preface and Conclusion to a Chapter on Liturgies, by C. W. Baird’ (1853). Two sermons, occasioned by the death and funeral of the late Rev. T. Guyer, of Ryde, and entitled, ‘The Spirit admitted to the Heavenly House; the Body denied a Grave,’ published in 1846, excited much interest at the time of their publication. He has taken a deep interest in the improvement of public worship. In his own chapel, whither many go to hear the great sermon, the other portions of the service are conducted in a masterly manner. There chanting was introduced before it was practised in other Congregational churches, and without the aid of instrumental music, and the ‘service of song’ is of a high order. Mr. Binney is the author of ‘Service of Song in the House of the Lord’ (1848). Two of the lectures delivered by him to the Young Men’s Christian Association, at Exeter Hall, he has expanded into books—the first, on ‘Sir Thomas Fowell Buxton, Bart., a Study for Young Men,’ delivered in 1849; and the other on ‘Is it possible to make the Best of both worlds?’ delivered in 1852. Numerous editions of this latter work have been sold. Mr. Binney is also author of discourses on the eleventh chapter of Hebrews, entitled, ‘The Practical Power of Faith’ (1830). This he justly regards as one of his principal works. It has reached a third edition. He also edited the ‘Tower Church Sermons.’ They were preached by Monod, Krummacher, and himself, at Belvidere, Erith. And several of his sermons have been published separately. Some of them are the germs of great theo-

logical works. His later books are 'Money : a Popular Exposition in Rough Notes' (1864), (fourth edition, 1866); 'S. Paul, his Life and Ministry' (second edition, 1866); and a work on Ritualism; 'Micah the Priestmaker' (1867), which immediately went into a second edition; 'From Seventeen to Thirty, the Town Life of a Youth from the Country : Lessons from the History of Joseph' (1868).

Without claiming to be a poet, Mr. Binney has from his youth written in verse, and recently we find him speaking of the 'sonnet,' and contributing some good ones from his own pen.

'Eternal Light ! eternal Light !'

103 *Bapt.*; 167 *Meth. N.*; 261 *N. Cong.*; 391 *N. Pres.*

This hymn is in an unusual metre, and has in it traces of the sublimity and force of mind which characterise the author's discourses. Of it Mr. Binney has kindly supplied the following information. Writing in 1866, he said, 'It was written about forty years ago, and was set to music and published by Power, of the Strand, on behalf of some charitable object to which the profits went. It was some little time since set to music also by Mr. Burnett, of Highgate. It has appeared, I believe, in one or two books of sacred poetry, and in a mutilated state in a hymn-book in America.' Mr. Binney has not written many hymns. The following, a Sabbath evening hymn (1823), is by him:—

'Holy Father ! whom we praise.'—842 *Bapt.*; 99 *G. Bapt.*; 919 *Spurg.*



WILLIAM B. O. PEABODY, D.D. (1799–1847.)

'Behold the western evening sky.'—653 *Leads.*

This hymn (altered in the above collection, but which is given correctly in some of the principal American collections) is entitled 'Autumn Evening.' It was written in 1823, and is found at p. 425 of 'The Literary Remains of the late William B. O. Peabody, edited by Everett Peabody' (Boston, 1850). This work includes extended articles on Byron and Addison, &c., which he contributed to the 'North American Review,' between 1830 and 1846. The portrait at the beginning introduces us to a countenance of symmetrical beauty, and of the highest intellectual type.



THE following particulars of his life are taken from the memoir by his brother given with the second edition of his sermons (1849). William Bourn Oliver Peabody was born at Exeter, in the state of New Hampshire, U. S., on July 9, 1799. After preparatory studies, he entered Harvard University in 1813. After teaching for a year in an academy at Exeter, he went to Cambridge to study theology. He was ordained to the ministry at Springfield on

October 12, 1820. His memoir states that his position might have been difficult as a preacher of liberal doctrines, but that he overcame the difficulty by avoiding controversy and seeking only to do good. In 1823 he published a 'Poetical Catechism for the Young.' Several pieces were subjoined to this catechism, including the hymn given above, which became generally known and approved. On September 8, 1824, he married Miss E. A. White, of Lancaster, New Hampshire. Dr. Peabody's tastes extended over a wide field, including poetry, biography, theology, and natural history. His discourses are pious and earnest. He was much attached to the study of natural history, and in 1839 supplied the account of the birds in the report of the survey of the state of Massachusetts. Besides his review articles, partaking of the character of biography, he wrote several lives in Jared Sparks' American Biography. In 1843-44 he experienced severe trials in the loss of his eminently pious and much-loved wife, and of a daughter who had become like her mother. After a protracted period of debility he died, May 28, 1847.

GEORGE WASHINGTON DOANE, D.D.

(1799-1859.)

'Thou art the Way! to Thee alone.'

162 *A. and M.*; 29 *Bick.*; 165 *Chope*; 254 *Hall*; 325 *Leeds*; 550 *Kemble*; 189 *Mercer*; 226 *Meth. N.*; 569 *People*; 183 *R. T. S.*; 99 *Sal.*; 84 *S. P. C. K.*; 409 *Spurg.*; 383 *Windle, &c.*

This favourite hymn is found at p. 23 of Bishop Doane's 'Songs by the Way,' &c. (1824). It was written earlier, the preface explains that the pieces then collected had been written some time before.



BISHOP G. W. DOANE was born at Trenton, New Jersey, May 27, 1799. At the age of 19 he graduated at Union College, Shenectady, and immediately after studied theology. Having been ordained in 1821 he entered upon his ministry in Trinity Church, New York, where he continued three years. In 1824 he was appointed professor of Belles-Lettres and Oratory in Trinity College, Hartford, Connecticut. This position he resigned in 1828. Soon after he was appointed rector of Trinity Church in Boston. In 1829 he was married to Mrs. Eliza Greene Perkins. In 1832 he was consecrated Protestant Bishop of New Jersey, an office he filled with great activity and efficiency. He also laboured with great success in the promotion of collegiate education, and took a great interest in S. Mary's Hall for female education and in Burlington College. He wrote poetry for festivals,

but no second volume of poems. In 1842 he published a large volume entitled 'Sermons on Various Occasions, with Three Charges to the Clergy of his Diocese,' and he published other works of a similar nature. He died at Burlington, New Jersey, April 27, 1859. His second son, the Rev. William Crosswell Doane, M.A., born 1832, who is also a pleasing poet, has written his father's memoir, and edited his poetical works, sermons, and miscellaneous writings, in five volumes, in 1860.

HUGH STOWELL. (1799-1865.)

'From every stormy wind that blows.'

863 *Bapt.*; 762 *Bick.*; 555 *Kemble*; 1000 *Spurg.*; 113 *Windle*.

This pleasing Christian hymn on 'Peace at the Mercy-seat' is from 'Pleasures of Religion, with other Poems' (1832; new edition, 1860). In 1868 Canon Stowell's hymns, 46 in number, were collected and published by his son.



HIS eminent clergyman was born at Douglas, Isle of Man, December 3, 1799, his father being at that time Rector of Ballaugh, near Ramsey. In 1818 he entered S. Edmund Hall, Oxford, where he graduated B.A. in 1822. In the following year he took orders. After holding a curacy at Shapscombe, Gloucestershire, and then for two years at Trinity Church, Huddersfield, he accepted the charge of S. Stephen's Church, Salford. In 1828 he married Anne Susannah, eldest daughter of R. Ashworth, Esq., of Strawberry Hill, Pendleton. Christ's Church, Salford, was subsequently erected for him and his increasing congregation by subscription. In 1845 he was appointed Canon of Chester, in 1851 chaplain to the Bishop of Manchester, and afterwards Rural Dean of Salford. Canon Stowell was one of the most eloquent and forcible preachers of the present age, and an efficient advocate of the religious and benevolent societies. He wrote several good hymns, usually for Sunday-school anniversaries or for Christmas; he was accustomed to contribute to the serials, and was the author of the following works: 'Tractarianism Tested' (1845, two volumes); 'A Model for Men of Business'; 'A Collection of Psalms and Hymns suited to the Services of the Church of England'; and of his pamphlet, 'I am a Churchman,' several editions were sold. Canon Stowell had a family of nine children. He died at Salford, October 8, 1865. A memoir of his life and labours by the Rev. J. B. Marsden, M.A., was published in 1868. One of Canon Stowell's sons succeeds him at Christ's Church.

BAPTIST WRIOTHESLEY NOEL, M.A. (BORN 1799.)

His 'Selection of Psalms and Hymns' appeared in 1832, second edition 1838, third edition 1848, and the enlarged edition 1853, with an 'Appendix, to be used at the Baptism of Believers'—39 originals, whence are taken Nos. 696, 713, 714, 717, 'Bapt.'



THE Hon. and Rev. Baptist W. Noel is a younger son of Sir Gerard Noel Noel, Bart., and the Baroness Barham, and brother of the Earl of Gainsborough. He was born July 10, 1799, at Leithmont, near Leith, and pursued his education at Trinity College, Cambridge, where he graduated.

He was also one of the chaplains to the Queen. In 1848 he resigned his position at S. John's Episcopal Chapel, Bedford Row, London, and seceded from the Church of England. His work, giving the reasons for his secession, entitled 'Essay on the Union of Church and State' (1848; second edition, 1849) excited much interest at the time of its appearance. He subsequently became a minister of the Baptist denomination, and was minister of John Street Chapel, Bedford Row, till the year 1868, when he resigned on account of increasing years. In explanation of his change of view on the question of baptism he published his 'Essay on Christian Baptism' (1849), and in 1853 his 'Essay on the External Acts of Baptism.' Before and since his secession he has been known as an earnest and popular evangelical minister, generally beloved for his amiability and holy zeal, not seeking to be a leader by displaying unusual breadth and profundity, but honoured and followed because of his simplicity and sincerity as a servant of Christ. Mr. Noel takes a prominent place in the denomination to which he now belongs, and has rendered important service by his ready advocacy of the religious and benevolent institutions. He is a total abstainer, and has thrown his influence into the temperance movement.

Considering the demands of his pastoral and other duties, Mr. Noel has been very diligent with his pen. Besides the works already mentioned, he has published: 'Sermons Preached at the Chapels Royal of S. James and Whitehall;' 'Notes of a Tour in Switzerland in the Summer of 1847;' 'Letters on the Church of Rome' (1851); 'The Gospel of the Grace of God, Illustrated in a Series of Meditations' (third edition, 1845); 'Christian Missions to Heathen Nations' (1845); 'The Case of the Free Church of Scotland' (second thousand, 1845); 'Protestant Thoughts in Rhyme' (1844; second edition, 1845); 'On Baptismal Regeneration;' 'Freedom and Slavery in the United States of America' (1863).

JOHN REYNELL WREFORD, D.D., F.S.A.

‘Lord, while for all mankind we pray.’

758 *Bapt.*; 809 *Leeds*; 1000 *N. Cong.*; 339 *N. Pres.*

This pleasing national hymn is one of fifty-five contributed to the Unitarian collection by Dr. J. R. Beard, entitled, ‘A Collection of Hymns for Public and Private Worship’ (1837). Dr. Wreford is the author of numerous hymns and poetical pieces, which have appeared in periodicals in England and America. The above hymn was written in the year 1837, about the time of the Queen’s accession to the throne, and published with other loyal and patriotic pieces drawn from the author by that joyful occasion.



R. WREFORD was educated for the ministry at Manchester College, York, and on leaving that institution in 1825, entered upon his public duties as co-pastor with the Rev. John Kentish, minister of the New Meeting House, Birmingham. In consequence of the failure of his voice, Dr. Wreford was obliged to retire from the active duties of the ministry in 1831. He then devoted himself to the work of tuition, in which he has been very successful for many years. He has now given up that profession, and lives in comparative retirement near Bristol; still, however, employing his productive pen in literary pursuits. Dr. Wreford does not, and never did, belong to the modern school of Unitarians, with whom he has no sympathy, but considers himself as connected with the good old body of ‘English Presbyterians, who always carefully repudiated all sectarian names and doctrinal distinctions.’

Among his prose works are a ‘Sketch of the History of Presbyterian Nonconformity in Birmingham,’ and a translation from the French of ‘A Discourse on the Authenticity and Divine Origin of the Old Testament, with Notes and Illustrations,’ by J. E. Celériér. He is also one of the editors of the ‘Sermons by the late Rev. Henry Acton of Exeter, with a Memoir of his Life;’ and the author of some archæological papers and some sermons; and in poetry he has published ‘Lays of Loyalty;’ ‘Songs of the Sea;’ ‘Songs descriptive of the Christian Graces;’ ‘Lays of Devotion’ (1851); ‘A Memorial of Song’ (1855); and he has in preparation his ‘Poems: including Hymns, Sonnets, and Lyrics.’

 CHARLOTTE ELLIOTT.


MISS ELLIOTT is sister to the Rev. E. B. Elliott, M.A., author of the ‘Horæ Apocalypticæ,’ and granddaughter of the celebrated preacher the Rev. John Venn. She formerly resided at Torquay, where the neighbourhood benefited by her piety

and benefactions, and is now residing, at an advanced age and in infirm health, at Brighton. Her aim in hymn-writing has been usefulness in Christ's service, and God has greatly blessed her labours. She has published 'Morning and Evening Hymns for a Week by a Lady' (1842); 'Hours of Sorrow Cheered and Comforted' (1836); 'Poems by C. E.' (1863). And she publishes annually 'The Christian Remembrancer.' She has also contributed 112 hymns to 'The Invalid's Hymn Book' (1834; sixth edition, 1854), and edited the last edition of that work.

'Just as I am, without one plea.'

87 *Alford*; 386 *Bapt.*; 508 *G. Bapt.*; 151 *E. H. Bick.*; 187 *Burgess*; 307 *Harland*; 354 *Kemble*; 481 *Leeds*; 342 *Mercer*; 547 *N. Cong.*; 546 *Spurg.*; 206 *Windle*, &c.

This well-known hymn, with its rich evangelical doctrine, its candour and simplicity, its personal confession of sin, and expressions of trust, has taken a great hold upon the public mind. It bears date 1836.

'My God, and Father, while I stray.'

170 *A. and M.*; 162 *Alford*; 976 *Bapt.*; 166 *Chope*; 320 *Harland*; 253 *Kemble*; 587 *Leeds*; 276 *Mercer*; 599 *N. Cong.*; 264 *Sal.*; 93 *S. P. C. K.*, &c.

This hymn was written in 1834, and appeared in the Appendix added to the 'Invalid's Hymn Book' in 1835. The authoress has kindly informed us that Sir Roundell Palmer's text given in 'The Book of Praise' is the correct one.

'O Thou, the contrite sinner's friend.'

186 *Alford*; 247 *Bapt.*; 14 *Bick. S.*; 270 *Burgess*; 359 *Leeds*; 399 *N. Cong.*; 445 *R. T. S.*; 604 *Spurg.*; 87 *Sal.*; 286 *Windle*.

This hymn appeared in the first edition (1833) of the collection of the late Rev. Henry Venn Elliott, an elder brother of Miss Elliott's, and himself a hymn-writer. In that collection it was by mistake attributed to Wesley, and the error followed it into other collections. *See List, p. 171.*

HENRY BATEMAN.

'Was it for me, dear Lord, for me?'—642 *Spurg.*

Hymns 976 and 999 in the same collection are also by the same author.

These hymns are taken from 'Heart Melodies: Three hundred and Sixty-five New Hymns and Psalms for Public Worship or Domestic Use' (1862).



R. BATEMAN, who is a nephew of the late Dr. Daniel Wilson, Bishop of Calcutta, has carried on business in London for many years, devoting his leisure hours to literary, philanthropic, and religious works. He has been a member of the Committee of the Religious Tract Society, and a director of the London Mis-

sionary Society. He is the author of 'Belgium, and Up and Down the Rhine' (1858); 'Sunday Sunshine: new Hymns and Poems for the Young' (1858); 'Home Musings: Metrical Lay Sermons' (1862).

EDWARD CHURTON, D.D. (BORN 1800).

'God of grace, O let Thy light.'—219 *A. and M.*

'Lord, my Rock, to Thee I cry.'—67 *People.*



HIS author is the son of the late Ven. Ralph Churton, archdeacon of S. David's, and rector of Middleton Cheney, Northamptonshire, and was born in 1800. His education was pursued at the Charterhouse, and Christ Church, Oxford, where he graduated B.A. in 1821 and M.A. in 1824. He was appointed deacon in 1826, and priest in the following year. He became rector of Crayke, near York, in 1835, prebendary of Knaresborough, in York Cathedral, 1841, and archdeacon of Cleveland in 1846.

The following are some of his principal works:—'Early English Church' (1840); 'Cleveland Psalter' (1854); 'Memoir of Bishop Pearson' (1844); 'Memoir of Joshua Watson' (two volumes, 1861). He was one of the editors of 'The Englishman's Library'; also, of 'Bishop Pearson's Minor Theological Works' (1844). He also contributed 'Lays of Faith and Loyalty' to the Juvenile Englishman's Library, and wrote 'Gongara, an historical and critical essay on the times of Philip III. and IV. of Spain, with Translations' (two volumes, 1862). With Archdeacon Basil Jones he edited and supplied a short practical commentary to 'The Illustrated Family Testament.'

ANN BEADLEY HYDE.

'And canst thou, sinner, slight?'—516 *Spurg.*

This is No. 335 in Asahel Nettleton's 'Village Hymns' (American, 1824). The same work contains the following and several other hymns by Mrs. A. B. Hyde:—

'Say, sinner, hath a voice within?'—186 *Reed.*

This is No. 333 in the same collection. It is also in H. W. Beecher's 'Plymouth Collection.'

'Ah! what can I, a sinner, do?'—222 *Reed.*

This is 337 in the same collection.

'Dear Saviour, if these lambs should stray.'—797 *Reed.*

This touching hymn is No. 303 in the same collection, and is also given in Beecher's and in the 'American Sabbath Hymn Book.'

Ann Beadley Hyde, of Cheltenham, died in 1852. She lived at Cheltenham, and was buried in the Cheltenham Burial-ground, 1852.

MARGARET MACKAY.

‘Asleep in Jesus ! blessed sleep !’—25 *Windle*.

This popular lyric was contributed in 1832 to ‘The Amethyst,’ an Annual published in Edinburgh.



MARGARET MACKAY is a daughter of Captain Robert Mackay, who on retiring from active service settled at Hedgefield, near Inverness. She was, in 1820, united in marriage to Lieut.-Colonel William Mackay, of the 68th Light Infantry. Amongst her works are, ‘The Family at Heatherdale’ (third edition, 1854); ‘Sabbath Musings’; ‘The Wycliffites’ (1846); ‘Lays of Leisure Hours’ (1854); ‘False Appearances, a Tale’ (1859), &c.

JOHN BURTON.

‘Pilgrims we are, and strangers.’—553 *Bapt.*

This is part of a piece entitled ‘The Pilgrims’ Song,’ that appeared in the ‘Evangelical Magazine’ in 1829, and that also appeared as one of his leaflets.

‘O Thou, that hearest prayer.’—431 *Leads*.

From the ‘Baptist Magazine’ (1824).



JOHN BURTON is a noble example of what may be done, in the interests of literature and religion, by a plain man of business, if he combine in himself industry, talent, and piety. He was born at Stratford, in Essex, July 23, 1803, and for nearly half a century has carried on his business as a cooper there. In childhood his sight was defective, and as a youth he had a long affliction; but he carefully improved the retirement thus rendered necessary, and in early life gave his heart to Christ. By early rising and economy of time, persevered in during many years, he has produced several useful works. Mr. Burton has also long been an active member and deacon of a neighbouring Congregational church. From particulars kindly supplied by himself we give the following account of his works:—Since the year 1822 he has been producing hymns, some of which have appeared in the ‘Evangelical Magazine’ and other periodicals. He has also written prose for the magazines. And from the year 1824 he has been engaged upon a metrical version of the Psalms, with scripture references to each verse. This is at present unpublished. Two of his hymns are found in the Missionary Hymn Book, and few collections for the young are without some by him. He has also written tracts

on the 'peace' and 'temperance' questions. About the year 1840 the Religious Tract Society published his 'Scripture Characters in Verse,' in 1850 his 'One Hundred Original Hymns for the Young,' and in 1851 his 'Hymns for Little Children.' This contains 54 hymns. It has had a large sale, and has been republished in America, at Philadelphia, with the title 'My Own Hymn Book.' The Religious Tract Society has also published some small books and tracts by Mr. Burton. His principal prose work is entitled 'Christian Devotedness' (1860), a description of the life of the useful happy Christian. He says of it :—' It is a work upon which I spent not less than two thousand hours, chiefly hours before daylight, during three successive winters, from October to April ; and they were some of the happiest hours of my life. I wrote the whole three times over, and many portions three times three.'

The hymn

' Holy Bible, book divine.'

508 *Kemble* ; 464 *N. Cong.* ; 491 *R. T. S.* ; 786 *Wes. Ref.* ; 160 *Windle*.

is not by the above author, but by an earlier writer of the same name: *vide* page 351.



WILLIAM AUGUSTUS MUHLENBERG, D.D.

' Saviour ! who Thy flock art feeding.'

197 *Harland* ; 487 *Mercer* ; 63 *N. Pres.* ; 366 *People* ; 127 *S. P. C. K.* ;
334 *Windle*.

' Like Noah's weary dove.'—207 *Alford* ; 100 *E. H. Bick*.

These hymns first appeared in ' Hymns of the Protestant Episcopal Church of the United States of America.' It was published with the Prayer Book (1826).



WILLIAM AUGUSTUS MUHLENBERG is descended from a family of revolutionary fame. In 1823 he was associate rector of S. James's Church, Lancaster, U. S., and he was for many years Principal of S. Paul's College, Flushing, Long Island. The institution flourished under his presidency. He was afterwards appointed rector of S. Luke's Hospital, in the city of New York, and he is also rector of the Protestant Episcopal Church of the Holy Communion in the city of New York.

He is the author of ' Church Poetry : being Portions of the Psalms in Verse, and Hymns suited to the Festivals and Fasts, and various Occasions of the Church, selected and arranged from various Authors ' (1828) ; and of ' Music of the Church ' (this was prepared in conjunction with Rev. J. M. Wainwright, D.D.), and of ' The People's Psalter ' (new edition revised and enlarged, 1858).

He was at one time editor of the 'American Evangelical Catholic.' He has also written several pamphlets on ecclesiastical subjects.

His celebrated piece, in 48 lines, founded on the words 'I would not live alway' (Job. vii. 16), and beginning—

'I would not live alway—live alway below!'

appeared in the 'Episcopal Recorder,' Philadelphia, June 3, 1826. It was revised by him in 1865. The hymn taken from it appears in the American Sabbath Hymn Book, and in H. Ward Beecher's 'Plymouth Collection.' When it was under consideration by a committee, who were compiling the 'Hymns of the Protestant Episcopal Church,' they were unaware of its authorship, and Dr. Muhlenberg argued strongly against its admission.

JOHN HARRIS, D.D. (1802–1856.)



THE subject of this sketch rose from an humble origin to the highest eminence as an author, preacher, and theological professor. He was born on March 8, 1802, in the village of Ugborough, Devon. He was the eldest of eight children, and being a delicate child was left at liberty to follow the bent of his early taste for reading and contemplation. His father carried on a small business as a tailor and draper. To his pious mother the contemplative boy was much attached and much indebted. She died when he was about 14 years of age. About a year before her death his parents removed to Bristol. They attended at first at the cathedral, but on one Sunday, owing to a heavy fall of rain, they went to the Tabernacle, where a few months after both parents became members of the church, and the children became scholars in the Sunday-school. Young Harris's first public duty was to take part in a prayer-meeting conducted by the boys of this school, and he soon after gave an address at Baptist Mills, on occasion of the death of one of the scholars. Towards the close of the year 1816 he was brought under the notice of the late Mr. Wills, the manager of the Tabernacle, by composing a poem on the Perfections of God, after hearing a lecture on astronomy. Mr. Wills got the lines inserted in Felix Farley's 'Bristol Journal,' on January 11, 1817, and became the friend and helper of the young poet. In his sixteenth or seventeenth year, young Harris became a member of the Church at the Tabernacle.

At this time he assisted his father in the shop, but spent much of the night in mental improvement. While still young he preached in the villages round the city, in connection with the Bristol Itine-

rant Society, and became exceedingly popular as the 'boy-preacher.' Mr. Wills introduced him to the late Mr. Thomas Wilson, and after passing a year in preparatory study under the Rev. Walter Scott, at Rowell, he was admitted to Hoxton Academy. There he pursued his academic studies in such a way as to awaken high expectations in those who marked his course. In 1825 he left college, and became the pastor of the Congregational Church at Epsom, over which he presided for twelve years. The healthful neighbourhood suited his delicate constitution, and the limited requirements of his position left him room to prepare for the greater work of his later years.

At length the time came when he was to take the place for which he had prepared. In the year 1838 he became the Theological Professor and President of Cheshunt College, and in the same year he received the degree of Doctor of Divinity from Brown University, America. In the year 1843, he suffered from a partial failure of sight, which was relieved by a winter spent in Italy. In 1850, he left Cheshunt to become the Theological Professor and Principal of New College, London. After continuing his duties there, along with the fulfilment of many public services, he was tempted by the return of robust health, at the close of 1856, to be more venturesome than usual, and in consequence he took a severe cold, which was soon followed by dangerous and at length fatal symptoms. In the closing hours of his life the Fifty-first Psalm was on his lips, and he uttered also, 'Lord Jesus, receive my spirit!'—'O God, be merciful to me!' He died on the afternoon of Sunday, December 21, 1856, in the fifty-fifth year of his age.

Dr. Harris was eminent as a preacher and author. He was possessed of great refinement of taste, devoutness of feeling, and eloquence of expression. In society none were more condescending, gracious, and urbane than he. In the pulpit he was a great preacher, and the delivery of his principal sermons, ordinarily read with eloquence, was looked forward to as an event. Without the strength of Chalmers, he possessed a refinement and skill of diction, and sometimes an elevation and sublimity of sentiment and thought, all his own; and with the pen he not unfrequently outstripped all competitors, gaining prizes where many other able writers entered into the contest without success. His taste enabled him to avoid whatever would offend; he had talent to use the best thoughts, and to interweave the best words of others; he was a master of happy expressions and pleasing turns of thought; and, where it was necessary, he could bear all before him with an avalanche of argument and appeal.

Dr. Harris was a voluminous as well as a very able writer. He was one of the editors of the 'Biblical Review,' and contributed to the 'Congregational' and 'Evangelical' Magazines. Besides numerous essays and sermons, his principal works were:—'The Great Teacher' (1835)—it had reached a tenth edition in 1849; 'Mammon,' a prize essay (second thousand, 1836); 'The Great Commission' (third thousand, 1842), of which four editions were published; 'Britannia: or, The Condition and Claims of Sailors,' a prize essay (fourth thousand, 1837); 'Union: or, The Divided Church made One' (second thousand, 1837). He was also the author of a series of theological works—'The Pre-Adamite Earth' (1846); 'Man Primeval' (1849); 'Patriarchy' (1855); and another volume was in preparation, entitled 'Theocracy.'

Dr. Harris was also a hymn-writer. We have spoken of his early productions. He also published a volume entitled 'The Incarnate One,' besides other minor poems.

'Light up this house with glory, Lord.'

882 *N. Cong.*; 405 *R. T. S.*; 1019 *Spurg.*

This was the hymn selected, from several supplied by Dr. Harris to the Rev. Henry Allon, for insertion in the 'New Congregational Hymn Book' (1859).

JOSEPH STAMMERS.

'Breast the wave, Christian, when it is strongest.'

542 *Bapt.*; 33 *Bick. S.* (where it is given anon.).

This heart-stirring hymn was contributed by its author, many years ago, to a small serial edited by the Rev. John Buckworth, late Vicar of Dewsbury.



JOSEPH STAMMERS was born at Bury St. Edmunds, in 1801. He was educated for the legal profession, and practised for some years as a solicitor in London. In 1833 he was called to the bar, and joined the Northern Circuit. He continues to pursue his profession as a barrister.

CHARLES JOHN PHILIP SPITTA, D.D.

(1801–1859.)

'See, O see, what love the Father.'—183 *Meth. N.*

'Draw, Holy Spirit, nearer.'

'O komm, du Geist der Wahrheit.'

314 *Meth. N.*

And in the same collection there are three others by Dr. Spitta, Nos. 364, 815, and 822. The translations given are by R. Massie (1861).



THE reading public are indebted to Mr. Richard Massie for a knowledge of the hymns of this popular German hymn-writer. He has clothed them in suitable English in his '*Lyra Domestica: Christian Songs for Domestic Edification*, translated from the *Psaltery and Harp of Spitta*.' He has also given some particulars of Dr. Spitta's life, and Dr. Münkeler has written a biography (1861) of this author, who was his friend. Dr. Spitta was born at Hanover, on August 1, 1801. His parents were in humble circumstances; his father belonged to a French family, and his mother was a baptized Jewess. The gentleness and simplicity that always distinguished him were conspicuous in him in his youth, and he was early a child of God. To his mother he was much indebted, as he had lost his father when in his fourth year; but her purpose of sending him to the university was prevented by a long illness, from his tenth to his fourteenth year. Afterwards he was apprenticed to a watchmaker in his native place; but the occupation was uncongenial, and, finding himself unhappy, he had recourse for consolation to the reading of his Bible and the composition of hymns.

The original purpose of preparing for the ministry was returned to in 1818, on the death of his younger brother, who had been designed for that work. After studying with great diligence at home, he was received into the highest class of the school, and in 1821 entered the University of Göttingen. During his university course he resisted the rationalising influences of the times, and maintained his simple Christian faith. From 1824 to 1828 he was a tutor in a private family in Lüne, near Lüneburg, where his Christian life was developed, and he wrote many hymns. He commenced his ministry in the Lutheran Church, in 1828, as assistant-pastor at Sudwalde, in the county of Hoya, in Hanover. His earnest Gospel ministry provoked opposition on the part of some, but proved a blessing to many. In 1830 he became chaplain of the reformatory and garrison at Hameln, in Hanover. In 1833 he published his first collection of hymns—sixty-six in number—under the title '*Psaltery and Harp*.' This collection became most popular with the pious of Germany, and had reached a twenty-third edition in 1861. His religious zeal amongst the soldiery was misunderstood, and in 1837 he was removed to another charge in Wechold, in Hoya.

Previous to settling there he was united in marriage, on October 4, 1837, to Joanna Mary Magdalene Hotzen. In his family circle,

which at length included seven children, he had much domestic happiness. In 1843 he published a second collection of his hymns, forty in number. This work has reached a seventh edition. From Wechold Dr. Spitta removed, in 1847, to the town of Wittingen, in Lüneburg, where he was appointed superintendent minister. In 1853 he became chief pastor in Peine, a town in the county of Hildesheim, and two years after he received the degree of D.D. from the University of Göttingen. In July 1859 he was appointed to the church at Burgdorf. After visiting his district, in his capacity as rural dean, he was attacked with gastric fever, and when recovering was seized with cramp of the heart, and died on September 28, 1859. He used to take great delight in singing his hymns with his daughters. Intelligence and piety were happily united in him, and are manifest in the portrait given as the frontispiece to his hymns. His 'Nachgelassene geistliche Lieder' ('Posthumous Sacred Pieces') appeared in a second edition, edited by A. Peters, 1862.

JOHN HENRY NEWMAN, D.D.

'Come, Holy Ghost, who ever one.' 'Nunc Sancte, nobis, Spiritus.'
7 *A. and M.*

The first two verses of this rendering of Ambrose's original are by Dr. Newman (1836), but they have been altered, and a doxology added. Besides Dr. Newman's authority, the original is attributed to Ambrose, in 'Hymni et Collectæ' (1585).

'Light of the anxious heart.' 'Lux alma, Jesu, mentium.'—68 *Sal.*

'Praise to the Holiest in the height.'—301 *Sal.*

From the 'Dream of Gerontius.'

'Lead, kindly Light, amid the encircling gloom.'—266 *Sal.*; 208 *Windle.*

This piece possesses great autobiographic interest. It was written in 1833, when its author was on a voyage in the Mediterranean. He had just been overtaken by illness, his soul was passing through remarkable experiences, and he was watching with deep interest the religious movement going on at home. About the same time he wrote many pieces. These, with some written before and since, are published in his 'Verses on Various Occasions' (1868).



JOHN HENRY NEWMAN, an elder brother of the well-known sceptical author, Professor Francis William Newman, was born in London in 1801. After studying at Ealing School he went to Trinity College, Oxford, where he was elected to a scholarship. He graduated B.A. in 1820, took classical honours, and was subsequently Fellow of Oriel College. In 1825 he became Vice-Principal of S. Alban's Hall, and was tutor of his college for several years. In 1828 he became incumbent of S. Mary's

Oxford, with the chaplaincy of Littlemore. In 1842 he went to preside over a monastic community he had established at Littlemore. He continued to preach at S. Mary's, and his preaching there, from 1828 to 1843, gave him an extraordinary influence over the young mind of Oxford. With Dr. Pusey he shared the leadership of the High Church party, and made his mark upon the age. Of the 'Tracts for the Times' (1833-40), he wrote 24; and his celebrated Tract No. 90, 'which was thought to remove the lines of separation between the English and Roman Churches,' brought censure upon him. In October 1845 he seceded from the Established Church, and was received into the Roman Catholic communion. He was appointed father-superior of the oratory of S. Philip Neri, at Birmingham, and in 1854 rector of the new Roman Catholic University in Dublin, an office he filled till 1858. His work 'Apologia pro Vitâ Suâ' (1864) excited much interest. It was drawn forth by an accusation of indifference to truth made by Professor Kingsley, and is intended to explain and justify the several steps of his own change in conduct and belief. The following are some of his works:—*'Lectures on Justification'* (1840); *'Parochial Sermons,'* six volumes (1842-45); *'Hymni Ecclesiæ,'* in Latin (1838); *'The Arians of the Fourth Century,'* *'Essay on Ecclesiastical Miracles,'* *'A Translation of the Select Treatises of S. Athanasius,'* *'An Essay on Development in Christian Doctrine'* (1845); *'The Dream of Gerontius,'* *'Callista'* (1856); *'Lectures on the History of the Turks'* (1854); *'Lectures on Catholicism in England,'* *'Loss and Gain,'* *'History of my Religious Opinions'* (1865); *'Lectures on the Difficulties of Anglicans'* (1850); and several lives of English saints, volumes of sermons, and works on Universities. Dr. Newman's sermons are being republished at the present time, in several volumes.

JOHN HAMPDEN GURNEY, M.A. (1802-1862.)

'Lord, as to Thy dear cross we flee.'

183 *A. and M.*; 232 *Alford*; 478 *Bapt.*; 18 *Buck. S.*; 273 *Chope*; 356 *Mercer*; 353 *N. Cong.*; 243 *R. T. S.*; 284 *S. P. C. K.*, &c.

This is part of a pleasing practical Christian hymn, bearing date 1838. It is found with Mr. Gurney's name in 'Psalms and Hymns for Public Worship, selected for some of the Churches in Marylebone,' a collection made by him, and which contains twelve other hymns by him.



R. GURNEY was born in Serjeants' Inn, Fleet Street, on August 15, 1802. He was the eldest son of Sir John Gurney, one of the Barons of the Exchequer. He studied at Trinity College, Cambridge, where he graduated B.A. 1824, M.A. 1828, and was admitted to

deacon's orders in 1827, and a priest in 1828. After studying law for a time, he at length gave the preference to the Christian ministry. He was curate at Lutterworth from 1827 to 1844. While there several incumbencies were offered to him, but he refused, out of regard to what he believed was the interest of that place. In 1847 he was appointed to the district rectory of S. Mary's, Marylebone, an appointment he held till his death in 1862; but he declined the offer of the rectory of the mother-church. He was also a prebendary of S. Paul's. He took a deep interest in the early progress of the Religious Tract Society, and is mentioned in their 'Jubilee Memorial' as having 'edited and paid for the stereotype plates of "Baxter's Family Book."' He was also an active member of the committee of the Society for Promoting Christian Knowledge. Being a man of great public spirit, he was very active and useful in his public labours, and unstinted in his munificence, though simple and self-denying in his own private life. Dr. Meyrick Goulburn, now Dean of Norwich, in his funeral sermon, pays a very high tribute to his memory. He died in London, on March 8, 1862.

He was the author of numerous lectures and sermons, and of 'Church Psalmody: Hints for the Improvement of a Collection of Hymns, published by the Society for Promoting Christian Knowledge' (1853). He also wrote several 'Series of Historical Sketches' (1852-1858); 'Chapters from French History,' &c. (1862); and 'The Pastor's Last Words, being the last Four Sermons preached by J. H. G.' (1862), &c.

MATTHEW BRIDGES.

'Crown Him with many crowns.'

413 *N. Cong.*; 478 *People*; 219 *Sal.*; 418 *Spurg.*

This hymn is entitled 'The Song of the Seraphs.' It is found at p. 62 of a small book of hymns, 'The Passion of Jesus' (1852). Mr. Bridges had at that time become a Roman Catholic. In the preface to a small work, entitled 'Hymns of the Heart, for the Use of Catholics' (1848), and containing twenty-two hymns by himself, he expresses regret for having ever used his feeble pen against that Holy Apostolic Church, which by Divine grace he has latterly been able to join, after eight years spent in investigating her claims.

'Behold the Lamb of God,'—166 *A. and M.*; 78 *Harland*.

This hymn, given with alterations, is from 'Hymns of the Heart' (1848).



HIS author's hymns are very beautiful, and often give expression to sentiments dear to the hearts of Christians of all denominations. He has written the following books: 'Jerusalem Regained, a Poem' (1825); 'The Roman Empire under Constantine

the Great' (1828); 'Babbicombe, or, Visions of Memory, with other Poems' (1842); 'Popular Ancient and Modern Histories in 1855-56'; 'Report of the Discussion between J. Baylee and Matthew Bridges' (1856); 'An Earnest Appeal to Evangelical Episcopalians, &c., on the State of Parties in the Anglican Establishment' (1864), and other works.

JAMES GEORGE DECK.

'It is Thy hand, my God.'

509 *Bapt.*; 585 *Leeds*; 600 *N. Cong.*; 272 *R. T. S.*

This hymn, sometimes erroneously attributed to J. N. Darby, is found at p. 34 of 'Joy in Departing: a Memoir of the Conversion and Last Days of Augustus James Clarke, who fell asleep in Jesus, May 2nd, 1845. By J. G. Deck. London. Second edition (1847).' This little book, of which a new edition appeared in 1855, is a very interesting account of the last days of the son of a brother-officer, Lieutenant-Colonel A. Clarke, who was entrusted to Mr. Deck, when he came to England for his health, in 1835, to be educated with his own children. At ten years of age this lovely child was a decided Christian, and in his fourteenth year, after being ten years under Mr. Deck's care, his dying testimony combined the simplicity of childhood with the ripe experience of the matured Christian. This hymn was a favourite with the child during his last illness, and he had marked the first and last verses. It is given in the narrative with the following note:—'It was written originally to comfort a bereaved mother and widow in her hour of sorrow, and the Lord made it a comfort to the soul of this young disciple.' It was the seventieth, second part, in 'Psalms and Hymns and Spiritual Songs,' a collection without date. We believe the hymn was written in 1843 or 1844, as a correspondent has informed us it was written at Wellington, whither Mr. Deck went in 1843.

'Lord Jesus! are we one with Thee?'—457 *Bapt.*; 762 *Spurg.*

This hymn, dated 1837, on 'Oneness with Christ,' is of great excellence. It is itself a model of unity, while speaking eloquently of the higher spiritual unity.



R. DECK is the eldest son of the late John Deck, Esq., of Bury St. Edmunds. In the year 1829, he was an officer in the Indian Army on field-service at Bangalore, where he met with the parents of the child already referred to. In 1835 he was obliged to return to England on account of the failure of his health. In 1843 he went to Wellington, Somerset, where he was the minister of the Brethren's congregation. He was afterwards for a time at Weymouth, and about the year 1852 he went out to New Zealand, where he is now residing. In 1845, Mr Deck published the second edition of 'A Word of Warning to All who love the Lord Jesus: the Heresy of Mr. Prince, with Extracts from his Letters.' In 1850 he published a letter, 'On Receiving and Rejecting Brethren from the Table of the Lord.' Two years after, he published another letter on the same subject, in which he

explained that he had so far altered his views as to admit that Scripture justified the corporate rejection of Churches that were not only evil, but that refused to repent.

Mr. Deck has written a considerable number of good Christian hymns. In some the versification is pleasing, but they do not rise to the level of Montgomery or Cowper. Several of his hymns are in 'Hymns for the Poor of the Flock' (1838). 'The Wellington Hymn Book' (1857), a collection of 505 hymns, edited by D. C. Fox, Esq., contains 27 by him, of which the above-mentioned is No. 481; and in 'Hymns and Spiritual Songs for the Children of God' (1860), edited by John Ustick Scobell, Esq., there are 17 by him.

ISAAC WILLIAMS, B.D. (1802-1865.)

'O, heavenly Jerusalem.' 'Cœlestis O Jerusalem.'
(1839) 256 *A. and M.*; 145 *Chope (a)*; 864 *Spurg.*

'Disposer Supreme.' 'Supreme, quales, Arbiter.'
258 *A. and M.*; 200 *People*; 300 *Sal.*

This striking hymn is a rendering (1839), altered, from a piece in the 'Paris Breviary,' by Santolius Victorinus (1630-1697).

'Lord, in this Thy mercy's day.'
82 *A. and M.*; 66 *Chope*; 71 *Harland*; 36 *S.P.C.K.*

This hymn consists of part of a poem of 105 stanzas, 'The Baptistery' (1844).

'Great Mover of all hearts! whose hand.' 'Supreme Motor cordium.'
72 *A. and M.*

The original is in the 'Paris Breviary,' by Charles Coffin (1676-1749).

'Lo! from the desert homes.' 'Nunc suis tandem novus e latebris.'
251 *A. and M.*; 287 *Chope*; 26 *Sal.*

A rendering from the 'Paris Breviary.' The original is by Charles Coffin.



EV. ISAAC WILLIAMS was the son of Isaac Lloyd Williams, Esq., a barrister of Lincoln's Inn. He studied at Trinity College, Oxford, where he received the prize for Latin verse (1823). He graduated B.A. 1826, M.A. 1831, and B.D. 1839. He was ordained deacon in 1829, and priest in 1831. His clerical appointments were Windrush (1829), S. Mary the Virgin's, Oxford (1832), and Bisley (1842 to 1845). He was Fellow of Trinity College, Oxford, from 1832 to 1842. He had for many years very broken health, and after leaving Bisley he resided in his own house at Stinchcombe, near Dursley, Gloucestershire, rendering such assistance as his state of health permitted to his brother-in-law, the Rev. Sir George Prevost, Bart. He died on May 1, 1865. Of the Oxford Tracts he wrote Nos. 80, 86, and 87. He also wrote on the 'Origin of the Tracts for the Times.' He was an unsuccessful candi-

date for the Professorship of Poetry at Oxford on the retirement of Keble. He is the author of 'The Cathedral, or the Catholic and Apostolic Church in England' (1838), and of 'Thoughts in Past Years,' dated 'Little Barrington, Gloucester' (1831; sixth edition, 1852). This work contains 400 poetical pieces on various subjects, including translations of 12 pieces by Ambrose, which are regarded as genuine because they were given in the Benedictine edition of his works; also of 'Sacred Verses with Pictures, edited by the Rev. I. Williams, B.D.' (1845); 'The Baptistry, or the Way of Eternal Life, in Verse' (1844); 'The Altar, or Meditations, in Verse, on the Great Christian Sacrifice' (1847); 'Ancient Hymns for Children'; 'The Christian Scholar'; and 'Hymns on the Catechism' (1851); 'The Seven Days: or the Old and New Creation' (1850); 'The Christian Seasons' (1854). He also contributed to 'Lyra Apostolica' (1836), and edited the Oxford Psalter (1840). He has also written Commentaries on several parts of the Bible, and published several volumes of sermons; also 'The Psalms Interpreted of Christ' (1864). He also wrote a 'Memoir of the Rev. R. A. Suckling, with Correspondence,' and edited his 'Sermons.'

ERNEST HAWKINS, B.D. (1802-1868.)

'Lord, a Saviour's love displaying.'—263 *Chope*; 183 *S. P. C. K.* (1851).



THE REV. ERNEST HAWKINS was a son of Major Hawkins, and was born January 25, 1802, at Hitchin, and educated at Balliol College, Oxford, where he graduated B.A. in 1824, and he was afterwards elected a Fellow of Exeter College. After holding a curacy at Burwash, he became sub-librarian of the Bodleian Library, and afterwards curate of S. George's, Bloomsbury. Subsequently he was minister of Curzon Chapel, Mayfair, London, and prebendary of S. Paul's, and a canon of Westminster (1864). From the year 1838 he was the secretary of the S. P. G., and rendered it most efficient service. He died October 5, 1868.

He is the author of 'Historical Notices of the Missions of the Church of England in the North American Colonies previous to the Independence of the United States' (1845); 'Annals of the Dioceses of Fredericton, Toronto, Quebec'; 'The Book of Psalms, with Short Readings and Notes' (1857); 'Verses in Commemoration of the Third Jubilee of the S. P. G. edited by Ernest Hawkins' (1851-52); 'Manual of Prayers for Working Men' (1855, several editions). He also edited 'The Gospel of S. John Compared with the Original, and Revised by Five Clergymen,' and has published several sermons and pamphlets.

JOHN CHANDLER, M.A.

‘Alleluia ! best and sweetest.’ ‘Alleluia, dulce carmen.’

52 *Chope* ; 65 *Harland* ; 216 *S. P. C. K.*

The original is attributed to the thirteenth century. Chandler’s rendering is given in his ‘Hymns of the Primitive Church’ (1837). The late Dr. Mason Neale gives the original from the ‘Magdeburg Breviary.’

‘Christ is our corner-stone.’ ‘Angulare fundamentum.’

300 *Alford* ; 228 *Harland* ; 491 *Mercer* ; 251 *S. P. C. K.*

This is a rendering (1837) from a Latin original of about the eighth century, author unknown.

‘O Jesu, Lord of heavenly grace.’ ‘Splendor Paternæ gloriæ.’

308 *Alford* ; 3 *A. and M.* ; 3 *Mercer* ; 958 *Meth. N.* ; 422 *People* ;
255 *S. P. C. K.*

The translation bears date 1837. The original is by Ambrose, at the end of the fourth century.

‘As now the sun’s declining rays.’ ‘Labente jam solis rotâ.’

12 *A. and M.* ; 218 *Chope* ; 9 *Harland* ; 440 *People* ; 18 *Sal.*

The original is from the ‘Paris Breviary,’ by Charles Coffin (1676–1749). The translation is Chandler’s (1837), slightly altered.

‘The Advent of our God.’ ‘Instantis Adventum Dei.’

34 *A. and M.* ; 2 *Chope* ; 23 *People* ; 21 *Sal.*

Chandler’s rendering (1837) from the ‘Paris Breviary,’ by C. Coffin (altered).

‘On Jordan’s bank the Baptist’s cry.’ ‘Jordanis oras prævia.’

35 *A. and M.* ; 12 *Chope* ; 74 *Mercer* ; 22 *People* ; 27 *Sal.*

Chandler’s rendering (1837) from the ‘Paris Breviary,’ by C. Coffin (altered).

‘O happy day, when first was poured.’ ‘Felix Dies, quam proprio.’

56 *A. and M.* ; 37 *Chope* ; 38 *People.*

A rendering (1837) from the ‘Paris Breviary.’ The original by Abbé Besnault (1726).

‘The Word, with God the Father One.’ ‘Verbum quod ante secula.’

57 *A. and M.* ; 207 *S. P. C. K.*

Chandler’s rendering (1837) from the ‘Paris Breviary’ (altered).

‘What star is this with beams so bright?’ ‘Quæ stella sole pulchrior.’

58 *A. and M.* ; 116 *Mercer* ; 63 *Sal.* ; 211 *S. P. C. K.*

Chandler’s rendering (1837) from the ‘Paris Breviary,’ by C. Coffin (altered).

‘The Heavenly Child in stature grows.’ ‘Divine crescebas Puer.’

62 *A. and M.* ; 46 *Chope* ; 50 *People* ; 65 *Sal.*

Chandler’s rendering (1837, altered by Keble) of a piece in the ‘Paris Breviary,’ by Santolius Victorinus (1630–1697).

‘Once more the solemn season calls.’ ‘Solemne nos jejunii.’

73 *A. and M.* ; 62 *Chope* ; 67 *Harland* ; 140 *Mercer* ; 86 *Sal.* ;
217 *S. P. C. K.*

A rendering (1837) from a piece by C. Coffin in the ‘Paris Breviary.’ This is so much altered from Chandler’s version as to be almost a new rendering. In ‘Mercer’s’ the rendering is chiefly by Rev. W. Mercer.

‘Angels, lament ; behold your God !’ ‘Lugete, pacis angeli.’

102 *A. and M.*

A rendering (altered, 1837) from a piece in the ‘Paris Breviary,’ by C. Coffin.

‘O Saviour, who for man hast trod.’ ‘Opus peregristi Tuum.’

123 *A. and M.*; 229 *S. P. C. K.*

Chandler’s rendering (1837, much altered) of a piece in the ‘Paris Breviary,’ by C. Coffin. Chandler’s hymn begins—

‘Redeemer! now Thy work is done.’—211 *Mercer*.

‘Jesu, our Hope, our heart’s Desire.’ ‘Jesu nostra redemptio.’

125 *A. and M.*; 144 *Chope*; 304 *Mercer*; 281 *Meth. N.*; 404 *N. Cong.*;
164 *Sal.*; 231 *S. P. C. K.*

A translation (1837, altered) from an Ascension hymn of the ninth or tenth century. Cardinal Thomasius attributed it to Ambrose. Daniel calls it Ambrosian. ‘Hymni et Collectæ’ (1585) gives it, but without name. Chandler’s rendering begins—

‘O Christ, our hope,’ &c.

‘Conquering kings their titles take.’ ‘Victis sibi cognomina.’

146 *A. and M.*; 267 *Harland*; 123 *Mercer*; 56 *Sal.*

Chandler’s rendering (1837, altered) from the ‘Paris Breviary.’ Chandler’s rendering begins—

‘’Tis for conquering kings to gain’ (as in 574 *People*).

‘O, Holy Spirit, Lord of grace.’ ‘O Fons Amoris, Spiritus.’

148 *A. and M.*; 206 *Chope*.

Chandler’s rendering (1837, altered) from the ‘Paris Breviary,’ by C. Coffin.

‘Now morning lifts her dewy veil.’ ‘Ad templa nos rursus vocat.’

111 *Chope*; 200 *Chope* (Caswall’s rendering).

The original is from the ‘Paris Breviary.’ Chandler’s rendering (1837), given in ‘Hymns of the Primitive Church,’ is based on I. Williams’s version, given in the ‘British Magazine’ (1834).

‘O Christ, who hast prepared a place.’ ‘Nobis Olympo redditus.’

159 *A. and M.*; 171 *Chope*; 213 *Mercer*; 232 *S. P. C. K.*

Chandler’s rendering (1837) from the ‘Paris Breviary,’ by Santolius Victorinus.

‘O Lord, how joyful ’tis to see!’ ‘O quam juvat fratres, Deus.’

188 *A. and M.*; 34 *Mercer*; 932 *Meth. N.*

A rendering (1837) from the ‘Paris Breviary,’ by Santolius Victorinus.

‘Gainst what foemen art thou rushing?’ ‘Quos in hostes, Saule, tendis?’

246 *A. and M.*; 284 *Chope*.

A rendering from the ‘Paris Breviary,’ by Santolius Victorinus.

‘Now, my soul, thy voice upraising.’ ‘Prome vocem, mens, canoram.’

94 *A. and M.*; 100 *People*; 107 *Sal.*; 286 *Spurg.*

A rendering (1837, altered) from a piece in the ‘Paris Breviary,’ by Santolius Maglorianus (1628–1684).

‘Thou brightness of the Father’s face!’ ‘O splendor Æterni Patris!’

757 *Leeds*.

The rendering is from ‘Hymns of the Primitive Church’ (1837).

‘Thou, Great Creator, art possessor.’ ‘Te læta, mundi Conditor.’

68 *A. and M.*; 81 *Sal.* (altered by the compilers).

A rendering (1837) from the ‘Paris Breviary’ of a piece by C. Coffin.

‘The loved disciple of the Lord.’ ‘Jussu tyranni pro fide.’

(1837) 29 *Chope*.

The original is in the ‘Paris Breviary,’ by Nicholas le Tourneaux (1640–1686).



THE REV. JOHN CHANDLER, M.A., whose excellent renderings from the Latin have been received into so many of the collections, studied at Corpus Christi College, Oxford. He graduated B.A. in 1827, and M.A. in 1830. He was ordained deacon in 1831, and priest in the following year. He is now vicar of Witley, Surrey, and rural dean. Amongst his works are 'Hymns of the Primitive Church' (1837), 'Life of William of Wykeham' (1842), 'Horæ Sacræ : Prayers and Meditations from the Writings of the Divines of the Anglican Church, with an Introduction' (1854) ; also numerous sermons and tracts.

JOHN DAVID CHAMBERS, M.A.

'Exult all hearts with gladness.' 'Exsultet cor præcordiis.'
194 *A. and M.* is a different rendering of the same Latin ; 389 *Spurg.*

This is taken from 'Lauda Syon, ancient Latin Hymns of the English and other Churches, translated into corresponding metres, by J. D. Chambers, M.A., Recorder of New Sarum' (1857); also 'Part II., containing the Hymns for Saints' Days, and Occasional Poetry.'

'O King of angels ! Lord of grace.' 'Rex angelorum præpotens.'
95 *Chope.*

The rendering is altered in 'Chope.' The original is found in an ancient English hymnary.



MR. CHAMBERS is also the author of 'A Companion to Holy Communion' (third edition, 1853) ; 'The Psalter, or Seven Ordinary Hours of Sarum ;' 'Anglo-Saxonica' (1849) ; 'A Complete Dictionary of the Law and Practice of the Election of a Member of Parliament' (1837) ; 'A Practical Treatise on the Jurisdiction of the High Court of Chancery' (1842) ; 'A Review of the Gorham Case' (1850) ; 'The Encheiridion, &c., according to Sarum Use, Translated and Arranged' (1860). He has also edited Dr. Herbert Thorndike's 'Doctrine of the Holy Eucharist.' In 1867 Mr. Chambers contributed an essay to the second series of 'The Church and the World,' edited by Rev. Orby Shipley, M.A. Mr. Chambers is M.A. of Oxford ; he graduated third-class 1826, and was of Oriel College.

BENJAMIN HALL KENNEDY, D.D. (BORN 1804.)

'Come, Lord Jesus, take Thy rest.'—26 *Alford.*

This hymn is part of No. 26 in 'Hymnologia Christiana' (1863), a collection of 1,500 hymns given without authors' names.



R. KENNEDY was born at Summer Hill, near Birmingham, on November 6, 1804, and is the eldest son of the Rev. Rann Kennedy, incumbent of S. Paul's, Birmingham. After beginning his education at King Edward's School, Birmingham, and at Shrewsbury School, he entered S. John's College, Cambridge, where he obtained several medals for Greek and Latin, and the Pitt university scholarship. He graduated B.A. in 1827, as senior classic and Senior Chancellor's Medallist. In 1828, after receiving further rewards, he was elected Fellow and Classical Lecturer of S. John's College, Cambridge. In 1830 he became assistant-master at Harrow, and in 1836 head-master of Shrewsbury School. He is the author of several Latin and Greek school-books, and in 1860 he edited 'The Psalter in English Verse, by a Member of the University of Cambridge.' In 1841 he was appointed Prebendary of Lichfield, and in 1860 he was Select Preacher in the University of Cambridge. He has been president of several literary societies at Shrewsbury, and is president of the Royal College of Preceptors. He is also rector of West Felton, Salop.



HENRY TREND. (BORN 1804.)



REV. HENRY TREND was born at Devonport, September 14, 1804. Educated at first under the superintendence of his father, and then in Bristol, he afterwards graduated at the University of Giessen. For many years he was principal of a grammar-school at Bridgewater. Upon taking holy orders he became curate of Cannington, and subsequently minister of the Donative of Durleigh. He still holds the latter appointment. Dr. Trend has written several pieces of original poetry, and has often engaged in the work of translation. The published hymns and translations, or adaptations of ancient hymns, of which he is the author, are inserted in several hymnals and lyræ. A 'Harvest Hymn' is found in the 'Daily Service Hymnal' of the Rev. J. Skinner, and also in Dr. Littledale's 'People's Hymnal'—

'Praise, O praise our Heavenly King.'—338 *People*.

A translation of 'O Esca viatorum,' an ancient Eucharistic Prayer, was first printed in the Rev. J. B. Trend's 'Hymnal,' and afterwards in the Rev. Orby Shipley's 'Lyra Eucharistica,' and in the Rev. J. R. Lunn's appendix to the Rev. Dr. Oldknow's

Hymn Book. The hymns 418 and 419 in the 'People's Hymnal,'

'O'er death triumphant Christ arose,'

'This day, which Jesus calls His own.'

are parts of a longer hymn, specially translated by Dr. Trend from 'En dies est Dominica,' a hymn of the fifteenth century for the Lord's Day, for the 'Lyra Mystica' of the Rev. Orby Shipley. In the same 'Lyra' are inserted original translations, by the same hand, of 'In Diebus Celebritas,' a hymn of the same century for the Holy Days of the Church, and of 'De Vita Christi,' a hymn of the twelfth century. In addition to the translation in the 'Lyra Eucharistica,' already mentioned, there are translations by Dr. Trend in that 'Lyra' of 'O Panis Dulcissime,' a hymn on the Real Presence, of the fourteenth century; and of 'O Colenda Deitas,' a Eucharistic Prayer. In the 'Lyra Messianica' appear three of his original hymns—viz., 'The Lord is Risen To-day,' 'Hail, Day of Joyous Rest,' and 'O Blessed Congregation;' and translations, some of them rather free, of the old Latin hymns, 'Dormi ! Fili, dormi !' 'O sola magnarum Urbium;' 'Ecquis binas Columbinas;' 'Ecce tempus est vernale;' 'Jam Christus astra ascenderat;' 'Mundo novum Jus dicere;' and 'Mitis Agnus, Leo fortis.' The hymns in his son's 'Hymnal' numbered 42 and 118 (original), and 68, 133, 135, and 142 (translations), are also from Dr. Trend's pen. Most of the compositions here enumerated are parts of a manuscript volume, which the author is now revising and completing, with a view to publication as a companion for the Christian in his devotions, on the various occasions and circumstances of religious worship.



BENJAMIN GOUGH. (BORN 1805.)

'Uplift the blood-red banner.'—408 *People*.

This is found at p. 155 of 'Lyra Sabbatica: Hymns and Poems for Sundays and Holy Days' (1865). It is entitled, 'For the conversion of the world,' 'For every battle of the warrior,' &c. (Isaiah ix. 5).

'Awake ! awake ! O Zion.'—460 *People*.

This is found at p. 151 of the same work. It is entitled 'The Coming Millennium,' 'Awake, awake !' 'Put on thy strength, O Zion,' &c. (Isaiah lii. 1).

'Be thou faithful unto death.'—461 *People*.

This is found at p. 77 of the same work. It is entitled 'Christian Fidelity,' 'Be thou faithful unto death' (Rev. ii. 10).

The hymns in 'Lyra Sabbatica' are pious and pleasing, without reaching the very highest poetic excellence.



BENJAMIN GOUGH, Esq., was born at Southborough, Kent, in 1805, and after successfully engaging in mercantile pursuits in London, he retired to reside on his estate, Mountfield, near Faversham. He is a useful member of the Wesleyan denomination. He has informed us that his only publications are, 'An Indian Tale and other Poems' (a youthful effort), published in 1832; the 'Lyra Sabbatica' (1865); and the 'Kentish Lyrics' (1867). Both of the latter works contain numerous hymns.

EDWARD ARTHUR DAYMAN, B.D.

'O Splendour of the Father's might.' 'Splendor Paternæ gloriæ.'—5 *Sal.*
This excellent rendering bears date 1866. Daniel calls the original Ambrosian, if not by Ambrose.

'To Thee, O Christ, our hymn we raise.'—46 *Sal.*

'Who is this with garments dyed?'—119 *Sal.*

'O Man of Sorrows! Thy prophetic eye.'—120 *Sal.*

'The King's bright banners forward go.' 'Vexilla regis prodeunt.'—105 *Sal.*
The original is by Venantius Fortunatus (530-609).

'Word of God, so long awaited.' 'Verbum Dei Deo natum.'—48 *Sal.*

The original is a sequence of the thirteenth or fourteenth century.

'Christ had regained the sky.' 'Jam Christus astra ascenderat.'—174 *Sal.*
The original is by Ambrose.

'Upon the solitary mountain's height.'—296 *Sal.*

'Sleep thy last sleep.'—263 *Sal.* (1868).

'When the messengers of wrath.'—286 *Sal.*

'O Lord! be with us when we sail.'—287 *Sal.*

This piece consists of several short hymns to be used as prayers at sea.

'Almighty Father! heaven and earth.'—292 *Sal.*

A pleasing offertory hymn, full of appropriate Scriptural allusions.



EDWARD ARTHUR DAYMAN studied at Exeter College, Oxford, and took a first-class *in literis humanioribus*, in 1829. He graduated B.A. 1830, M.A. 1831, and B.D. 1841. He was fellow and tutor of Exeter College in 1828, and examiner 1838-1842. He was ordained deacon in 1835, and priest in 1836. In 1842 he became rector of Shilling Okeford, or Shillingstone, near Blandford, Dorset; in 1849, rural dean; and in 1862, prebendary of Britton, in Salisbury Cathedral.

In 1861 he published a sermon on infidelity, and in 1868 he was one of the compilers associated with the Earl Nelson and Rev. J. R. Woodford, in the production of 'The Sarum Hymnal' in its new and enlarged form. His renderings are a new and pleasing feature in that work.

JULIA ANNE ELLIOTT. (DIED 1841.)

‘We love Thee, Lord, yet not alone.’

461 *Bapt.*; 169 *E. H. Bick.*; 356 *Burgess*; 253 *Leeds*; 47 *R. T. S.*;
114 *Sal.*; 248 *Spurg.*

This is one of a few hymns contributed by Mrs. Elliott to ‘*Psalms and Hymns for Public Worship*’ (1835), a collection made by her husband, Rev. Henry Venn Elliott, M.A.



IN the ‘*Life of Rev. H. V. Elliott, M.A., by Rev. Josiah Bateman, M.A.*’ (1868), there are a few particulars of the short but radiant career of this accomplished hymn-writer, and much-loved wife and mother. She was a daughter of John Marshall, Esq., of Hallsteads, Ulleswater. About the year 1827, she accompanied her father on a visit to Brighton, where they attended the ministry of the Rev. H. V. Elliott, to whom she was united in marriage on October 31, 1833. Her life was very pious, and had a peculiar charm, both for those within and for those beyond her family circle; and the poetical pieces given in the memoir already named, show a most refined poetical taste, and a special faculty for appreciating and expressing, appropriately, phases of thought and feeling that are beautiful, and that might have escaped common observation. She died, after the birth of her fifth child, on November 3, 1841, to the inexpressible grief of her husband, and the great regret of her other relatives and friends.

 JOHN EUSTACE GILES.

‘Hast Thou said, exalted Jesus?’

705 *Bapt.*; 747 *G. Bapt.*; 931 *Spurg.*

The author of this hymn has kindly informed us that he wrote it during a serious illness, in 1830, and in anticipation of having to baptize several persons at Salters’ Hall, London, on his recovery. Mr. Giles has from childhood written hymns and poetical pieces. In 1834 he wrote, at the request of the Baptist Missionary Committee, a hymn for the celebration of the Negro’s Jubilee; and at their request he wrote Hymns Nos. 9, 16, and 21 in their Jubilee Collection (1842). Hymn 8 in that collection is erroneously ascribed to him. Mr. Giles has written, in prose, ‘*A Funeral Sermon on the Death of Robert Hall*,’ ‘*Lectures on Socialism*,’ ‘*A Lecture on Popery*,’ and ‘*A Circular Letter on the Spirit of Faith*.’ He has also contributed to the ‘*Eclectic Review*.’



R. GILES studied for the ministry at the Baptist College, Bristol. He ministered first, for a short time, at Haverfordwest, in 1829, then at Salters’ Hall, London, where the first Baptist Church within the walls of the City was formed under his ministry on

September 9, 1830. The same month he was ordained there. From 1836 to 1846 he was fulfilling his ministry at Leeds. He was afterwards for a short time at Bristol, and then, from 1847, for fourteen years, at Sheffield. Since that period he has been for a short time at Rathmines, Dublin, and has now removed to Clapham Common, where he is carrying on his Christian ministry.

ELIZABETH MILLS. (1805–1829.)

‘We speak of the realms of the blest.’

638 *Bapt.*; 491 *N. Pres.*; 489 *R. T. S.*; 879 *Spurg.*

We are much indebted to John Remington Mills, Esq., M.P., for information about this hymn, written by his accomplished relative. The original has six stanzas, and was composed after reading ‘Bridges on the 119th Psalm’ (on ver. 44, p. 116.): ‘We speak of heaven, but oh! to be there.’ In addition to the collections mentioned, almost all Sunday-school collections contain it. Already deservedly a favourite, new interest will be added to this hymn, when we know that the authoress was early called to ‘the realms of the blest,’ of which she sang so sweetly, and that she wrote this hymn a few weeks before her death.



HIS lady was the wife of Thomas Mills, Esq., M.P. She was of retired habits, and no memoir of her was written. Other pieces, on various subjects, composed by her were left in manuscript, and have been collected for private use, but are not intended for publication. She died on April 21, 1829, aged 24.

SARAH FLOWER ADAMS. (1805–1849.)

‘Nearer, my God, to Thee.’

326 *Alford*; 200 *A. and M.*; 977 *Bapt.*; 30 *Bick. S.*; 153 *Chope*; 606 *Kemble*; 520 *Leeds*; 361 *Mercer*; 406 *N. Pres.*; 265 *Sal.*; 109 *S. P. C. K.*; 259 *Windle*.

This is one of thirteen pieces contributed to ‘Hymns and Anthems, published by Mr. Charles Fox’ (1841). In the Baptist collection there is an added stanza, by the Rev. A. T. Russell, beginning—

‘Christ alone beareth me.’

‘Part in peace.—Christ’s life was peace.’

319 *Alford*; 896 *Bapt.*; 815 *Read*; 269 *S. P. C. K.*



SARAH FLOWER was the younger of two daughters of Benjamin Flower, editor and proprietor of ‘The Cambridge Intelligencer.’ Her mother, who died early in life, was Miss Gould, of Dorsetshire, a lady of talent. Sarah Flower was born on February 22, 1805. By her mother’s death she was thrown under the care of her father, and early showed a taste for literature. Her elder sister (Eliza) was also an authoress. In 1834, the subject of this

sketch married William Bridges Adams, the eminent engineer, and a contributor to some of the principal newspapers and reviews. She was a person of strong sense and great religious earnestness, and produced a deep impression on those who met with her. The prayer of her own hymn, 'Nearer, my God, to Thee,' had been answered in her own experience. Her literary tastes extended in various directions. She contributed prose and poetry to the periodicals, and her art-criticisms were valued. She also wrote a Catechism for children, entitled 'The Flock at the Fountain' (1845). It is Unitarian in sentiment, and is interspersed with hymns. And in 1841, a dramatic poem, in five acts, on the martyrdom of 'Vivia Perpetua.' This was dedicated to her sister, in some touching verses. Her sister died of a pulmonary complaint in 1847, and attention to her in her affliction enfeebled her own health, and she also gradually wore away, 'almost her last breath bursting into unconscious song.' She died August 13, 1849, and was buried in Foster Street burial-ground, near Harlow, Essex.



WILLIAM MACLARDIE BUNTING. (1805-1866.)

'O God ! how often hath Thine ear !'—748 *Wes.*

This hymn, on 'Renewing the Covenant,' was written when its author was only eighteen years of age. It has been sung at many meetings on the annual occasion for which it was written.



WILLIAM MACLARDIE BUNTING was a son of the celebrated Dr. Jabez Bunting, and was born (November, 1805) at Manchester, where his father was then stationed as a Wesleyan minister. At his birth his father dedicated him with earnest prayer to the ministry, and the purpose was honoured, and the prayer answered. His education was received, first at Woodhouse Grove, then at Kingswood, near Bristol, and afterwards at S. Saviour's Grammar School, Southwark. As a child his religious character was hopeful, but he was not decidedly religious. Proceeding, when 17 years of age, on his way to S. Saviour's school, the words came with irresistible force to his mind, 'Him that cometh unto me I will in nowise cast out.' It was not long before he found peace and joy in believing.

In less than two years from that time he entered the Wesleyan ministry, and continued for twenty-five years to fulfil the duties of his office, living in the different places to which he was appointed. At length his health became so enfeebled that he was placed on the supernumerary list. He then went to reside in London, and,

occasionally preached for his own and other denominations, and engaged in works of Christian usefulness, and especially carried on an extensive religious correspondence. Being a man of very catholic spirit, he took a deep interest in the 'Evangelical Alliance,' and rendered it valuable service. On the death of his father, he became one of its honorary secretaries, and one of the editors of 'Evangelical Christendom.' As a hymn-writer, his style is rather refined and polished than forcible. Some of his hymns appeared in the 'Methodist Magazine,' and Dr. Liefchild gave thirty-five of them in his 'Original Hymns.' In 1842 he published 'Select Letters of Agnes Bulmer, with an Introduction and Notes.' He died November 13, 1866, and a hymn he had written on 'Grieving the Spirit' was read at his funeral.

JAMES LINGLEY.

'Once more we leave the busy road.'—772 *Bapt.*

This hymn was first printed in the 'Baptist Magazine' for 1829. At the time the author wrote it, he was leader of the choir at Cotlin Street Baptist Chapel, Poplar. He is a good man, in humble circumstances, and has been of late a sufferer in a London hospital.

HENRY ADDISCOTT. (1806-1860.)



HIS useful Congregational minister was born at Devonport, in 1806. Favoured by the teaching and influence of pious parents, and led to thoughtfulness by a severe affliction, he was brought to religious decision, and early joined the Church at Mount Street Devonport. In 1832 he sought admission to the Western College, as a student for the ministry, but renewed illness threatened to prevent his entrance. At this juncture the secretary of the college, the Rev. J. Bounsall, kindly arranged for the young candidate to reside with him till his strength was sufficient to enable him to enter on his college duties. In 1837, Mr. Addiscott commenced his first pastorate at Torquay. In the following year he removed to Maidenhead, and in 1843 to Taunton, the town where he remained till his death, and with which his name was usually connected, and where his indefatigable labours were, by the Divine blessing, attended with much success; so that the Christian Church over which he presided was consolidated and built up. Mr. Addiscott was a man of much public spirit, and the warm advocate of every good cause. In particular the Dissenters' Proprietary School, Taunton, owes its origin mainly to his

advocacy. It was while on a journey in the North, for the purpose of advocating the interests of the Western College, that this excellent minister was overtaken by his fatal attack. Walking in the streets of Liverpool on October 2, 1860, the hemorrhage he had previously suffered from returned upon him, and before he could reach his hotel his spirit had departed.

Mr. Addiscott was not known as an author, but he contributed one good hymn—admirable for its unity—to the ‘New Congregational Hymn Book’ (1859):—

‘And is there, Lord, a cross for me?’—650 *N. Cong.*

JANE CROSS SIMPSON.

‘Go when the morning shineth.’

963 *Bapt.*; 882 *Leeds*; 464 *R. T. S.*



R. C. ROGERS, in his ‘*Lyra Britannica*’ (1867), has given, from the authoress herself, the correct account of the origin of this hymn, which is sometimes erroneously attributed (as in the Religious Tract Society’s collection) to the late Earl of Carlisle. It was contributed by Jane Cross Bell to ‘*The Edinburgh Literary Journal*’ for February 26, 1831. Her brother, Henry Glassford Bell, Esq., was editor of that journal. Miss Bell was born in Glasgow, and was the daughter of James Bell, Esq., advocate. She wrote in the journal just mentioned under the *nom de plume* of ‘Gertrude,’ and in this name reproduced her poetical productions in ‘*April Hours*’ (1838), where the above hymn again appeared, but with one stanza omitted. Miss Bell, whose name has become Simpson by marriage, is also the author of ‘*The Piety of Daily Life*’ (1836; second edition, 1861); ‘*Woman’s History*’ (1848); and ‘*Linda, or Beauty and Genius*,’ a metrical romance (1859).

ARTHUR TOZER RUSSELL, B.C.L. (BORN 1806.)

‘O God of life! whose power benign.’

134 *A. and M.*; 134 *Chope*; 117 *Harland*; 79 *S. P. C. K.*

This hymn bears date 1848. It appeared at that date in ‘*Hymns for Public Worship and Private Devotion*,’ a collection prepared by Mr. Ernest Bunsen, for the benefit of the London German Hospital, Dalston.



FROM autobiographical particulars, very kindly supplied, we learn that the Rev. Arthur Tozer Russell, B.C.L., was born at Northampton, March 20, 1806; and after receiving his earlier education, under able teachers, at Merchant Taylors’ School, London, and

at Manchester College, York, he entered S. John's College, Cambridge, in 1824, obtained the Hulsean Prize in 1825, and was afterwards elected to a scholarship at his college. He was ordained deacon in 1829, and became curate of Great Gransden, Huntingdonshire. In 1830 he was ordained priest. The same year he graduated B.C.L., and was appointed vicar of Caxton, in Cambridgeshire. Thence, in 1852, he was preferred to the vicarage of Whaddon, near Royston. In 1863 he removed to S. Thomas's, Toxteth Park, near Liverpool; and in 1867 to Holy Trinity Church, Wrockwardine Wood, Wellington, Salop. The following are some of his principal works:—‘The Law a Schoolmaster to lead us to Christ,’ being the Hulsean Lecture for 1825; ‘Sermons on the Festivals and Holydays’ (1830); ‘Translation of Bishop Jewell's Apology, with Notes’ (1834); ‘Manual of Daily Prayer’ (1842); ‘Psalm and Hymn Tunes’ (1843)—of these some were original; ‘Memorials of the Life and Works of Thomas Fuller, D.D.’ (1844); ‘The Christian Life’ (1844); ‘Advent and other Sermons’ (1855); ‘Memoirs of the Life and Works of Bishop Andrewes’ (1860). This work includes accounts of the eminent persons of the Bishop's day, and also a history of the received text of the Greek Testament. Mr. Russell has also treated the latter subject and its branches in his reviews in the ‘British and Foreign Review’ for 1862 and 1863. He has published several separate sermons and pamphlets, and has written reviews in the ‘Christian Remembrancer’ and the ‘Christian Observer,’ and rendered important assistance in the production of the ‘Cambridge Guide’ for 1837, and the ‘Oxford Guide’ (1860). In 1848 he contributed most of the translations from the German to Mr. Ernest Bunsen's ‘Hymns for Public Worship and Private Devotion,’ for the benefit of the London German Hospital, Dalston; and in 1851 he published a larger volume, entitled ‘Psalms and Hymns, partly original, partly selected for the use of the Church of England.’ Many of the pieces are from the German, and the book forms a valuable contribution to that special department of literature. The late Bishop Kaye, of the see of Lincoln, used this collection in the new church he had built at Riseholme. Mr. Russell also contributed some hymns for Dr. Peter Maurice's ‘Choral Hymn Book’ (1861).



WILLIAM JOHN COPELAND, B.D.

‘Jesus, the world's redeeming Lord.’ ‘Jesu, salvator sæculi.’—118 *A. and M.*

A translation from a Latin hymn of the eleventh century, given in the ‘Sarum Breviary.’ A careful rendering of a hymn worth preserving and translating.

'O Christ, who art the Light and Day.'

'Christe, qui Lux es et Dies.'

83 *A. and M.*

This also is from the 'Sarum Breviary.' Copeland's rendering is altered in 'A. and M.' The original is attributed to Ambrose by Thomasius, and called Ambrosian by Daniel. Mone says it is certainly not older than the seventh century. In 'Hymni et Collectæ' (1585) it is given without name. J. D. Chambers has a similar rendering in 'Lauda Syon' (1857). Hymn 49 'A. and M.' is also based on a translation by W. J. Copeland.



HIS author graduated B.A. Oxon. 1829, M.A. 1831, and B.D. 1840. He was formerly fellow of Trinity College, Oxon. He is rector of Farnham, Essex, and rural dean. In Dr. Pusey's 'Library of the Fathers' he translated 'Homilies by S. John Chrysostom,' with notes; and in 1848 he wrote 'Hymns for the Week, &c.,' renderings from the Latin.

THOMAS RAWSON TAYLOR. (1807-1835.)

'I'm but a stranger here.'

588 *Bapt.*; 43 *Bick. S.* (where it is given anon.); 640 *Leeds*; 182 *Windle*.

'Earth, with her ten thousand flowers.'—137 *Meth. N.*

Hymns 570 and 872 in the Leeds Collection are also by the same author.



BORN at Ossett, near Wakefield, on May 9, 1807, Thomas Rawson Taylor was the eldest son of the Rev. Thomas Taylor, of Bradford, Yorkshire. In the year after his son's birth, his father, who was a Congregational minister, removed to Bradford. Thomas Rawson was educated at the Free School, Bradford, and at Leaf Square Academy, Manchester. At the age of 15 he became a clerk in a merchant's office, but a year after removed to Nottingham, to be apprenticed to Mr. Dunn, a printer. There he was preserved under good influences; and at the end of three years, impelled by the desire for religious usefulness, he gave up his secular calling, and entered Airedale College to prepare for the ministry. He remained at that institution for three years, giving proofs of earnest piety, and often preaching in the surrounding villages. In July 1830 he became minister of Howard-street Chapel, Sheffield, but the failure of his health compelled him to resign his charge in the following January. Subsequently he was, for a short time, classical tutor at Airedale College. But his physical weakness increased upon him, and he at length sunk beneath it, on March 7, 1835. To know of his suffering years and early end gives the key and adds a new interest to his well-known hymn, —

'I'm but a stranger here.'

A volume of 'Remains' was published a year after his death, containing his memoirs.

Comp. Aug. 1835 - J. D. Chambers

1835. J. D. Chambers

1835. J. D. Chambers

NATHANIEL PARKER WILLIS. (1807-1867.)

‘The perfect world by Adam trod.’—815 *Leads*.

This hymn is given with an additional verse in the (American) Plymouth Collection (1855). Dr. Belcher says that it is often used at the dedication of churches, and was written for the Dedication Service of a Unitarian church in the city of New York, in 1845.



NATHANIEL PARKER WILLIS was born at Portland, in Maine, on January 20, 1807. In childhood he removed with his parents to Boston, and entered Yale College in 1823. While still a student he wrote ‘Scripture Sketches.’ He graduated in 1827, and the same year was engaged to edit ‘The Legendary’ and ‘The Token.’ In 1830 he established the ‘American Monthly Magazine.’ It was soon after merged in the ‘New York Mirror,’ in which he wrote much. The same year he was attached to the American Legation at the French Court, and travelled extensively in Europe and Asia. His letters, entitled ‘Pencillings by the Way,’ appeared in the ‘New York Mirror.’ In 1835 he married in England, and the same year published ‘Inklings of Adventure,’ a series of tales which had appeared in a London magazine. Having returned to America, he became, in 1839, one of the editors of ‘The Corsair.’ The same year he revisited London, and published ‘Loiterings of Travel,’ and ‘Two Ways of Dying for a Husband.’ In 1840 appeared his ‘Poems, with Illustrations,’ and ‘Letters from under a Bridge.’ In 1843 he revived the ‘New York Mirror,’ which had been discontinued; but on the death of his wife, soon after, he gave up his connection with it, and returned to England. While in this country he published ‘Dashes at Life with a Free Pencil.’ Having again returned to America, he married, in 1846, the daughter of Mr. Grinnell, of Massachusetts. He then settled in New York, and became one of the editors of the ‘Home Journal.’ He died in January 1867. His sister, Mrs. Sarah Parton, writes under the *nom de plume* of ‘Fanny Fern,’ and is the author of ‘Fern Leaves,’ and other works.

 ARCHBISHOP TRENCH.

‘Pour forth the oil, pour boldly forth.’—824 *Meth. N.*

This is found at p. 150 of ‘Poems Collected and Arranged Anew’ (1865), and is entitled ‘The Law of Love’ (2 Kings iv. 1-6).

‘High thoughts at first, and visions high.’—467 *R. T. S.*

This is part of a piece of seven stanzas, given at p. 26 of ‘Poems Collected and Arranged Anew’ (1865). It is entitled, ‘To a Friend Entering the Ministry.’



ESIDES being a star of the first magnitude in the literary and ecclesiastical world, Archbishop Trench has an honoured name amongst modern poets and hymn-writers. Indeed, it was as a poet that he first became known. About the year 1837, while holding the incumbency of Curdridge Chapel, a district in the parish of Bishop's Waltham, Hants, he wrote two volumes of poetry, which were favourably received. One was entitled, 'Sabbation, Honor Neale, and other Poems;' and the other, the 'Story of Justin Martyr:' this has reached a fifth edition. These were followed by 'Genoveva'—a piece of considerable length and great beauty, relating the sufferings and deliverance of the falsely accused but virtuous wife, according to the ancient story—'Elegiac Poems,' and 'Poems from Eastern Sources.' Nor should we overlook (although the work was printed without being published) a small volume of touching and beautiful poems, expressing the author's sorrow on the death of his eldest son (1841). In his smaller pieces the Archbishop is very happy, both in the wording and in the turns of thought. We need instance only his piece,—

'Some murmur when their sky is clear.'

He has translated from several languages. He has also rendered essential service to hymnology by his work, 'Sacred Latin Poetry: selected and arranged for use, with Notes and Introduction' (1849; second edition, 1864).

Richard Chenevix Trench was the second son of the late Richard Trench, Esq., brother of the first Lord Ashtown. His mother, Melesina Chenevix, was the granddaughter of Dr. Richard Chenevix, Bishop of Waterford. He was born on September 9, 1807, and graduated at Trinity College, Cambridge, in 1829. Soon afterwards he was ordained, and entered upon a country curacy. He was afterwards incumbent of Curdridge Chapel, Bishop's Waltham. In 1832 he married his cousin, the Hon. Frances Mary Trench, and he has a numerous family. In 1841 he became curate to the Rev. Samuel Wilberforce, then rector of Alverstoke, and afterwards Bishop of Oxford. In 1845 he was presented, by the late Lord Ashburton, to the vicarage of Itchenstoke, Hants. The same year he was appointed chaplain to the Bishop of Oxford, and in 1845 and 1846 he was Hulsean Lecturer, and for a time, one of the select preachers. In 1847 he became Theological Professor and Examiner at King's College, London, an appointment he held till, in 1856, he was appointed Dean of Westminster.

On January 1, 1864, he succeeded Dr. Whately as Archbishop of Dublin.

Besides the poetical works already named, Archbishop Trench is also the author of the following :—‘Notes on the Miracles of Our Lord’ (1846; eighth edition, 1868); ‘Notes on the Parables’ (1841; tenth edition, 1868); ‘The Star of the Wise Men, a Commentary on the Second Chapter of Matthew’ (1850); ‘Proverbs and their Lessons’ (fifth edition, 1853); ‘Synonyms of the New Testament’ (1854); ‘S. Augustine’s Exposition of the Sermon on the Mount, with an Essay on S. Augustine as an Interpreter of Scripture’ (1851); ‘The Fitness of Holy Scripture for Unfolding the Spiritual Life of Men;’ ‘Christ the Desire of all Nations—Hulsean Lectures’ (fourth edition, 1845–46); ‘The Epistles to the Seven Churches of Asia Minor’ (1861); ‘On the Authorised Version of the New Testament, with Thoughts on its Revision’ (1858); ‘On the Study of Words’ (1851; eleventh edition, 1865); ‘English Past and Present’ (1853; fifth edition, 1865); ‘Deficiencies in our English Dictionaries’ (1857); ‘Glossary of English Words used formerly in Senses different from the Present’ (1859); ‘Remains of the late Mrs. Richard Trench’ (1862); ‘Life’s a Dream, &c., from the Spanish of Calderon, with an Essay on his Life and Genius’ (1856); ‘Studies in the Gospels’ (1867); ‘Shipwrecks of Faith, Three Sermons preached before the University of Cambridge’ (May 1867).

HENRY WADSWORTH LONGFELLOW.

‘Tell me not in mournful numbers.’—454 *Leeds*.

Our hymn-books have at present borrowed little from the works of this eminent American poet, but the above, his well-known piece, ‘A Psalm of Life: What the Heart of the Young Man said to the Psalmist,’ given in the Leeds Collection, with the omission of two stanzas, is found also in Rev. Henry Ward Beecher’s (American) Plymouth Collection (1855). It appeared in ‘Voices of the Night’ (1840).



HENRY WADSWORTH LONGFELLOW is a son of the Hon. Stephen Longfellow, of Portland, Maine, U.S., and was born in that city, on February 27, 1807. At the age of 14 he entered Bowdoin College, and at the end of four years graduated with high honours, having also acquired a good name for his excellences of mind and heart. For a short time, in 1825, he was a law-student in his father’s office; but having accepted the offer of a professorship of modern languages in Bowdoin College, he spent three years and a half in travelling on the Continent and in England, to qualify

himself for his position. In 1829 he returned to enter upon his duties in America. The fame of his early poetical writings soon extended, and in 1835 he was appointed to the honourable position of professor of modern languages and the belles-lettres in Harvard College. Upon receiving this appointment he again made an extended tour in Europe, and in 1826 entered upon his duties at Cambridge, U.S., where he has ever since resided. While an undergraduate, he contributed poems to the U.S. 'Literary Gazette,' and later he contributed many valuable articles to the 'North American Review.' In 1833 he published his translation of the Spanish poem of Don Jorge Manrique on the death of his father, with an introductory essay on Spanish poetry. In 1835 appeared his 'Outre-Mer;' in 1839, 'Hyperion,' a romance; in 1840, 'Voices of the Night;' in 1841, 'Ballads and other Poems;' in 1842, 'Poems on Slavery;' in 1843, 'The Spanish Student;' in 1845, 'The Poets and Poetry of Europe, with Introductions and Biographical Notices;' and 'The Belfry of Bruges;' in 1847, 'Evangeline;' in 1848, 'Kavanagh, a Tale;' also, 'The Seaside and the Fireside' (1849); 'The Golden Legend' (1851); 'The Song of Hiawatha' (1855); 'Miles Standish' (1858); 'Tales of a Wayside Inn' (1863); 'Translation of Dante' (1867); and he has lately contributed poems to the 'Atlantic Monthly.' These numerous works have met with the warmest welcome on both sides of the Atlantic. In addition to their poetical charm, some of the larger poems have great merit, as vivid and correct pictures of the periods they commemorate. All owe much to art, but it is art concealed, and the small pieces, especially, awaken a universal response of approval. The severe critic can find blemishes, but the million, while admitting his censures, continue to affirm that nature herself has spoken to them in the verses of this favourite American bard. Yet it is noteworthy that, although so true to nature, few poets have owed more, so far as the facts they used were concerned, to other writers, and few have translated poetry from so many languages into their own.

A general feeling of regret followed the sad announcement, in 1861, that the wife of Longfellow had been accidentally burnt to death.



CHRISTOPHER WORDSWORTH, D.D.

'O day of rest and gladness!'—1 *Bick. S.*; 417 *People*; 295 *Sal.*

This is hymn No. 3, a Sunday hymn on Psalm cxviii. 24, in a collection of 127 hymns, entitled 'The Holy Year; or, Hymns for Sundays, Holydays,

and other occasions throughout the Year' (1865). It is a favourable specimen; few of the hymns rise so far above mediocrity.

'Alleluia! Alleluia! hearts to heaven and voices raise.'

92 *Harland*; 146 *Sal.*

This also is from 'The Holy Year.'

Holy, holy, holy! Lord.'—116 *Harland*; 182 *Sal.*



HE learned bishop, a nephew of the great lake poet, William Wordsworth, and son of Dr. Christopher Wordsworth (who was Dean of Bocking, and Master of Trinity College, Cambridge), was born in 1807, and was educated at Winchester, and at Trinity College, Cambridge, where he graduated B.A., with high honours, in 1830. He was M.A. 1833, and B.D. and D.D. 1839. He was elected fellow of his college 1830, and public orator of the University 1836. After receiving priest's orders, in 1835, he became, in 1836, headmaster of Harrow School, where he continued till 1844, when he was made a canon of Westminster Abbey. He was Hulsean Lecturer at Cambridge in 1847-48. In 1850 he was appointed vicar of Stanford-in-the-Vale, Berks, in 1865 archdeacon of Westminster; and in November 1868 Bishop of Lincoln. His writings are numerous, and some of them large and important. The following are some of the principal:—
 'The Greek Testament, with Notes,' &c. (1856; fourth edition, 1865);
 'The Holy Bible, with Introduction and Notes' (1865), in progress;
 'Occasional Sermons in Westminster Abbey'; 'Lectures on the Apocalypse,' being Hulsean Lectures for 1849 (third edition, 1852);
 'Lectures on Inspiration' (second edition, 1851); 'Theophilus Anglicanus: or, Instruction concerning the Church,' &c. (eighth edition, 1849); 'Memoirs of William Wordsworth' (1847); 'Athens and Attica' (1854); 'Correspondence of Richard Bentley' (two volumes);
 'Greece, Historical, Pictorial, and Descriptive' (1853); 'Christian Institutes' (four volumes, 1842); 'Letters on the Church of Rome' (1847; and further letters, 1848); 'S. Hippolytus and the Church of Rome,' &c. (1853); 'Ecclesiastical Biography' (four volumes, fourth edition, 1853); 'Diary in France' (1846 and 1854); 'Letters to M. Gordon, on the Distinctive Character of the Church of Rome' (two volumes, 1847); 'Tour in Italy' (two volumes, 1863);
 'Is the Papacy the Babylon of the Apocalypse?' (1856); 'State of the Soul between Death and the Resurrection' (1866). He has also edited several learned works, and published several separate sermons.



JOSEPH ANSTICE, M.A. (1808–1836.)

‘In all things like Thy brethren Thou.’

281 *Bapt.*; 295 *Leeds*; 354 *N. Cong.*; 95 *R. T. S.*

This is No. 21 in ‘Hymns by the Rev. Joseph Anstice, M.A., London’ (1836)—a selection containing fifty-four hymns, privately printed by his widow after his death. In the original it begins thus—

‘Lord, Thou in all things like wert made

To us, yet free from sin;’

and there are six stanzas.

‘O Lord, how happy should we be!’

206 *Alford*; 186 *A. and M.*; 426 *Bapt.*; 28 *Bick. S.*; 244 *Leeds*;
593 *N. Cong.*; 207 *R. T. S.*

This is hymn 44 in Mr. Anstice’s collection, where two more verses are given. These beautiful spiritual hymns are sometimes erroneously attributed to Keble. Probably the mistake arose from the fact that twenty-seven of Professor Anstice’s hymns were, in 1841, printed in ‘The Child’s Christian Year,’ which was recommended by Keble, and sometimes supposed to be his; though, in fact, it was edited by Mrs. Yonge, of Winchester. These hymns—supposed to be by Keble—had been in print as Professor Anstice’s in 1836.

‘Lord of the harvest, once again.’

226 *A. and M.*; 264 *Chope*; 219 *Harland*; 499 *Mercer*; 281 *Sal.*

A harvest hymn (1836).

‘Father, by Thy love and power.’—220 *Chope*; 23 *Mercer.*

An evening hymn (1836).

We are deeply indebted to the widow of Professor Anstice for the following interesting and affecting account of his brief but brilliant course :—



PROFESSOR ANSTICE was born in 1808. He was the second son of William Anstice, Esq., of Madeley Wood, Shropshire; but received all his early education at Enmore, near Bridgewater, in Somersetshire, of which village his uncle, the Rev. John Poole (formerly fellow of Oriel College, Oxford) was rector. Mr. Poole had great talent for teaching, and had obtained considerable local celebrity by the admirable way in which he had organised his village school. At that time he was unmarried, and his mother and several maiden sisters lived with him. In this parsonage Professor Anstice passed a very happy and profitable childhood. At 13 years of age he was sent to Westminster, where he was elected a King’s Scholar, and after the usual school course, he became a student of Christchurch, Oxford. There his academical course was very successful, as he gained the two English prizes, and a double first-class. He also greatly enjoyed the social advantages of the place, the debating and essay societies, and the friendship of many young men of his own age, who have since distinguished

themselves in their several careers. When only 22 he was named Professor of Classical Literature at King's College, London, then just established; and he soon after married. In 1835 he was obliged to give up his appointment, on account of failing health. He took a house at Torquay in the autumn of that year, and died on February 29, 1836. His only daughter, born a few months after his death, is married to Colonel the Hon. H. H. Clifford, third son of the late Lord Clifford, of Chudleigh.

'The hymns were all dictated to his wife during the last few weeks of his life, and were composed just at the period of the day (the afternoon) when he most felt the oppression of his illness—all his brighter morning hours being given to pupils up to the very day of his death.'

Professor Anstice was the author of 'Richard Cœur de Lion,' a prize poem recited in the Theatre, Oxford, June 18, 1828; and of the Oxford English Prize Essay on 'The Influence of the Roman Conquest upon Literature and the Arts in Rome.' He also published 'An Introductory Lecture,' delivered at King's College, London, October 17, 1831. His principal work was 'Selections from the Choice Poetry of the Greek Dramatic Writers, translated into English Verse' (1832).

WILLIAM LINDSAY ALEXANDER, D.D. /
(BORN 1808.)



HIS eminent divine was born at Leith, August 24, 1808. After being educated under Dr. Jamieson, at East Linton, he spent three sessions at the University of Edinburgh, and two at S. Andrews. He also had the advantage of coming under the powerful influence of Dr. Chalmers, whose lectures he attended. At an early age, Mr. Alexander began to distinguish himself as a writer, and obtained prizes for essays on subjects in moral philosophy. After finishing his University course, he was for four years classical tutor in the Independent College, Blackburn. He first pursued his ministry at Newington Chapel, Liverpool, but in 1835 he went to Argyle Chapel, Edinburgh, to undertake the important pastorate which he still carries on. His labours were so successful, and his church and congregation increased so much, that it was found necessary to erect a new church. In 1861, a more eligible site having been obtained, Augustine Church was erected, at a cost of nearly 15,000*l*. Since the death of Dr. Wardlaw, in 1853, Dr. Alexander has held, in addition to his pastorate, the Professorship

* *Leith—born 24 Aug. 1808.*

of Theology and Church History in the Theological Hall of the Congregational Churches of Scotland.

Dr. Alexander is a man of extensive and various learning. He is especially skilled in languages and in Biblical literature, and he is one of the most voluminous and scholarly of living writers. The following are some of his principal works :—‘The Connection and Harmony of the Old and New Testaments,’ being his ‘Congregational Lecture’—it was published in 1841, and the second edition in 1853; ‘Lectures to Young Men’ (1842); ‘Anglo-Catholicism,’ &c., in reply to ‘Tracts for the Times’ (1843); ‘Memoir of the Rev. J. Watson’ (1845); ‘Switzerland and the Swiss Churches,’ notes of a tour (1846); ‘The Ancient British Church’ (1852); ‘Christ and Christianity’ (1854); ‘Memoir of Life and Writings of Dr. Wardlaw’ (1856); ‘St. Paul at Athens’ (1865). Dr. Alexander has also contributed numerous articles to magazines. He was at one time editor of the ‘Scottish Congregational Magazine.’ He was one of the contributors to ‘Kitto’s Cyclopædia of Biblical Literature’ in 1847, and he has recently edited a new and greatly improved edition of the same valuable work. He also contributed articles to the ‘Encyclopædia Britannica.’

Recently Dr. Alexander has contributed some hymns to the magazines, and some to the ‘United Presbyterian Hymn Book.’ He has also written some brief religious poems.

‘From distant corners of our land.’—790 *G. Bapt.*; 886 *N. Cong.*

He has kindly supplied the history of this hymn. It was written some years ago, for the annual meeting of the Congregational Union of Scotland, and it is generally printed on the programme of the anniversary meeting, and sung on that occasion. It is a hymn exactly adapted for a meeting of ministers gathered from remote parts, but one in purpose and heart. Dr. Alexander has printed no volume of poetry; but he prepared a collection of hymns some years ago, known, from the name of his church, as ‘The Augustine Hymn Book.’ This collection contains several of his hymns.



FREDERICK OAKELEY, M.A.

‘O come, all ye faithful.’ ‘Adeste fideles.’

42 *A. and M.*; 54 *Harland*; 24 *People*; 206 *S. P. C. K.*

This rendering is varied from Canon Oakeley’s. His first line is—

‘Ye faithful, approach ye.’

He has kindly informed us that he wrote his translation when he was at Margaret Chapel, about 1841. Another rendering is 96 ‘Mercer’ and 185 ‘New Pres.’; and another 37 ‘Sal.’

'In the Lord's atoning grief.' 'In passione Domini.'
96 *A. and M.*; 82 *Chope*; 97 *People*; 295 *Spurg.* (where the rendering is erroneously attributed to J. M. Neale).

This is given with slight alterations. In a recent correspondence, Canon Oakeley admits his authorship of this hymn. The original is attributed to Bonaventura (1221-1274). (*Vide* page 32.)



THE REV. FREDERICK OAKELEY graduated M.A. at Oxford, and was a Fellow of Balliol College. He commenced public life as a clergyman of the Church of England, but having taken an active part in the 'Oxford Movement,' eventually

seceded, and became a member of the Church of Rome. He is now a Roman Catholic priest, and canon of the diocese of Westminster. He traces the beginning of his change of view to the lectures of Dr. Charles Lloyd, Regius Professor, delivered at Oxford about the year 1827, on the 'History and Structure of the Anglican Prayer Book.' About that time a great demand arose at Oxford for missals and breviaries, and Canon Oakeley, sympathising with the movement, co-operated with the London booksellers in meeting that demand. Before leaving the Church of England, Canon Oakeley was Prebendary of Lichfield Cathedral, and preacher at Whitehall; he was also for some time Incumbent of Margaret Chapel, Margaret Street, Cavendish Square. This was an uninviting proprietary chapel, that has since given place to the well-known magnificent edifice erected in the same street at great cost. This charge Canon Oakeley entered on when he left Oxford in 1839, nearly two years before the publication of Tract 90. He promoted the movement, and continued to move with it, till in 1845 he thought it right to draw attention to his views, to see if he could continue to hold an Oxford degree in conjunction with so great a change in opinion. The question having been raised, proceedings were taken against him in the Court of Arches, and a sentence given that he was perpetually suspended unless he retracted. He then resigned his prebendal stall at Lichfield, and went over to the Church of Rome. His 'Historical Notes on the Tractarian Movement,' which appeared in the 'Dublin Review' between July 1863 and 1864, and were printed separately in 1865, are an important contribution to the history of that momentous movement in the religious mind of our time. Canon Oakeley is also the author of an Oxford English Prize Essay (1836), on 'The Influence of the Crusades upon the Arts and Literature of Europe;' 'The Youthful Martyrs of Rome, a Christian Drama' (1856); 'The Church of the Bible; or Scripture Testimonies to Catholic Principles, Considered and Collected in

a Series of Popular Discourses' (1857); 'Office and Ceremonial of the Mass explained'; 'Fabiola Dramatised'; 'Lyra Liturgica, Reflections in Verse for Holy Days and Seasons' (1865). This may be regarded as a contribution towards a Roman Catholic 'Christian Year' after Keble's method. It contains many beautiful pieces. In its doctrines peculiar to his Church are prominent. Canon Oakeley has also written numerous controversial essays, &c., bearing on the Roman Catholic question. He is also the author of the Life of S. Augustine in the 'Lives of English Saints,' and of a volume of sermons.

WILLIAM JOHN BLEW, M.A.

'Round roll the weeks.' 'Beata nobis gaudia.'—155 *People*.

A rendering from the Sarum. The authorship of the original is uncertain.

'The day is past and gone.'—231 *Chope*.

The author has kindly informed us that this hymn was one of several printed on single sheets, about twenty years ago, for the use of a choir, and that it was suggested by the Rev. Isaac Williams' version of the 'Grates, peracto jam die,' in the Vintmille Paris Book. Hymnology owes a debt to this author for his letter, entitled 'Hymns and Hymn Books, with a Few Words on Anthems' (1858), in which he discusses the subject of obtaining hymns from the most ancient sources for Church of England use. No other work so fully opens up the sources of information on hymnology in so small a compass, and its suggestions on conforming the hymns to the general character of the worship are well worthy of consideration. Mr. Blew also published, with the assistance of Dr. Gauntlett, 'The Church Hymn and Tune Book.' He is also the author of 'Agamemnon the King, in English Verse, from the Greek of Æschylus.' And he has written the following pamphlets on ecclesiastical subjects:—'A Letter to Sir W. Cope, on the Latin Prayer Book;' 'On the Lost Epistles and Gospels;' 'Services as suggested;' 'Crisis of Common Prayer;' and some anonymous pamphlets on similar subjects.



REV. WILLIAM JOHN BLEW was of Wadham College, Oxford, and graduated B.A. 1830, and M.A. 1832. He has held a living at S. John's, next Gravesend, Kent.

JOHN GREENLEAF WHITTIER. (BORN 1808.)

'O Holy Father, just and true.'—761 *Bapt*.

This is part of one of Whittier's soul-thrilling 'Voices of Freedom.' The original, consisting of four eight-line stanzas, was written for the celebration of the third anniversary of British Emancipation, at the Broadway Tabernacle, New York, 1st August, 1837. The 'American Sabbath Hymn Book' has also one hymn by the same author. In the above hymn we trace the hand of one descended from Quaker ancestors, an ardent friend of the abolition of slavery, now happily accomplished; but at the time he wrote a most unpopular movement, and exposing its advocates to social persecution.



HIS poet's father was a farmer at Haverhill, Massachusetts, and his son, who was born in 1808, in his early years assisted his father on the farm. His poem 'Snowbound' (1866) shows a precise acquaintance with American agricultural life. After showing some literary talent he went, in 1828, to Boston, to conduct 'The American Manufacturer.' In 1830 he removed to Hartford, Connecticut, to take charge of the 'New England Weekly Review.' Having written 'Legends of New England,' 'A Memoir of his Friend Brainerd,' and also poems in his newspaper, he returned in 1831 to Haverhill, to resume agricultural pursuits. In 1835-36 he represented that town in the legislature. In the latter year he was elected secretary of the American Anti-Slavery Society, and edited the 'Pennsylvania Freeman.' In 1840 he removed to Amesbury, Massachusetts; and in 1847 he became corresponding editor of the 'National Era.' His longest poem, 'Mogg Megone' (1836), exhibits the severe spirit of some of the Puritans. Other works by him were: 'Ballads' (1838); 'Lays of My Home' (1845); 'Songs of Labour' (1851); 'The Chapel of the Hermits' (1852); and he sent forth his collected poems in two volumes in 1857: later he has written 'In War Time, and other Poems'; 'Home Ballads, and other Poems' (1864); 'The Panorama, and other Poems.' Prose works: 'The Stranger in Lowell' (1845); 'Supernaturalism in New England' (1847); 'Leaves from Margaret Smith's Journal' (1849); 'Old Portraits and Modern Sketches' (1850); 'Literary Recreations and Miscellanies' (1854). In his introductory piece (dated Amesbury) to his 'In War Time, &c.' (1847), he confesses that he lacks the refined beauty of some poets, and says:

'The jarring words of one, whose rhyme
Beat often labor's hurried time,
Or duty's rugged march through storm and strife, are here.'

But he adds, and this is his special element:

'Yet here, at least, an earnest sense
Of human right and weal is shown;
A hate of tyranny intense,
And hearty in its vehemence,
As if my brother's pain and sorrow were my own.'

And some of his poems have the charm of photographic accuracy of delineation, and are not wanting in those touches of nature that 'make the whole world kin.' Some of his pieces have appeared in the 'Atlantic Monthly.'

HORATIUS BONAR, D.D. (BORN 1808.)



HIS voluminous religious author, best known as Dr. Bonar of Kelso, is a native of Edinburgh, where he studied at the High School, and afterwards at the University. He was ordained to the ministry, at Kelso, in 1837, and has since continued his pas-

toral labours there.* He joined the Free Church of Scotland in 1843. Several of his religious works have become popular, and command a large sale. Amongst his works are : 'The Night of Weeping ; or, Words for the suffering Family of God.' This had reached its forty-fifth thousand in 1853. And a sequel volume, 'The Morning of Joy' (1850), of which there have been many editions. Also 'The Blood of the Cross' (seventh edition, 1849) ; 'The Coming and Kingdom of the Lord Jesus Christ' (1849) ; 'Truth and Error' (1846) ; 'Man : his Religion and his World' (1854) ; 'Prophetical Landmarks' (second edition, 1854) ; 'The Desert of Sinai' (notes of a journey 1857) ; 'The Land of Promise' (notes of a journey, 1858) ; 'Earth's Thirst, and Heaven's Water-springs' (1860) ; 'God's Way of Peace' (1862) ; 'God's Way of Holiness' (1864) ; 'The Word of Promise' (1864) ; 'The Eternal Day ;' 'A Stranger Here' (fourth edition) ; 'Fifty-two Short Sermons for Family Reading ;' 'Light and Truth : Bible Thoughts and Themes' (1868). Dr. Bonar is also the editor of several works by other writers, and of numerous useful tracts. He is a contributor to magazines, and is known as editor of the 'Journal of Prophecy' and of the 'Christian Treasury.'

Dr. Bonar is also very favourably known as a religious poet and hymn-writer. He has contributed to hymnology, 'The New Jerusalem ; a Hymn of the Olden Time' (1852). An account of the various poetical renderings of the well-known hymn, 'O Mother, dear Jerusalem.' His 'Hymns of Faith and Hope' appeared in 1857. The preface is dated 'Kelso, December 19, 1856.' It explains that many of the pieces had appeared in journals and elsewhere during the previous twelve years. This work had reached an eighth edition in 1862. The second series of 'Hymns of Faith and Hope' was published in 1861, and the third series in 1866.

'Come, Lord, and tarry not.'—928 *N. Cong.* ; 457 *N. Pres.* ; 345 *Spurg.*

The original hymn is given in the first series of 'Hymns of Faith and Hope,' and consists of fourteen verses. It is suggestive of the author's views on the subject of the second coming of Christ, upon which he has written much.

'Go up, go up, my heart.'—134 *Alford*.

This is found at page 187 of 'Hymns of Faith and Hope' (1857), and entitled 'Sursum Corda.'

'I lay my sins on Jesus.'

75 *Alford*; 412 *Bapt.*; 44 *E. H. Bick.*; 525 *Kemble*; 72 *N. Pres.*;
390 *People*; 524 *Meth. N.*; 559 *Spurg.*; 177 *Windle*.

The original of four stanzas is found at page 150 of 'Hymns of Faith and Hope' (1857). It is entitled 'The Substitute,' and is founded on the old Latin hymn:

'Jesu, plene caritate,
Manus tuæ perforatæ
Laxent mea crimina, &c.'

'The Church has waited long.'—7 *Alford*.

This is found at page 31 of the same work, and entitled 'Advent.' The original has five stanzas, and each ends with,

'Come, then, Lord Jesus, come!'

'I heard the voice of Jesus say.'—623 *Meth. N.*; 174 *Windle*.

This is found at page 158 of the same work, entitled 'The Voice from Galilee,' and founded on 'Of his fulness have all we received, and grace for grace,' John i. 16.

'A few more years shall roll.'

635 *Bapt.*; 232 *Harland*; 136 *N. Pres.*; 308 *R. T. S.*; 53 *Sal.*

This is found at page 109 of the same work, entitled 'A Pilgrim's Song.' In the stanza beginning

'A few more sabbaths here'

he has rendered part of the old Latin hymn as follows:

'Illic nec sabbato
Succedit sabbatum
Perpes lætitia
Sabbatizantium.'

RAY PALMER, D.D. (BORN 1808.)



R. RAY PALMER is an American sacred poet and an eminent Congregational minister at Albany, New York. Born in Rhode Island, he went at the age of 13 to Boston, where he spent part of his time at school, and part as a clerk in a draper's shop. After a time

he was brought under religious impressions, and became a member of the Park Street Congregational Church, at that time under the care of Dr. S. E. Dwight, son of President Dwight. Having become a Christian, he decided that it was his duty to be a Christian minister. To qualify himself for this, he went first to Philips' Academy, Andover, Massachusetts, and after three years there, to Yale College, New Haven, where he graduated in 1830. After

a year's study in New York, he returned to New Haven to spend three years in theological studies. He also assisted at the same time Dr. E. A. Andrews, the author of the well-known Latin Dictionary, in his Young Ladies' Institute. From 1835 to 1850, Dr. Palmer was pastor of the Central Congregational Church, Bath, State of Maine. And in 1847, to recruit his health, he made a European tour, and on his return published his notes of travel in the 'Christian Mirror,' at Portland. In 1850 he became pastor of the first Congregational church at Albany, New York, and in 1865 secretary of the Congregational Union at New York.

Dr. Palmer is a review writer, and has published sermons and pamphlets. He is also the author of 'Spiritual Improvement; or, Aids to Growth in Grace;' and of 'Meditations Preparatory to the Communion Service;' and of a work that has had a wide sale, 'What is Truth; or, Hints on the Formation of Religious Opinions' (1864). As a translator of hymns from the Latin, Dr. Palmer has been very successful, and for many years his occasional hymns found an appreciative welcome; but it was not till 1865 that he published his 'Hymns and Sacred Pieces, with Miscellaneous Poems.' His hymns are justly prized on both sides of the Atlantic. (*A. S. Union Coll.* 52.)

'My faith looks up to Thee.'

411 *Bapt.*; 534 *G. Bapt.*; 84 *Harland*; 242 *Mercer*; 560 *Meth. N.*;
460 *N. Pres.*; 297 *Reed*; 187 *R. T. S.*; 550 *Spurg.*

Dr. Belcher relates that Lowell Mason, having applied to Dr. Palmer for a hymn to set to music, he drew this excellent piece from his pocket. It had been written a few weeks before. The words and music were shortly after published. In a modern American collection it is dated 1830.

'Jesus, Thou joy of loving hearts!' 'Jesu dulcedo cordium.'
175 *Alford*; 316 *Mercer*; 210 *Meth. N.*; 416 *N. Pres.*; 512 *People*;
64 *R. T. S.*; 229 *Sal.*

A rendering (1833) from S. Bernard.

JANE CREWDSON. (1809-1863.)

'There is no sorrow, Lord, too light.'—993 *Spurg.*

This very beautiful hymn was written in 1860, but is found in the altered form given to it in 1863, by Dr. Benjamin Hall Kennedy, the accomplished Head Master of Shrewsbury School, who was born in 1804, passed a distinguished curriculum at Cambridge, and has since written several useful classical works. He is Prebendary of Lincoln, and president of several institutions. In 1860 he edited 'The Psalter, in English Verse,' by a member of the University of Cambridge. (*Vide* page 478.)



JANE FOX was a daughter of George Fox, Esq., of Perran, Cornwall, where she was born October 1809. In her youth she made great attainments in knowledge. In 1836 she was united in marriage to Thomas Crewdson, of Manchester. During a long illness she was confined to her room. In her time of affliction she composed several volumes of poetry. She died at Summerlands, near Manchester, September 14, 1863.

She wrote 'Lays of the Reformation, and other Lyrics' (1860); 'A Little While, and other Poems' (1864); 'The Singer of Eisenach,' and 'Aunt Jane's Verses for Children.'

JOHN STUART BLACKIE. (BORN 1809.)

'Angels holy, high and lowly.'—177 *N. Pres.*

This is from 'Lays and Legends of Ancient Greece, with other Poems' (1857).



It may excite surprise to find the productions of this eccentric and erratic genius in the sober pages of a Presbyterian hymn-book, but this piece has found admission. Professor Blackie is the son of Alexander Blackie, Esq., a banker in Aberdeen, and was born at Glasgow in July 1809, and educated at Aberdeen and Edinburgh. He afterwards had the advantage of residence at Göttingen, Berlin, and Rome, where he extended his knowledge of languages and philology. In 1834 he was called to the bar. The same year he published a metrical translation of Goethe's 'Faust.' In 1841 he was appointed Professor of Latin Literature in Marischal College, Aberdeen, and in 1850 Professor of Greek in the University of Edinburgh. Professor Blackie is a man of impulsive nature, and very strong and decided in his views, which he advocates with a happy combination of argument, vehemence, and humour. He is a stout defender of Scottish nationality, and has much promoted University reform in his native country. He has contributed many articles on German and classic literature to reviews, magazines, and encyclopædias, and is the author of 'A Metrical Translation of Æschylus' (1850); also an essay on the 'Pronunciation of Greek, &c.' (1852); a 'Discourse on Beauty, &c.' (1858); 'Poems chiefly on Greek Mythology' (1857); 'Poems,' in English and Latin (1860); 'Homer and the Iliad,' four volumes (1868), and other works.

GEORGE BURGESS, D.D. (BORN 1809.)

‘When forth from Egypt’s trembling strand.’—114 *Spurg.*

This is taken from the ‘Book of Psalms, in English Verse’ (1840).



ISHOP BURGESS was born October 31, 1809, at Providence, Rhode Island, America. He was educated at Brown University, and after remaining there some time as a tutor, went to Europe, and studied at Göttingen, Bonn, and Berlin. On his return to his native country he was appointed Rector of Christ Church, Hartford, Connecticut. After holding this position thirteen years, till 1847, he was consecrated Bishop of Maine, and at the same time became Rector of Christ Church, Gardiner. Besides the ‘Book of Psalms’ already mentioned, he has published ‘Pages from the Ecclesiastical History of New England.’



EDWARD HARLAND, M.A.

In the year 1855 this hymn-writer sent forth ‘A Church Psalter and Hymnal,’ to which he contributed twenty-seven of his own hymns. Their excellence is rather in their fullness of Christian doctrine and Scripture teaching than in the form in which they are produced. But the hymn

‘Lord, when earthly comforts flee.’—316 *Harland.*

combines also hymnic talent, and reminds us of some of the best hymns of John Newton. And the hymns in praise of apostles and martyrs carefully avoid the error of idolising the men, but are used as the means of glorifying God on their behalf. Mr. Harland’s ‘Hymnal’ has met with favour, and of it several hundred thousand copies are already in use. In its enlarged form it contains the Psalms, and four hundred hymns, and fifteen Christmas carols, &c. It is dedicated to the Lord Bishop of Lichfield. The hymns in it are drawn from the best sources, and include many of the most approved, but with fewer German hymns, and fewer of Dr. Watts’ than are found in many collections.



HE REV. EDWARD HARLAND graduated B.A., at Oxford, in 1831, and M.A. 1833. He was ordained deacon in 1833, and priest the following year. In 1851 he was appointed Vicar of Colwich, Staffordshire. He is also chaplain to the Earl of Harrowby. Except that mentioned above, he has not published any volume of hymns or poems.



STEPHEN GREENLEAF BULFINCH.

‘Hail to the Sabbath day!’—763 *Leeds.*

This hymn is found at p. 41 of ‘Contemplations of the Saviour; a series of Extracts from the Gospel History, with Reflections and Hymns original and

selected' (1832). This small work, designed to aid family worship, was published in America, and reprinted in England. It contains twenty-eight original hymns by Mr. Bulfinch.



R. BULFINCH wrote, besides the work mentioned above, 'Poems' (1834); and 'Honour, or the Slave Dealer's Daughter' (1864).

HERBERT KYNASTON, D.D. (BORN 1809.)

Dr. Kynaston has rendered important service to hymnology by bringing to bear his classic knowledge and poetic skill in the translation of the ancient Latin hymns. He has also composed some striking original hymns. All his pieces are marked by freedom of expression. Without undervaluing simplicity, perspicuity, and ease in hymns, he has a reasonable fear of conventionalities, lest they should neutralise the force and feeling of his poesy, being convinced, as he expresses it in the discriminative preface to his 'Occasional Hymns' (1862), 'that both hymn-writing and hymn-writers owe their depreciation to the fact of their being no longer, for the most part, true to the essential first beginnings of their own peculiar origin; and to their abandonment, in general, of that tone of religious yet impassioned fervour which, by the power of mutual sympathy, made the one speak to the million, and the million respond, as with one heart and ear, to the tongue of one. Strong personal emotions, or the reality of individual experience, were as necessary adjuncts of lyric poetry in general, in the very theory of its nature propounded by an Aristotle or Plato, as they are held by St. Paul to be the true source of a psalm's exuberance, and therefore the full measure of its success.'

'Jesu, solace of my soul.' 'Jesu mi dulcissime, Domine cœlorum.'

511 *People.*

This rendering is given at p. 73 of 'Occasional Hymns' (1862). The original is attributed to Anselm, Bishop of Lucca, who died 1086.

'To Calvary ascending.' 'Huc ad jugum Calvariæ.'—108 *People.*

This rendering is given at p. 70 of the same work. The authorship and date of the original are unknown.



HERBERT KYNASTON was born at Warwick, November 23, 1809, and belongs, on his father's side, to the ancient family of which Sir John Roger Kynaston, Bart., is the present head. His mother was Georgina, daughter of Sir Charles Oakeley, Bart. He was educated at Westminster, and thence elected as a King's Scholar to Christ Church, Oxford, May 1827. There he obtained the college prize for Latin verse in 1829, and the highest classical honours in 1831. He graduated M.A. in 1833, and became a tutor, and subsequently philological lecturer. In 1836 he was appointed master of the schools, and in 1842 one of the select preachers. He was ordained deacon and priest in 1834,

and became curate of Culham, near Abingdon. In 1838 he was elected, by open competition, High Master of S. Paul's School, London, and appointed incumbent of S. Botolph, Aldgate. He resigned this position in 1842, and the same year married Elizabeth Selina, daughter of the late Hugh Kennedy, Esq., of Cultra, Ireland. In 1850 he was presented by Lord Truro to the City living of S. Nicholas Cole Abbey, with S. Nicholas Olave, and in 1853 was appointed a Prebend of S. Paul's. Amongst his works are 'Miscellaneous Poetry' (1841); 'The Glory of Paradise: a Rhythmical Hymn, by Peter Damiani. Edited with translations.' Dr. Kynaston has also published annually poetical compositions in praise of Dean Colet, the founder of S. Paul's School, in Greek, Latin, or English verse. Some of these refer to passing events, such as the death of the late lamented Prince Consort, and have attracted notice. Dr. Kynaston's most important contribution to hymnology is that already referred to, entitled 'Occasional Hymns' (1862). It contains 56 original compositions, and 44 translations. It consists of hymns first printed for use at a special evening service. In its collected form it is dedicated to his congregation, and used by them. To this work he has since published an addition of fourteen hymns, 'Part II. chiefly on the Miracles' (1866). He has also contributed some hymns and translations to the 'Lyrae,' by Rev. Orby Shipley.

ANDREW YOUNG.

'There is a happy land.'

957 *Bapt.*; 526 *E. H. Bick.*; 624 *Kemble*; 485 *R. T. S.*; 801 *Wes. Ref.*

This Sunday school hymn was written many years ago, and appeared anonymously in the collections.



ANDREW YOUNG was trained in the University of Edinburgh, and in 1830 elected by the Town Council of the same city Head Master of the Niddry Street School. He remained there till in 1840 he was appointed English master in Madras College, S. Andrews. In that position he continued thirteen years, and has resided since in Edinburgh. (*born Apr. 23, 1807. Living in 1882.*)

JOHN BEAUMONT.

'Many times since days of youth.'—129 *Spurg.*

Psalms 141, 144, and 148, in the same collection, are by the same author. These four Psalms are taken from 'Original Psalms, or Sacred Songs, taken

from the Psalms of David, and imitated in the language of the New Testament in twenty different metres, with a New Set of the Christian Doxologies,' Shrewsbury, 1834. The work is dedicated to the Vicar of Meole Brace, Salop, by a 'Parishioner.' And the author advertises his intention of producing a book of hymns, embodying the translations and paraphrases in use in the Church of Scotland, new modelled, in a variety of popular metres. The Psalms are carefully done, but cannot lay claim to any special poetical merit.

EDMUND HAMILTON SEARS. (BORN 1810.)

'It came upon the midnight clear.'—38 *Sal.*



HIS American author was born in Berkshire, Massachusetts, in 1810; graduated at Union College, Schenectady, in 1834; and at the Theological School of Harvard University in 1837. In 1838 he became pastor of a Congregational church in Wayland, Massachusetts, and in 1840 removed to Lancaster, where he remained till 1847, when, on account of the failure of his health, he was obliged to desist from his ministry. He then returned to Wayland, where he devotes himself to literature. He is one of the editors of the 'Monthly Religious Magazine,' and the author of 'Regeneration,' 'Pictures of the Olden Time,' and 'Athanasia, or Foregleams of Immortality.' These works have passed through several editions.

PHILIP JAMES WRIGHT. (1810–1863.)

'The Lord of Glory left His throne.'—250 *Meth. N.*

This hymn bears date 1860. In the same collection, hymns 447 and 1017 are by him. These hymns are also found in his 'Revival Hymns and Spiritual Songs' (1860), a collection containing ninety-one of his original hymns.



R. WRIGHT was an able and eloquent minister belonging to the Methodist New Connexion denomination. His father was a native of Germany, but he was born in London May 1, 1810. His parents took him to worship among the Methodists, and he received much spiritual benefit from the ministry of the Rev. R. Treffry, jun. His early religious impressions were very deep, and he never lost the strength and joy of the Christian life. Not being fully satisfied with church arrangements as he found them amongst that section of the Wesleyan body with which his parents were connected, he withdrew, and became a member of the Methodist New Connexion denomination, and one of their

most useful and popular ministers. He also took an active part in the Conference arrangements of that denomination. His dying testimony was clear and valuable, quite in harmony with the zeal of his life. He died in the fifty-third year of his age, and the thirty-second year of his ministry. Mr. Wright's hymns are bold, but wanting in good taste and originality. He also wrote 'The Study of Creation, &c.' (1848); 'The Way of Salvation' (1848); and was one of the authors of 'The Jubilee of the Methodist New Connexion' (1848); 'The Gathered Rose,' a memoir of his daughter (1858); and a prize essay on 'The Conversion of the Masses.'

HENRY ALFORD, D.D. (BORN 1810.) *D. 1871*



DEAN ALFORD, better known for his *magnum opus*, 'The Greek Testament, with Notes,' and as an able preacher than as a sacred poet, was born in London, in the year 1810. He was educated at first at Ilminster Grammar School, Somerset, and afterwards studied at Trinity College, Cambridge. He was a wrangler and Bell's University scholar, B.A. 1832, M.A. 1835, B.D. 1849. His first production was 'Poems and Poetical Fragments,' published at Cambridge in 1831; 'The School of the Heart,' in two volumes, published in 1835, went through several editions, and was also published in America.

In 1834, Henry Alford became fellow of Trinity College, Cambridge, and from 1835 to 1853 he held the living of Wymeswold, Leicestershire. In 1841 he published 'Chapters on the Poets of Greece.' He was Hulsean Lecturer in 1841-42, and was appointed Examiner in Logic and Moral Philosophy in the University of London. The first volume of the first edition of his work on the Greek Testament was published in 1849, and the whole work was completed in 1861. The different volumes of which it consists have gone through several editions, and notwithstanding the drawback to the value of the whole work arising from some modifications of method on the part of the author during the progress of the work, its value as a scholarly production is generally recognised. Dean Alford is also the author of several volumes of sermons, and of several series of elaborate magazine articles on 'The Queen's English,' on 'Journeys in Italy,' on 'The Right Use of the Gospels,' &c., some of which have since been published separately. He is also the editor of one of the ablest of the monthly magazines, now in its fourth year, 'The Contemporary Review.' Other works

by him are 'The Divine Revelation of Redemption,' his Hulsean Lecture (1842); 'The Year of Prayer;' and 'The Year of Praise' (1867), a hymnal containing 326 hymns, of which 55 are his own.

From 1853 to 1857 Dean Alford was known as the eloquent minister of Quebec Street Chapel, London, and in 1854-55 he published two volumes of 'Quebec Chapel Sermons.' In 1857 he succeeded Dean Lyall in the deanery of Canterbury. A fourth edition of his poetical works appeared in 1865, containing many pieces then first collected. He has written in various metres and on various subjects. Excessive occupation in other pursuits seems to have prevented his muse from fulfilling all its early promise. Some of his sonnets are very felicitous, but his later works are not in advance of his earlier, and he has not yet produced any great poem that will live, and bear his name to posterity.

'Lo! the storms of life are breaking.'—48 *Alford*; 265 *Leeds*; 607 *N. Cong.*

This is the hymn for the Fourth Sunday after Epiphany, No. 23 of a small collection, entitled 'Psalms and Hymns adapted to the Sundays and Holydays throughout the Year.' The collection was made by Dean Alford in 1844. It contains thirty-four pieces by himself; the rest are by various authors.

'Hark! through the courts of Heaven.'

156 *Alford*; 124 *N. Pres.*; 197 *Sal.*

This is his hymn for the Third Sunday after Trinity, and bears date 1844.

'When Christ, the Lord, would come on earth.'

9 *Alford*; 13 *Chope*; 421 *Mercer*; 412 *Windle*.

This is found at page 273 of Dean Alford's 'Poetical Works' (fourth edition, 1865). It is entitled 'Third Sunday in Advent' (1835).

'Go forward in your course.'—26 *Chope*.

This is given at page 273 of his 'Poetical Works,' entitled 'St. Stephen's Day' (1835). In *Chope* verse 2 is omitted, and a doxology added.

'Come, ye thankful people, come.'

223 *A. and M.(a)*; 275 *Alford*; 265 *Chope*; 217 *Harland*; 503 *Mercer*; 76 *N. Pres.*; 336 *People*; 438 *R. T. S.*; 278 *Sal.*; 249 *S. P. C. K.*

A hymn for 'After Harvest' (1844).

'In token that thou shalt not fear.'

288 *Alford*; 291 *E. H. Bick.*; 265 *Hall*; 152 *Harland*; 441 *Mercer*; 343 *People*; 231 *Sal.*; 126 *S. P. C. K.*; 185 *Windle*.

This is found at page 296 of the fourth edition of Dean Alford's *Poetical Works* (1865). It is entitled 'Holy Baptism' (1832).

'Come to Thy temple, Lord.'

10 *Alford*; 67 *Burgess*; 268 *S. P. C. K.*

See "Day of Rest" for 1872 23

This is Part II. of a hymn for the First Sunday in Advent, given at page 271 of the same work, and dated 1844.

‘Day of anger, that dread day.’—56 *Alford*.

His rendering of the ‘Dies iræ’ (1844) *vide* under ‘Thomas of Celano,’ page 34.

‘The great Apostle, called by grace.’—250 *Alford* ; 414 *Mercer*.

This is given at page 288 of his ‘Poetical Works,’ and entitled ‘Conversion of St. Paul’ (1835).

‘The highest and the holiest place.’—252 *Alford* ; 416 *Mercer*.

This is given at page 289 of the same work, and is the hymn for S. Matthias’s Day’ (1835).

JOHN S. DWIGHT.

‘God bless our native land.’—992 *Meth. N.* ; 998 *N. Cong.*

This adaptation of the English national anthem to American ideas, in which ‘God save the State!’ takes the place of ‘God save the Queen,’ bears date 1844. It is by the Rev. John S. Dwight, a son of the celebrated President of Yale College, Dr. Timothy Dwight. This son is the author of several hymns, and a translator, in conjunction with others, of select minor poems from the German of Goethe and Schiller, with notes, in Ripley’s ‘Specimens of Foreign Standard Literature.’

See Singers & Songs of the Liberal Faith (Dwight) 370

SAMUEL SIMPSON ENGLAND.



THE REV. S. S. ENGLAND was for three years (1855–59) one of the committee who laboriously engaged in the compilation of the ‘New Congregational Hymn Book.’ Some of the members of the committee wished to have a version of *every* psalm, and Mr. England made this very faithful rendering of Psalm vi.—

‘In anger, Lord, rebuke me not.’—6 *N. Cong.*

as a contribution towards supplying those that were wanting. It was subsequently found that some of the psalms could not conveniently be adapted to public worship, and the purpose was abandoned, but this psalm was adopted.

Mr. England was born in London, and numbers amongst his ancestors the Rev. Peter Du Bourdieu, a Huguenot refugee and a clergyman of the Church of England. He was introduced to the ministry by the lamented Caleb Morris, the minister of Fetter Lane Chapel, and for five years enjoyed the tuition of the late revered Dr. J. Pye Smith, at Homerton College. His first charge was as a Congregational minister at Royston, Cambs, where he commenced his pastorate in 1838. In the year 1847 he became chaplain of Mill Hill Grammar School. At the end of 1852 he removed to Walthamstow, to be the pastor of the church formerly under the care

of the Rev. George Collison, and subsequently he became pastor of the Church assembling at the Old Meeting, Halstead, Essex, which charge he was compelled to resign in March, 1865, in consequence of indisposition. He is not the author of any volume of poems, but has contributed some fugitive pieces to magazines.

THOMAS RAWSON BIRKS, M.A. (BORN 1810.)

‘O covenant Angel, full of grace.’—345 *Bick.*; 289 *E. II. Bick.*

The author has kindly informed us that this was written for the Rev. E. Bickersteth’s ‘Christian Psalmody’ for the ‘Feast of Circumcision.’

‘O when from all the ends of earth.’—408 *Bick.*

This was written earlier than the last.

‘Jesus, arise with saving might.’—479 *Kemble.*

This is attributed to this author, but he is uncertain of his claim.



EV. T. R. BIRKS was born September 1810, and after studying at Trinity College, Cambridge, graduated with distinction in 1834. He also became a Fellow, and was Seatonian prizeman in 1843-44. In the latter year he became Rector of Kelshall, Herts. He is united in marriage to a daughter of Rev. Edward Bickersteth, Rector of Watton, whose ‘Memoir’ he wrote. He was for five years examining chaplain to the Bishop of Carlisle. He has been for many years one of the Secretaries of the Evangelical Alliance. In 1865 he was appointed Vicar of Trinity Church, Cambridge. He is the author of several learned works on biblical subjects, some of which were prepared for the Religious Tract Society. The following are some of his works: ‘The Four Prophetic Empires, &c.’ (1844); ‘First Elements of Prophecy;’ ‘The Mystery of Providence, &c.’ (1848); ‘The Two Later Visions of Daniel’ (1846); ‘Horæ Evangelicæ, or the Internal Evidence of the Gospel History’ (1852); ‘Horæ Apostolicæ,’ a supplement to Paley’s ‘Horæ Paulinæ;’ ‘Modern Astronomy;’ ‘Modern Rationalism;’ ‘The Christian State;’ ‘Treasures of Wisdom;’ ‘Difficulties of Belief;’ ‘Outlines of Unfulfilled Prophecy;’ ‘The Bible and Modern Thought’ (1861); ‘Matter and Ether, or the Secret Laws of Physical Change;’ ‘The Exodus of Israel’ (1863).

JOSEPH HENRY BUTTERWORTH, M.A.

‘Spirit of wisdom! guide Thine own.’—252 *Chope.*

We are indebted to this author for the information that this forcible hymn was contributed by him, in 1857, to the Rev. R. R. Chope, who was then curate

with him at Stapleton, near Bristol, and who was at that time adapting the Rev. J. R. Woodford's collection (first edition, 1852), to form the first edition of his own collection. The same author contributed, at the same time, a hymn now omitted from Mr. Chope's collection :—

‘Thou, Lord, who know'st the hearts of men,’

and the following translations, which are retained :—

‘Shadows are fled ; a brighter ray.’—35 *Chope*.

‘Exiled afar from their blest home.’—147 *Chope*.

He had also assisted Mr. Woodford in some other of the translations.



THE REV. JOSEPH HENRY BUTTERWORTH studied at Exeter College, Oxford, where he graduated B.A. with honours in 1836, and M.A. in 1838. He was deacon in 1838, and priest in 1839, and entered on his present vicarage, at Stapleton, in 1846.



JAMES FREEMAN CLARKE, D.D.

‘Hast thou wasted all the powers.’—367 *Meth. N.*

This is one of six hymns contributed by the author to ‘Hymns for the Church of Christ, edited by Rev. F. H. Hodge, D.D., and F. D. Huntington, Boston’ (1853). It is also in H. W. Beecher's ‘Plymouth Collection.’



R. J. F. CLARKE is a native of Hanover, New Hampshire, America, and grandson of Rev. James Freeman, D.D. He was born in 1810, and received his education at Harvard College, and at the University and Divinity Schools of Cambridge. On entering the ministry he went to Louisville, Kentucky, where he remained for several years, and conducted a monthly miscellany of religion and letters, entitled ‘The Western Messenger.’ In 1840 he returned to Boston. He is pastor of the Church of the Disciples (Unitarian) in that city. He is held in very high esteem in America, and his recent work, ‘Orthodoxy, its Truths and Errors’ (second edition, 1866), is being read outside of his own denomination. Ten of his hymns appeared in his ‘Disciples’ Hymn Book’ (1852). He is also the author of translations from the German and of ‘Eleven Weeks in Europe’ (1852), and of ‘The Christian Doctrine of Prayer’ (1854).



JOHN NELSON DARBY.

‘Rise, my soul, thy God directs thee.’—474 *N. Pres.*

This is one of five hymns which the author contributed to a collection published by Messrs. Groombridge and Sons. The others are Nos. 14, 79, 82, and 139 in that collection. In several collections there are hymns attributed to him which he disclaims. He informs me that some of his hymns appeared in the periodicals ‘Words of Truth’ and ‘Words to the Faithful.’



R. DARBY is one of the most distinguished defenders of the doctrines of the Plymouth Brethren. He spends much time in foreign countries, advocating those views, and is the author of a number of their works, including 'Notes on the Revelation ;' 'New Translations of Different Parts of Scripture ;' 'Dialogues on the Essays and Reviews' (second edition); 'Synopsis of the Books of the Bible' (four volumes); 'Hopes of the Church ;' 'Irrationalism of Infidelity,' and many smaller theological works, including sermons and tracts.

THOMAS DAVIS, M.A.

'Sing, ye seraphs, in the sky.'—174 *Spurg.*

'O Paradise eternal!'—868 *Spurg.*

These hymns are taken from 'Hymns, Old and New' (1864; second edition, 1867). The collection consists of 223 selected hymns, and 260 original. The Rev. T. Davis is also the author of 'Devotional Verse for a Month, &c.' (1855); 'Songs for the Suffering' (1859); and of a prose work, 'Endless Sufferings not the Doctrine of Scripture' (1866; second edition, 1867).



E is a native of Worcester, of which city his father, Richard Francis Davis, was rector. He studied at Queen's College, Oxford, where he graduated in 1832. In 1833 he undertook the curacy of All Saints, Worcester. In 1840 he became incumbent of S. John's, Roundhay, Yorkshire, a position he still occupies.

JOHN ERNEST BODE, M.A.

'Thou, who hast called us by Thy word.'—224 *Alford.*

The author has kindly informed us that this hymn appeared in his 'Hymns from the Gospel of the Day' (1860). Another hymn from the same book is No. 213 in Sir Roundell Palmer's 'Book of Praise Hymnal.' And one of his best-known hymns is, 'Sweetly the Sabbath Bell,' written in 1841, which is often sung by the schools at their concerts at the Crystal Palace.



EV. J. ERNEST BODE—son of William Bode, Esq., late of the Foreign Office Department of the General Post Office—was born in 1816. He was educated at Eton and the Charterhouse, and afterwards studied at Christchurch, Oxford, where he took a first-class *in literis humanioribus*, and graduated B.A. in 1837, and M.A. in 1840. He was ordained deacon in 1841, and priest in 1843. From 1841 to 1847 he was tutor of Christchurch; in 1846 he was Classical Examiner, in 1849 Select Preacher, and

in 1855 Bampton Lecturer. His lectures were published, entitled 'The Absence of Precision in the Formularies of the Church of England Scriptural, and Suitable to a State of Probation.' He has also published 'Ballads from Herodotus' (1853), 'Short Occasional Poems' (1858), and some sermons. In 1857 he was a candidate for the Professorship of Poetry at Oxford; in 1847 he was appointed rector of Westwell, Oxfordshire; and in 1860 he received, from the Governors of the Charterhouse, his present living at Castle Camps, Cambridgeshire.

HYDE WYNDHAM BEADON, M.A.

'All praise to Thee, O Lord!'—72 *Sal.*

'Fierce was the storm of wind.'—74 *Sal.*



HYDE WYNDHAM BEADON was educated at S. John's College, Cambridge. He graduated B.A. 1835, and M.A. 1839; was ordained deacon 1836, and priest 1837. In the same year he became vicar of Haselbury Plucknett, near Crewkerne. He is also vicar of Latton, and rural dean. With the Revs. Greville Phillimore and J. R. Woodford, he edited, in 1863, 'The Parish Hymn Book.'

JAMES RIDDALL WOOD.

'As streams that from the fountain flow.'—839 *Meth. N.*

We are indebted to an aged minister, the Rev. W. Shuttleworth, for some recollections of his friend, the author of this hymn, which he received from him about the year 1835.



R. WOOD was a native of Mansfield, and carried on business there, and afterwards at Nottingham and Manchester. Though in manner sedate, he had a roving disposition; and in early life went to sea, and late in life to the colony of Natal. While residing at Manchester, he published a long poem, entitled 'Angels' Visits.' He also published an edition of Professor Moses Stuart's 'Letters on the Divinity of Jesus Christ.' It was there also that he became known to Sir Benjamin Heywood as taking a deep interest in the subject of education. Encouraged by his patron, he collected educational statistics in several parts of the kingdom, and afterwards printed them in a statistical journal. He was a man of sincere piety, unassuming in his manner, but felt by his friends to be possessed of genius and adaptation for public usefulness, and loved as a valued Christian companion.

JOHN SAMUEL BEWLEY MONSELL, LL.D.

(BORN 1811.)

‘Birds have their quiet nests.’—138 *Bapt.*; 283 *Leeds*; 449 *R. T. S.*Also nine hymns in *Spurg.*, Nos. 317, 562, 579, 594, 660, 780, 783, 808, 809.

These are all taken from Dr. Monsell’s ‘Hymns of Love and Praise for the Church’s Year’ (1863; second edition, 1867).



R. MONSELL was born at S. Columb’s, Derry, on March 2, 1811. His father was archdeacon of Derry, and precentor of Christchurch Cathedral. After studying at Trinity College, Dublin, the subject of this sketch was ordained deacon in 1834, and priest in 1835. He graduated at Dublin, B.A. 1832, LL.D. 1856. He became examining chaplain to Bishop Mant, and was afterwards appointed rector of Ramoan, and chancellor of the diocese of Connor. In 1853 he was presented to the vicarage of Egham, Surrey, and he is one of the rural deans of the diocese of Winchester.

Among Dr. Monsell’s works are the following:—‘The Beatitudes’ (second edition); ‘Parish Musings’ (eighth edition); ‘The Passing Bell;’ ‘Ode to the Nightingales,’ &c. (1867); ‘His Presence, not His Memory’ (fourth edition); ‘Spiritual Songs’ (fourth edition); ‘Prayers and Litanies;’ ‘Our New Vicar, or Plain Words on Ritual and Parish Work’ (1867; third edition, 1869); and the ‘Hymns’ referred to above. Dr. Monsell has also written several leaflets, in verse, for general circulation.

WILLIAM JOSIAH IRONS, D.D. (BORN 1812.)

‘Day of wrath! O day of mourning!’

221 *A. and M.*; 36 *Harland*; 450 *Meth. N.*; 9 *People*; 256 *Sal.*This is Dr. Irons’s successful rendering (1853) of the ‘Dies Iræ’ of Thomas de Celano (thirteenth century)—(*vide* page 34).

SON of the popular Calvinistic minister of Camberwell Grove, Dr. Irons was born in the year 1812. He pursued his education at Queen’s College, Oxford, where he graduated B.A. in 1833. and M.A. in 1835. He was ordained deacon in the same year, and priest in 1836. He was appointed curate of S. Mary’s, Newington, in 1835, and incumbent of S. Peter’s, Walworth. in 1837. In 1838 he became vicar of Barkway, Herts, and vicar of Brompton, London, in 1842. He graduated B.D. and D.D. in 1854. The following are some of his numerous works: ‘An Epitome of the Bampton Lectures of Dr. Hampden;’ ‘Holy Catholic Church;’ ‘Apostolical Succession and Ecclesiastical Jurisdiction;’ ‘The

Whole Doctrine of Final Causes' (1836); 'Manuals to Prepare for Baptism and Confirmation' (1846); 'A Reply to Dr. Newman on Development'; 'The Christian Servant's Book of Devotion, &c.' (1851—several editions since); 'The Judgments on Baptismal Regeneration' (1850); 'Metrical Psalter (from the Latin and Original)' (1857); 'The Bible and its Interpreters' (1865); 'On Miracles and Prophecy' (1867); and many controversial pamphlets and sermons.

JOHN ROBERT MACDUFF, D.D.

'Oh do not, blessed Lord, depart.'—205 *N. Pres.*

This appeared in 'Altar Stones' (1853), under 'Peniel' (Gen. xxxii. 26-30).

'Hasten, Lord, that morn of glory.'—500 *N. Pres.*

This is from the same work, under 'Kedar.' Hymn 449, in the same collection, is also by this author.



AMONGST the most popular religious works of the present day, Dr. Macduff's writings are usually expository of Scripture, and of a very practical and spiritual character. They are too numerous even to name, and have met with a large sale. Amongst the principal are—'The Prophet of Fire' (seventh thousand); 'The Morning and Night Watches'; 'The Mind and Word of Jesus' (of each of the last two, more than 100,000 copies have been sold); 'Sunsets on the Hebrew Mountains' (thirteenth thousand); 'Memories of Gennesaret' (1857; eighteenth thousand, 1867). Two of his works contain original hymns—'Altar Stones' (1853), and 'Curfew Chimes'; but Dr. Macduff modestly disclaims any right to be regarded amongst the hymn-writers of the day. He was educated at the University of Edinburgh, and had the advantage of the training of Professor Wilson (Christopher North) and Dr. Chalmers. He was ordained a clergyman of the Church of Scotland, and appointed to the parish of Kettins, Forfarshire. In 1842 he was translated to the parish of S. Madoes, Perthshire, and thence (in 1856) to a handsome newly-erected church at Sandyford, Glasgow.

JOSEPH EDWARDS CARPENTER, PH. D.

(BORN 1813.)

'Lord and Father of creation.'—295 *Alford.*

This is one of several excellent pieces contributed by Dr. Carpenter to his 'Songs: Sacred and Devotional' (1866). It is entitled, 'The Marriage Portion,' Numbers vi. 24-26. The author has informed us that it was written in 1857.



R. CARPENTER was born in London, November 2, 1813. In his early manhood he wrote several volumes of verse. From 1848 to 1851 he was connected with the local journals at Leamington, and during the latter part of that time was editor of the 'Leamington Advertiser.' Subsequently he has been very actively engaged in producing dramas which have appeared on the stage, in contributing to magazines, and in giving musical and other lectures. He has also edited several books of songs, to which he has contributed some very popular pieces of his own—such as, 'What are the Wild Waves Saying?' and 'Beautiful Venice;' and, recently, he has compiled ten volumes of 'Penny Readings, in Prose and Verse.' Dr. Carpenter is, at the present time, manager of the Notting Hill and Bayswater Proprietary School Company. In 1868 he received, from the University of Rostock, the degrees of M.A. and Ph. D. The following are some of the principal of his works:—'Random Rhymes, or Lays of London' (1833); 'Lays for Light Hearts' (1835); 'Poor Law Rhymes' (1836); 'The Romance of the Dreamer' &c. (1841); 'Songs and Ballads' (1844); 'Poems and Lyrics' (1845); 'Lays and Legends of Fairyland' (1849); 'Five Hundred Songs and Ballads' (1854); 'Modern and Popular Song Book' (1861); 'The Universal and National Song Book' (1864); 'The Naval and Military Song Book' (1865); 'Sunday Readings' (two volumes, 1867); 'Popular Readings' (five volumes, 1867); 'Handbook of Poetry' (1868); also 'The Moral and Religious Song Book.'



ROBERT MURRAY MCCHEYNE. (1813–1843.)



LIKE the course of the falling star, that, after delighting us for a moment, seems to hasten quickly away to some more congenial sphere, so was the brief but beautiful career of this eminent servant of God. Born in Edinburgh, on May 21, 1812, McCheyne studied with great success in the university there, and was adjudged the prize for a poem 'On the Covenanters.' The death of a pious brother, on July 8, 1831, seems to have been the means of deciding his own piety. He refers to that day as the day 'I lost my beloved and loving brother, and began to seek a Brother who cannot die.' In his diary he writes, March 11, 1834:—'Read in the "Sum of Saving Knowledge," the work which I think first of all wrought a saving change in me.' Favoured by the good influence of Dr. Chalmers, under whom he studied divinity, and devoting himself

to works of Christian usefulness, his piety ripened, and his Christian character was developed. In 1835 he was licensed to preach by the Presbytery of Annan, and began his pastorate at Larbert and Dunipace. In August 1836 he became minister of the new church of S. Peter's, Dundee. There he became a popular preacher and a beloved pastor, and, amidst the various engagements of his laborious ministry, he found time to write tracts and hymns. In 1839, in consequence of the failure of his health, he joined with several eminent ministers in taking an extended tour in the East. The special object of this journey was to investigate the condition of the Jews. In 1842 he wrote and published his 'Narrative of the Mission to Israel.' After his return, his labours soon terminated in a triumphant death, on March 25, 1843. His eminent piety, great usefulness, and early death have encircled his name with a lasting halo.

His 'Memoir and Remains,' by his friend the Rev. A. A. Bonar, published in 1844, had reached the eightieth thousand in 1866. It contains his letters and sermons; his small works, entitled 'Another Lily Gathered' (1843); his 'Daily Bread, being a Calendar for Reading Through the Word of God in a Year' (1843); his 'Songs of Zion,' fourteen in number, and some tracts.

'When this passing world is done.'

113 *Bapt.*; 170 *E. H. Bick.*; 595 *Kemble*; 575 *N. Cong.*; 223 *N. Pres.*;
199 *R. T. S.*; 247 *Spurg.*; 428 *Windle*.

The original has nine stanzas; its title is, 'I am Debtor,' and its date, May 1837. It is an appropriate expression, as it is a memorial, of the heavenly-mindedness in which he lived on earth preparing for heaven, and by which he encouraged many to follow him.

'I once was a stranger to grace and to God.'—487 *N. Pres.*

The original has seven stanzas, and is entitled 'Jehovah Tsidkenu: the Lord our Righteousness' (the watchword of the Reformers). It was written on November 18, 1834. His 'Memoir' says of it:—'It was the fruit of a slight illness which had tried his soul, by setting it more immediately in view of the judgment-seat of Christ; and the hymn which he so sweetly sung reveals the sure and solid confidence of his soul.'

'Beneath Moriah's rocky side.'—504 *E. H. Bick*.

This also is one of his 'Songs of Zion;' it is entitled 'Fountain of Siloam' (Isai. viii. 6). In a letter to the Rev. R. Macdonald, dated 'Mount Carmel, June 26, 1839,' he says:—'Another favourite spot was the fountain of Siloam, farther down the Valley of Jehoshaphat. It flows so softly from under the Temple, that you cannot

hear the ripple of its waters. You descend a great many steps in the rock, and drink its delightful waters. I send you a small hymn on the other side, which will imprint it on your memory.' His biographer has no doubt that this is the hymn referred to.

JEMIMA LUKE.

'I think, when I read that sweet story of old.'

944 *Bapt.*; 519 *E. H. Bick.*; 874 *Leads*; 799 *Reed*; 477 *R. T. S.*

This favourite Sunday-school hymn was composed in a stagecoach, in 1841, for a village school near Poundsford Park, the seat of the father of the authoress—the late Thomas Thompson, Esq., the friend and benevolent supporter of every good cause.



JEMIMA THOMPSON was born at Colebrook Terrace, Islington, on August 19, 1813. At the early age of 13 she was an anonymous contributor to 'The Juvenile Magazine.' She also wrote 'Missionary Stories,' and other books for children. From 1841 to 1845 she edited 'The Missionary Repository.' On May 10, 1843, she was united in marriage to the late Rev. Samuel Luke, Congregational minister, of Clifton. Mrs. Luke is the author of 'The Female Jesuit' (1851); 'The Broad Road and the Narrow Way'; 'A Memoir of Eliza Ann Harris, of Clifton' (1859); 'Winter Work' (1864).

EDWARD CASWALL. (BORN 1814.)

'It is my sweetest comfort, Lord.'—260 *Spurg.*

This is found at p. 255 of the 'Masque of Mary, and other Poems,' a volume containing several very beautiful pieces. The subject of this hymn is 'Christ's Humanity.'

'How clearly all His torturing wounds!'—276 *Spurg.*

This is taken from the 'Lyra Catholica' (1849). But the first line in the original is—

'Hail, wounds! which through eternal years.'

It is a translation from the hymn in the 'Roman Breviary,' 'Salvete, Christi vulnera,' as found in the 'Supplementum pro aliquibus locis,' in the Spring Quarter of all the Roman Breviaries used in England.

'All ye who seek a sure relief.' 'Quicumque certum quaeritis.'

158 *A. and M.*; 503 *Spurg.*

From 'Lyra Catholica' (1849).

'Wherefore so heavy, O my soul?'—193 *Chope*; 635 *Spurg.*

This is from a piece at p. 226 of the 'Masque of Mary' (1858). The hymn is on 'Resignation.'

'Jesu, the very thought of Thee.' 'Jesu, dulcis memoria.'

157 *A. and M.*; 154 *Alford*; 278 *Bapt.*; 51 *Chope*; 295 *Harland*; 605 *Kemble*; 102 *Mercer*; 329 *N. Cong.*; 279 *S. P. C. K.*; 59 *Sal.*, &c.

S. Bernard's celebrated poem (1140)—(*vide* page 28).

‘The sun is sinking fast.’ ‘Sol præceps capitur.’
15 *A. and M.*; 448 *People*.

The Latin original is lost. A reward was recently offered for its discovery, but in vain. It is believed to have been of the eighteenth century. The translation is given at p. 381 of the ‘Masque of Mary,’ &c. (1858).

‘Hark ! an awful voice is sounding.’ ‘En clara vox redarguit.’
33 *A. and M.*; 3 *Chope (a)*; 14 *People*; 25 *Sal. (a)*.

The original is of the Ambrosian era (*vide* Daniel). The translation is given in ‘*Lyra Catholica*’ (1849).

‘The life which God’s incarnate Word.’ ‘Quæ dixit, egit, pertulit.’
51 *A. and M.*

The original is from the ‘Cluniac Breviary.’ The rendering is from ‘*Lyra Catholica*’ (1849).

‘Earth has many a noble city.’ ‘O Sola magnarum urbium.’
59 *A. and M.*

Thomasius and Daniel attribute the original to Aurelius Clemens Prudentius (*vide*, under his name, page 8). This rendering (1849) is altered by the compilers. Caswall’s rendering begins—

‘Bethlehem ! of noblest cities.’—47 *People*.

‘My God, I love Thee ; not because.’ ‘O Deus, ego amo Te.’
88 *A. and M.*; 462 *Bapt.*; 539 *Leeds*; 621 *Meth. N.*; 524 *People*;
788 *Spurg.*

This rendering bears date 1849. The original (given by Daniel) is by Francis Xavier (1506–1552)—(*vide*, under his name, page 45).

‘He, who once in righteous vengeance.’ ‘Ira justa Conditoris.’
90 *A. and M.*; 66 *Alford*; 34 *Sal.*

The translation is from the ‘Roman Breviary,’ and bears date 1849. Daniel gives the original.

‘O’erwhelmed in depths of woe.’ ‘Sævo dolorum turbine.’
91 *A. and M.*; 102 *People*.

The particulars of this are the same as the last.

‘Glory be to Jesus.’ ‘Viva ! viva ! Gesu.’
92 *A. and M.*; 95 *People*; 110 *Sal.*

This rendering is found at p. 300 of the ‘Masque of Mary,’ &c. (1858). The original (probably of the seventeenth or eighteenth century) is from ‘Aspirazioni Divote,’ in ‘*Raccolta di Orazioni e Pie Opere colle Indulgenze*.’

‘Come, Thou Holy Spirit, come.’ ‘Veni, Sancte Spiritus.’
128 *A. and M.* (altered); 126 *Chope* (altered); 175 *Sal.*

The rendering bears date 1849. The original is attributed to Robert II. of France (972–1031)—(*vide*, under his name, page 23).

‘Above the starry skies.’ ‘Jam Christus astra ascenderat.’
129 *A. and M.*; 128 *Chope*.

The original is attributed to Ambrose (*vide* Thomasius and Daniel). The rendering is dated 1849.

‘Jesu, Thy mercies are untold.’ ‘Amor Jesu dulcissimus.’
147 *A. and M.*

This is a cento from the ‘Jesu, dulcis memoria,’ by S. Bernard (1091–1153)—(*vide*, under his name, page 28).

‘To Christ, the Prince of Peace.’

‘Summi Parentis Filio.’

195 *A. and M.*; 372 *People*.

This rendering (1849) is from a Roman Breviary—the Summer Quarter in the Supplement (p. 180) from the ‘Office of the Sacred Heart.’ Mr. Caswall has kindly informed us, that the Breviary he translated from, was the ‘Breviarium Romanum cum officiis Sanctorum ad hanc diem concessis. Mechliniæ, P. T. Hanicq. 1847.’

‘O Sion, open wide thy gates.’

‘Templi sacratas pande, Syon, fores.’

247 *A. and M.*; 306 *Sal.*

This rendering (1849) is from the ‘Paris Breviary (1736)—Pars Hiemalis.’ The original is by Santolius Victorinus (1630–1697)—(*vide* page 98).

‘An exile for the faith.’

‘Jussu tyranni pro Fide.’

270 *A. and M.*; 50 *Sal.*

By Rev. E. Caswall (1849), and the compilers of ‘A. and M.’ (1861) from the ‘Paris Breviary.’

‘Son of the Highest, deign to cast.’

‘Summi Parentis Unice.’

271 *A. and M.*; 233 *Chope*.

By Rev. E. Caswall (1849), and compilers (1861) from the ‘Roman Breviary.’

‘Again the holy morn.’

‘Ad templa nos rursus vocat.’—200 *Chope*.

The rendering (1849) is from the ‘Paris Breviary.’

‘Come, Holy Ghost, and through each heart.’ ‘Nunc Sancte nobis Spiritus.’

413 *People*.

The rendering bears date 1849. Daniel calls the original Ambrosian; Thomasius attributes it to Ambrose.

‘Jesu! as though Thyself wert here.’

‘Jesu dulcis amor meus.’

99 *People*.

The rendering bears date 1849. Daniel gives the original in tom. iv.

‘Lord of eternal purity.’

‘Cœli Deus sanctissime.’—427 *People*.

Mone traces the original to the ninth century. Daniel calls it Ambrosian.

‘Lord of immensity sublime.’

‘Immense cœli conditor.’—423 *People*.

Mone attributes this hymn to Gregory the Great.

‘Now doth the sun ascend the sky.’

‘Jam lucis orto sidere.’—412 *People*.

Daniel calls the original Ambrosian (*vide* page 6).

‘The Word descending from above.’

‘Verbum supernum prodiens.’

167 *People*.

Daniel attributes the original to S. Thomas Aquinas (1227–1274).

‘The dawn was purpling o’er the sky.’

‘Aurora cœlum purpurat.’

131 *People*.

Daniel calls the original Ambrosian.

These renderings are all from ‘Lyra Catholica’ (1849).

‘Soon the fiery sun ascending.’

‘Nocte mox diem fugata.’—149 *People*.

This is given at p. 305 of ‘The Masque of Mary, and other Poems’ (1858), a translation entitled, ‘Christ’s Session at the Right Hand of God.’

‘When the Patriarch was returning.’

‘Hoste dum victo triumphans.’

188 *People*.

This is at p. 307 of the same work.



E are much indebted to this author for autobiographic and other information. He is the son of the late Rev. R. C. Caswall, and younger brother of Dr. Henry Caswall, prebendary of Salisbury Cathedral, and author of works on America, &c. ; and is descended from Sir George Caswall, M.P. for Leominster, who was concerned in the South Sea Scheme, and is mentioned in Smollett's 'History of England,' as having been summoned to the bar of the House, in 1720. The subject of this sketch was born (July 15, 1814) at Yately, in Hampshire, where his father was clergyman. In 1832 he went to Brasenose College, Oxford, and in 1836 took a second-class in classics. In the previous year he published 'The Art of Pluck,' a humorous imitation of Aristotle, which is still selling at Oxford, and has reached the eleventh edition. In 1838 he was ordained a deacon of the Church of England, at Wells, and priest, at Bath, in 1839. In 1840 he became perpetual curate of Stratford-sub-Castle, near Salisbury. In 1841 he was married to Louisa, only child of General Walker, of Taunton ; she was cut off by cholera, at Torquay, in 1849. In 1846, just after publishing his sermons on 'The Seen and Unseen,' Mr. Caswall resigned his incumbency, and visited Ireland ; and in January 1847, he and his wife became Catholics at Rome, and were received into that church by Cardinal Acton. This step was, in a great degree, due to the 'Tracts for the Times.' His younger brother Thomas, Fellow of Clare Hall, Cambridge, had become a Roman Catholic a few months before. On March 29, 1850, he was admitted into the Congregation of the Oratory, established by Dr. Newman, at Birmingham, where he has since remained, having been reordained as a Roman Catholic priest.

The following are some of the principal of his works :—'The Child's Manual : Forty Days' Meditations on the Chief Truths of Religion, as contained in the Church Catechism' (1846) ; 'Sermons on the Seen and Unseen' (1846) ; 'Devotions for Confession,' &c. (1849) ; 'Lyra Catholica, containing all the Breviary and Missal Hymns, with others from Various Sources, Translated' (1849) ; 'Verba Verbi : the Words of Jesus, arranged in Order of Time' (1855) ; 'The Masque of Mary and other Poems,' &c. (1858) ; 'Confraternity Manual of the Most Precious Blood,' &c. (1861) ; 'A May Pageant and other Poems' (1865).



MARY LUNDIE DUNCAN. (1814-1840.)

‘Jesus, tender Shepherd, hear me.’

937 *Bapt.*; 483 *E. H. Bick.*; 495 *R. T. S.*

This favourite hymn for children is found at p. 324 of the ‘Memoir of Mary Lundie Duncan; being Recollections of a Daughter, by her Mother’ (sixth edition, 1854). It is one of a few hymns composed, in the year 1839, by Mrs. M. L. Duncan, for the use of her own little children, and is entitled ‘An Evening Prayer.’



FROM the popular memoir just referred to, we gain some impression of the personal and mental attractions of this authoress, whose course was so affectingly brief. To those who knew her she appeared as a fair meteor, that noiselessly and rapidly passes through the heavens, and is gone before the expression of delight has been fully uttered. The reader experiences an unavailing regret that her pathway of light had not crossed and illumined his own. She was the daughter of the Rev. Robert Lundie, and was born at Kelso, April 26, 1814. She went to school in London, and received a good education. Early in life she showed the budding of talent and piety, which afterwards produced fair bloom and rich fruit. She had early written in verse, and in 1835 contributed to ‘Ellis’s Missionary Annual,’ ‘The Orphan’s Stay,’ a piece that was afterwards printed separately. In 1832 she experienced a great trial in the death of her father. On July 11, 1836, she was united in marriage to the Rev. W. Wallace Duncan, then recently appointed minister of Cleish. The brevity of her career prevented the production of those literary works she might have produced if her life had been spared. Her devotion to mental improvement had been so great as to interfere with necessary sleep, and to make her sufferings in the head very severe. And the birth of two children entailed upon her family duties. But she did not altogether lose sight of literary labour. She contributed several pieces to her father-in-law Dr. Duncan’s ‘Sacred Philosophy of the Seasons,’ and she wrote several hymns. Her ‘Rhymes for My Children’ was published separately. She died of fever, after a short illness, on January 5, 1840, aged 25. The extended account of her mental and religious life, given in her memoir, is instructive and beautiful. We are not surprised to find such early Christian maturity so soon crowned with the heavenly apotheosis!



RUSSELL STURGIS COOK. (1814-1864.)

‘Just as thou art, without one trace.’—545 *Spurg.*

This hymn, which reads like a reply to Charlotte Elliott’s well-known piece, first appeared in the ‘American Messenger’ (March 1850). Dr. Hallock states that Mr. Cook put it into his hand for ‘The Messenger.’



EV. R. S. COOK was a Congregational minister, formerly one of the secretaries of the American Tract Society, and latterly secretary of the New York Sub-committee. He died on September 4, 1864, at Pleasant Valley, New York, in his fifty-fourth year. His widow is the daughter of Dr. Cæsar Malan, of Geneva.



HARRIET BEECHER STOWE. (BORN 1814.)

‘Still, still with Thee, when purple morning breaketh.’—454 *Bapt.*

This is part of a beautiful hymn given, with two others of equal merit, in the excellent ‘Plymouth Collection’ (1855), compiled by Mrs. Stowe’s brother, the eminent American preacher, the Rev. Henry Ward Beecher.



THE world-known authoress of ‘Uncle Tom’s Cabin’ belongs to a highly intellectual family, reminding us of the ‘Taylors of Ongar.’ Her brothers (Edward, Charles, and Henry Ward) are all eminent authors and preachers; her sister, Catherine Esther, is an eminent educator and author; and her father, the late Dr. Lyman Beecher, was a giant in his day. Mrs. Stowe was born in Litchfield, Connecticut, on June 15, 1814. At the age of 15, she taught in her sister’s school at Hartford. Afterwards she removed with her relatives to Walnut Hills, near Cincinnati. Her father was president of Lane Seminary; and in 1835 she was united in marriage to the Rev. E. Stowe, professor of Biblical History in that institution. Mrs. Stowe early commenced writing, and some of her tales and sketches were gathered from the magazines, and published under the title of ‘The May Flower,’ and ‘Two Ways of Spending the Sabbath.’ In 1850 Professor Stowe removed to Andover, Massachusetts, to fill the chair of Biblical Literature there. The same year, Mrs. Stowe being an ardent abolitionist, published, in the ‘Washington National Era,’ her thrilling story of ‘Uncle Tom’s Cabin,’ which immediately obtained a popularity scarcely second to that of ‘Bunyan’s Pilgrim Progress,’ and probably promoted—what has so soon been accomplished—the abolition of slavery in the United States. This work was also translated into various foreign languages. In 1852 she sent forth the explanatory

'Key to Uncle Tom's Cabin.' In 1853, Mrs. Stowe visited England and the Continent, and was everywhere received with the greatest enthusiasm. She gave an account of her travels in 'Sunny Memories of Foreign Lands' (1854). Since then her pen has been plied with great vigour and talent. The following are some of her works:—'Dred' (1856); 'The Minister's Wooing'; 'Agnes of Sorrento,' which appeared in the 'Cornhill' and the 'Atlantic Monthly' in 1861, and was afterwards published separately; 'House and Home Papers' (1865), also collected from the latter magazine; 'Little Foxes: or, Little Failings that mar Domestic Happiness'; 'Queer Little People' (1867).

EDWIN H. NEVIN. (BORN 1814.)

'Always with me!—always with me!'—137 *Alford*.

This is part of a piece of seven stanzas, founded on the words of Our Lord, 'I am with you always' (Matt. xxviii. 20). It is given in the 'American Sabbath Hymn Book' (1858), with two others by the same author.



R. C. D. CLEVELAND, in his 'Lyra Sacra Americana' (1868), has given a brief sketch of this hymn-writer. He was born at Shippensburg, Pennsylvania, in 1814; graduated at Jefferson College, in the same State; studied theology at Princeton, New Jersey; and was licensed for the ministry by the first Presbytery of Philadelphia, in 1836. He has fulfilled his ministry in Portsmouth, Ohio, and several other places, and his last settlement was in Massachusetts, for eight years. He now lives in Philadelphia, in retirement, not having sufficiently good health to continue his ministry.

ARTHUR PENRHYN STANLEY, D.D. (BORN 1815.)

'He is gone, and we remain.'—133 *Alford*.

The author has kindly informed us that this hymn was first written by him for a private family, and appeared in 'Macmillan's Magazine' in June 1862; and that it is given, with several inaccuracies, in Dean Alford's 'Year of Praise.' The original begins—

'He is gone beyond the skies.'

It has seven stanzas, of which Dean Alford has given the third, sixth, and seventh.



BETTER known as a writer of poetical prose than of poetry itself, Dean Stanley has not altogether neglected poesy. When at Oxford, he obtained the Newdigate prize for his poem 'The Gipsies,' and he has written some hymns.

He is a son of the late Edward Stanley, D.D., Bishop of Norwich, and grandson of Sir John Thomas Stanley of Alderley, and was born about the year 1815. From 1829 to 1834 he was under Dr. Arnold at Rugby, and has proved himself one of the most eminent pupils of that prince of educators. His course at Oxford was brilliant. He obtained a scholarship at Balliol College, and the prize already mentioned. He also obtained the Ireland scholarship, and took a first-class in classics in 1837 (when he graduated B.A.), the Latin Essay prize in 1839, and the English Essay and Theological prizes in 1840, the year in which he graduated M.A. He was a fellow of University College, and for many years tutor and examiner. In 1845-46 he was select preacher. He was appointed secretary to the Oxford University Commission, and did his part in the work of remodelling the University. He was canon of Canterbury from 1851 to 1858, and has published 'Historical Memorials of Canterbury' (1854), and 'Canterbury Sermons.' He was from 1858 to 1864 Regius Professor of Ecclesiastical History at Oxford, canon of Christchurch, and chaplain to the Bishop of London. His professorship led to the production of his great works, 'Lectures on the History of the Eastern Church' (1860), and 'Lectures on the History of the Jewish Church' (1858; second series, 1865). In 1862 he accompanied the Prince of Wales to Palestine, and afterwards published his 'Sermons in the East' (1863). In 1864 he succeeded Archbishop Trench in the deanery of Westminster; and he has since published a magnificent work, entitled 'Memorials of Westminster Abbey' (second edition, 1869). He is a fellow of the Royal Society.

Dean Stanley first rose to the surface as a literary man by his excellent 'Life of Dr. Arnold' (1844), which at once became an English classic. His first important theological work was his 'Sermons and Essays on the Apostolical Ages' (1846). His 'Sinai and Palestine' (1855) is a general favourite among Bible students, and displays a special power of depicting the scenes of the Scripture events, and of giving to its teachings the reality that belongs to their association with the places and surrounding circumstances which greatly affected their form. Dean Stanley is also the author of a memoir of his father (1850), 'The Epistles to the Corinthians' (two volumes, 1854), and of several volumes of sermons. To Dr. Smith's Dictionary he has contributed 'David,' and other important articles. He also delivered a course of lectures to the Edinburgh Philosophical Institution on Solomon. He has also contributed to the Reviews, and to the 'Transactions of the Archæological Institute.'

As a traveller, a preacher, an author, a favourite of Royalty, an eminent ecclesiastic, an antiquary and historian, a master of good English, and a man of public influence, Dean Stanley is deservedly distinguished. He is one of the most eminent of the Broad Church party, and offends some and delights others by the freedom with which he manipulates the Scripture narrative, and the breadth of his views on Inspiration and kindred subjects. The wave of thirty years back has borne him onward, but in a different direction from that taken by Dr. Newman, Dr. Pusey, and their followers. Some tremble at his boldness, but others regard him as the champion of their freedom.

THOMAS WHYTEHEAD, M.A. (1815-1843.)

‘Resting from His work to-day.’

105 *A. and M.*; 99 *Chope*; 90 *Harland*; 134 *Sal.*

This hymn consists of four stanzas (altered) of a piece of seven stanzas, entitled, ‘The Seventh Day of Creation,’ written in 1842, and beginning—

‘Sabbath of the saints of old.’



HE early and abrupt termination of the devoted life of this author gives a melancholy interest to his history. He was the youngest son of the Rev. Henry Robert Whytehead, B.A., and was born at Thormanby, in the North Riding of the county of York, on November 30, 1815. Whilst still a child he lost his father, and remained under his mother's care at York. Having studied for a time at Beverley Grammar School, he entered, in 1833, S. John's College, Cambridge, where he graduated B.A. in 1837, and M.A. in 1840. After receiving various honours at the university, including the Chancellor's medal for English verse twice, he was made, in 1837, a foundation Fellow of his College. In the following year he was appointed Classical Lecturer of Clare Hall, and in 1839 curate of Freshwater, Isle of Wight. In 1841 he was appointed chaplain to the Bishop of New Zealand; but on reaching Sydney, in October 1842, he ruptured a bloodvessel, and lingered in a decline till October of the following year. He was the first Principal of the Bishop's newly-established college in New Zealand. One of his last works was to translate Bishop Ken's ‘Evening Hymn’ into Maori. Besides his English prize poems, which were published, he was the author of a small work entitled ‘College Life: Letters by an Undergraduate.’ This was published in 1845, and the second edition, with a memoir, in 1856. This work gives a favourable impression of the piety and learning of the author.

JAMES J. CUMMINS. (DIED 1867.)

‘Shall hymns of grateful love?’—934 *Bapt.*; 402 *R. T. S.*; 441 *Spurg.*

A hymn (1849) with qualities likely to make it popular. It is found in the ‘American Sabbath Hymn Book.’

‘Jesus, Lord, we kneel before Thee.’—77 *Chope*; 158 *Sal.*

This also is a good hymn. It bears date 1849. It is found also in the ‘Hymns for the Evangelical Lutheran Church,’ America (1865).



R. CUMMINS is the author of a small work, ‘Seals of the Covenant Opened in the Sacraments of the Church,’ &c. (1839); and of ‘Hymns, Meditations, and other Poems’ (1849); and of a Lecture on the Sabbath, delivered to the Young Men’s Christian Association, London, in 1857. He died in 1867.

FREDERICK WILLIAM FABER, D.D. (1815–1863.)



HE hymns and poems of this eminent sacred poet are second to none in sentiment and beauty. Many of his verses express the best thoughts and feelings of Christians of all denominations; but Protestants will regret to meet with lines such as these:—

‘For Mary’s smiles each day convert
The hardest hearts on earth.’

F. W. Faber—who was a nephew of the Rev. George Stanley Faber, the well-known writer on Prophecy—was born in 1815. He was educated at Harrow, graduated B.A. at Oxford in 1836, and became a college tutor and fellow. Subsequently, in 1843, he entered upon the living of Elton, Huntingdonshire; but in 1846 he became a Roman Catholic, and went to reside at S. Wilfrid’s, Staffordshire. In 1849 he came to London, and established the Brotherhood of the London ‘Oratorians,’ or ‘Priests of the Congregation of S. Philip Neri,’ in King William Street, Strand. The Oratory removed in 1854 to Brompton. To it Dr. Faber gave his energies till his death, on September 26, 1863.

In 1840 he gained a reputation as a poet by his work, ‘The Cherwell Waterlily, and other Poems.’ He is also the author of a work entitled, ‘Scenes in Foreign Churches,’ dedicated to his friend Wordsworth. In this, and in an earlier work, ‘The Ancient Things of the Church of England’ (1838), he had vindicated the Protestant Church. Just before his change of religion he wrote his poems, ‘Lives of the Saints,’ and after that change he sent forth several theological works in favour of his new views. His

principal works are as follows :—‘Foot of the Cross,’ ‘All for Jesus,’ ‘The Precious Blood,’ ‘Bethlehem,’ ‘The Blessed Sacrament,’ ‘Growth in Holiness,’ ‘Creator and Creature,’ ‘Spiritual Conferences,’ ‘Sir Lancelot,’ ‘Ethel’s Book,’ ‘Spirit of S. Philip,’ ‘Notes on Doctrinal and Spiritual Subjects’ (two vols.). His mind seems to have been influenced in favour of his new course by the persuasion of Pope Gregory, with whom he had an interview in 1843; but his secession was a sudden act, arising from a feeling that he lacked priestly efficacy in the community to which he belonged. In his preface to his hymns, published in 1862, Dr. Faber explains that they were first published at Derby, in 1848,† and sold largely in England and Ireland; that ten thousand copies of an edition published in London in 1849 were sold; that a selection, with additions, was published in 1854, and sold largely; and also that some of the hymns were published as a penny book, ‘Hymns for the People.’ The edition of 1862 is complete, with fifty-six new hymns. It contains 150 pieces, some of them extending to more than twenty verses, and consists of hymns on the Divine Attributes; hymns for festivals, hymns addressed to Christ, and some to saints and angels; hymns on the sacraments, on the spiritual life, on death, &c. Many of the pieces are of great beauty, and some have been gladly taken to enrich the new collections recently made by Christians of different denominations. In the conclusion of his preface, the author says, ‘It is an immense mercy of God to allow anyone to do the least thing which brings souls nearer to Him. Each man feels for himself the peculiar wonder of that mercy in his own case.’ In this devout and grateful spirit his hymns are written.

‘My God, how wonderful Thou art!’

149 *A. and M.*; 160 *Chope*; 103 *Meth. N.*; 263 *N. Cong.*; 523 *People*;
195 *Spurg.*

This is part of No. 9 in Faber’s Collection of 1862. It had appeared in 1849, and is entitled, ‘Our Heavenly Father.’

‘Dear Jesus, ever at my side.’—965 *N. Cong.*; 474 *R. T. S.*

This is from Faber’s 69th hymn. It is entitled ‘The Guardian Angel,’ and was written for school children. In the original it is—

‘Dear Angel, ever at my side.’

It had appeared in his ‘Jesus and Mary, or Catholic Hymns’ (1849). In the collections referred to, verses 7 to 13, containing Roman Catholic doctrine, are omitted.

‘Sweet Saviour, bless us ere we go.’

17 *A. and M.*; 230 *Chope*; 17 *Harland*; 9 *Mercer*; 444 *People*;
16 *Sal.*; 262 *S. P. C. K.*

'O come, and mourn with me awhile.'

100 *A. and M.*; 91 *Chope*; 86 *Harland*; 101 *People*.

The original has ten stanzas.

'Have mercy on us, God, most high.'—154 *A. and M.*; 137 *Chope*.

This is from 'Oratory Hymns' (1849).

'Jesus! all hail, who for my sin.'—79 *Chope*.

From 'Decad Fifth' of 'The Rosary.' In 'Faber's Collected Hymns' (1862) it is entitled 'The Life of our Lord.'



THOMAS WILLIAM AVELING.

(BORN 1815.)



R. AVELING of Kingsland—for after a successful pastorate there of thirty years the names naturally go together—was born at Castletown, in the Isle of Man, on May 11, 1815. On the maternal side he is of Irish descent, a fact not to be overlooked, as accounting in part for his glowing words and moving pathos. Mr. Aveling was brought up at Wisbeach, Cambridgeshire. He did not enjoy the advantage of pious parentage, nor were his parents Dissenters; but having casually attended the Independent chapel, he was encouraged to assist in the Sunday-school, and at length joined the church under the care of the Rev. W. Holmes. Mr. Aveling was trained in the school of Mr. James Smith, in which he became an usher, and his book of early poems he dedicated to Mr. Smith. After receiving some educational training from Mr. Holmes, he entered Highbury College to study for the Congregational ministry. To this step he was encouraged by the assistance of Thomas Wilson, the estimable founder of the college. After spending four years at Highbury, Mr. Aveling was ordained at Kingsland, on October 11, 1838. He was at first co-pastor with the Rev. John Campbell, the celebrated African traveller; but on his death, at the end of two years, he succeeded him. The congregation at first worshipped at a small chapel, but in 1852 an elegant Gothic edifice was erected by them, at a cost of 8,000*l*. Mr. Aveling's earnest ministry has been attended with continual and growing success; and notwithstanding the demands of the pastorate and the pulpit, he has written some works, and rendered good service to several religious and benevolent institutions. Prior to the year 1853, he was for several years the editor of the 'Jewish Herald'; he also edited and contributed to the 'Missionary Souvenir.' In association with Dr. Andrew Reed, and since his death, he has also laboured indefatigably as the honorary secretary of the

'Asylum for Fatherless Children.' He is also honorary secretary of the Irish Evangelical Society. Besides several sermons and lectures, Mr. Aveling is the author of 'The Irish Scholar, a Narrative' (1841); 'Naaman, or Life's Shadows and Sunshine' (1853); 'Voices of Many Waters, or Travels in the Lands of the Tiber, the Jordan, and the Nile' (1855), written after a tour in the East; 'The Service of the Sanctuary,' &c. (1859); and 'Memorials of the Clayton Family' (1867).

Before reaching the age of 19, Mr. Aveling had published (in 1834) a small volume of poems containing some of his hymns. During his ministry, he has for many years written, annually, hymns to be sung with the New Year's sermon to the young; and on other occasions he has written hymns that have been printed in magazines and annuals, but which have not been published in a collected form.

'On! towards Zion, on!'—626 *N. Cong.*

This hymn was first published in the 'Evangelical Magazine, and copied into the 'Sunday at Home.'

'Hail! Thou God of grace and glory.'—816 *N. Cong.*

This was one of four hymns sung on the occasion of the Jubilee of the Old Congregational Chapel, Kingsland, which was held on June 16, 1844.

'Lord of the lofty and the low.'—976 *N. Cong.*

This was written for a Ragged School anniversary, held in Kingsland Congregational Church, under the presidency of the Earl of Shaftesbury, in the year 1856 or 1857.

BENJAMIN GUEST. (DIED 1869.)

'Heavenly Father, may Thy love.'

151 *Harland*; 708 *Leeds*; 851 *N. Cong.*; 156 *Windle*.

This hymn is given with this name in 'Psalms and Hymns for Public, Private, and Social Worship, by the late Rev. Henry Venn Elliott, M.A.' (sixth thousand, 1843)—a collection of 431 pieces.



THE REV. E. B. ELLIOTT, M.A., author of 'Horæ Apocalypticæ' and other works, and who is a brother of the late Rev. H. Venn Elliott, has kindly supplied the following information about Mr. Guest:—
At the time when the Rev. H. Venn Elliott was preparing his collection, the Rev. Benjamin Guest had a school at Kemp Town, Brighton, and constantly attended his ministry. Afterwards he held a living in Rutlandshire for some years, and later he was rector of Pilton Northants. He died at Blackheath, January 30, 1869, in his eighty-first year.

OSWALD ALLEN. (BORN 1816.)

‘To-day Thy mercy calls me.’—403 *People*.

This hymn is given at p. 102 of ‘Hymns of the Christian Life,’ a volume containing a large number of earnest evangelical hymns.



HIS hymn-writer is a distant relative of James Allen, author of the hymn :—

‘Glory to God on High.’

He is a son of John Allen, manager of the Lancashire Banking Company’s Bank at Kirkby-Lonsdale, and was born there in 1816. In 1843 he entered on business at Glasgow ; but when his health did not allow him to continue there, he returned to his native place, to take part in the duties of the bank.



CHRISTOPHER NEWMAN HALL, LL.B.

(BORN 1816.)

‘Hallelujah ! joyful raise.’—163 *Spurg*.

A doxology.

‘Friend of sinners ! Lord of glory.’—403 *Spurg*.

These are taken from ‘Hymns composed at Bolton Abbey, and other Rhymes’ (1857).



LITTLE known as the author of hymns, Newman Hall is distinguished as a popular Congregational minister, the producer of numerous religious books that have been eminently useful, and the friend of the Temperance and of every other benevolent cause. He was born at Maidstone in 1816, and his father, Mr. J. Vine Hall, was well known as the author of ‘The Sinner’s Friend’—a tract that was circulated by hundreds of thousands, and translated into foreign languages, and proved of great spiritual benefit to many of its readers. The above hymn is an echo of it in rhyme. Newman Hall was educated at Totteridge, and then at Highbury College, London. He graduated B.A. in 1841, in the London University, and LL.B. in 1856, when he also obtained the Law Scholarship. In 1842 he became minister of the Albion Congregational Chapel, Hull, and entered upon a course of arduous effort, not only as a pastor, but also as a public man ; and, in conjunction with Dr. Gordon (whose daughter he married), and other persons of public spirit and philanthropy, effected much for the benefit of the town. It was there that he produced his well-known little work, ‘Come to Jesus,’ which has been translated into about thirty languages, and is circulating by millions in various parts of the world. In 1854,

Newman Hall was chosen as the worthy successor of such men as Rowland Hill and James Sherman, at Surrey Chapel, London. And in that large edifice, with its crowded congregation and numerous benevolent and religious agencies, he has found a hive of industry in harmony with his own habits and wishes. He has greatly encouraged open-air preaching, and by the Monday evening secular entertainments at Surrey Chapel, has gained a hold on the working-classes, and encouraged them to come at other times to the house of God. He was also one of the first promoters of 'Industrial Exhibitions' for the working-classes, and he has taken an active part in the special services in halls and theatres. He was Chairman of the Congregational Union in 1866. In 1867 he paid a visit to the United States, where he was received by all parties with great enthusiasm.

Besides numerous smaller works, which have passed through many editions, he has written the following larger works:—'The Christian Philosopher triumphing over Death: a Narrative of the Closing Scenes of the Life of the late William Gordon, M.D., F.L.S.' (1849), numerous editions of which have been published; 'The Lands of the Forum and the Vatican' (1854); 'Sacrifice, or Pardon and Purity through the Cross' (1857); 'Life of the Author of the "Sinner's Friend"' (1866). Mr. Newman Hall has also frequently contributed to magazines, &c., and, being desirous of improving the manner of conducting public worship, has published 'Scripture Chants,' and a book of 'Liturgical Services.'

WILLIAM DICKINSON. (1816–1868.)

'When the Gospel race is run.'—346 *Spurg.*

This is found at p. 19 of 'Hymns for Passion Week and the Forty Days' (1846), a small collection of original hymns on passages of Scripture. They keep close to the Scriptures, and are remarkable for a force of expression sometimes bordering on extravagance. This hymn consists of six stanzas, and is entitled, 'Signs of the Second Advent,' 'Immediately after the Tribulation,' &c. (Matt. xxiv. 29).

'Hallelujah! who shall part.'—736 *Spurg.*

The original is at p. 99 of the same work. It is entitled, 'The Saints' Challenge,' 'Lo, I am with you alway,' &c. (Matt. xxviii. 20); and consists of four stanzas, each beginning with 'Hallelujah!'



WILLIAM DICKINSON was the elder son of W. R. Dickinson, Esq. After receiving a university education, he devoted himself to the work of the ministry. He was very zealous in seeking to do good to the masses, and was one of the earliest and most earnest promoters of the modern open-air preaching movement.

He died, at Upper Clapton, on March 13, 1868.

JOSEPH DENHAM SMITH.

‘Just as Thou art—how wondrous fair!’—547 *Spurg.*

This hymn is from his ‘Times of Refreshing’ (1860).



HIS author is best known for the success of his efforts to promote religious revival. He was born at Romsey, Hants, about the year 1816; and after receiving a preparatory education at the Dublin Theological Institute, entered the ministry, amongst the Congregationalists, in the year 1840. In 1849 he became the minister of the Congregational Church at Kingstown, near Dublin. In the prosecution of his favourite revival work, he has visited other places; and since 1863 he has preached often at a large edifice, called Merrion Hall, Dublin.

Mr. Smith is the author of ‘The Rhine and the Reformation’ (1852); ‘Connemara, its Scenery and History’ (1853); ‘Times of Refreshing, illustrated in the Present Revival of Religion’ (1860), with Hymns sung at the special services, Kingstown; ‘Freemasons’ Hall Addresses’ (1862); ‘Oliver Cromwell, or England Past and Present’ (third edition, 1851); ‘Grace Abounding, or Prayer Answered in the Conversion of Six Children’ (1863); ‘A Voice from the Alps,’ &c. (1854); ‘London and Brighton Addresses;’ ‘Life Truths’ (1864); ‘Notes of Addresses delivered in Merrion Hall’ (1865).



CHARLES JOHN VAUGHAN, D.D.

(BORN ABOUT 1817.)

‘Lord, whose temple once did glisten.’—299 *Alford.*

Dr. Vaughan has kindly informed us that this hymn was written, about the year 1837, when he was an undergraduate at Cambridge, to the tune ‘The German Emperor,’ at the request of his uncle, now Archdeacon Hill, for the occasion of laying the first stone of a church in the suburbs of Chesterfield. It has appeared since in the Rev. J. H. Gurney’s collection, and in his own ‘Harrow School Hymn Book.’



Dr. Vaughan makes no claim to be a hymn-writer, we shall give a briefer sketch of him than he would justly deserve among the biographies of authors and divines. He is a son of the late Rev. Mr. Vaughan, vicar of S. Martin’s, Leicester, and was born about the year 1817. At Rugby, he had the advantage of the tuition of that prince of teachers, Dr. Arnold, with whom he was a favourite; and at Cambridge, where he graduated (B.A. 1838, M.A. 1841, D.D. 1845), he was Senior Classic and Chancellor’s Medallist, and afterwards Fellow of his college (Trinity). After holding the living of S. Martin’s, Leicester, for a few years, he was elected Headmaster of Harrow

School in 1844, and filled that office with great efficiency and success till 1859, when he resigned. In 1860 he was offered the bishopric of Rochester, but declined it. Soon afterwards he was appointed vicar of Doncaster, where he has met the claims of his parish with unsparing liberality and unwearied devotedness. He has also become widely known as a frequent contributor to 'Good Words,' and as an author of popular religious works, and quite recently he has awakened attention by his advanced views on ecclesiastical questions. Amongst his works are—'Memorials of Harrow Sundays' (1859); 'Revision of the Liturgy' (1860); 'Lessons of Life and Godliness' (1863); 'Words from the Gospels' (1863); 'Plain Words on Christian Living' (1865); 'Christ the Light of the World' (1866); 'Characteristics of Christ's Teaching' (1866); 'Foes of Faith' (sermons preached before the University of Cambridge, November 1868).

H. MAYO GUNN.

'To realms beyond the sounding sea.'—903 *N. Cong.*; 404 *R. T. S.*



REV. H. MAYO GUNN, the author of this hymn, is a Congregational minister, who has been for many years fulfilling his ministry at Warminster, in Wilts. He studied at Coward College, and entered upon his ministry in 1839. The above hymn was written for the 'New Congregational Hymn Book' (1859). Mr. Gunn has taken an interest in hymnology. He is the author of several hymns, and he has been very happy in some of his translations of ancient hymns. One of his best pieces is a hymn which has been printed as a handbill, and in other forms: it is entitled, 'The Cross of Christ.' It consists of six verses, and commences:—

'Higher, higher, to the cross.'

This hymn, so happily combining variety with unity, so simple and striking in form, and so thoroughly evangelical in doctrine, deserves a place in the collections.

Mr. Gunn is the author of 'History of Nonconformity in Warminster, including an Account of the Oldest Chapel in England' (1853); 'Congregational Psalmody,' a Tract published by the Congregational Union in 1860; 'A Memorial of the Nonconforming Clergy of Wilts and East Somerset in 1662,' published by request of the Wilts and East Somerset Union, in 1862; 'Church Efficiency,' published by request of a Conference of Ministers, &c., held at Bristol in 1863; 'Church Principles' (1863)—and of some sermons published separately.

ROBERT ALLAN SCOTT, M.A.

‘All glory be to Thee!’—115 *Spurg.*

This is from ‘Metrical Paraphrases of Portions of the Book of Psalms’ (1839)



THE REV. R. A. SCOTT is vicar of Cranwell, Lincolnshire, and domestic chaplain to the Duke of Montrose. Besides the above-named paraphrases, he has published ‘Parish Rhymes for Schools and Cottages’ (1841); and ‘The Types: Abraham’s Faith and Jonah’s Deliverance, in English Verse’ (1859).

ELIZABETH CHARLES.

‘Never further than Thy cross.’—528 *People.*

Hymns 36, 83, and 280, in the same collection, are excellent translations by the same authoress.



ELIZABETH RUNDLE is the daughter of John Rundle, Esq., late M.P. for Tavistock, Devonshire, where she was born. She takes her name from her husband, Andrew Paton Charles. Mrs. Charles has written a very popular series of works, in which she has depicted, in a narrative form, some of the most interesting scenes of history. This series includes ‘The Chronicles of the Schönberg-Cotta Family;’ ‘Sketches of Christian Life in England in the Olden Time;’ ‘The Draytons and the Davenants,’ and ‘On Both Sides of the Sea.’ She has also given much attention to hymnology, and is the authoress of an interesting work on that subject, ‘The Voice of Christian Life in Song,’ in which she has given some of her own renderings of ancient hymns.

GEORGE RUNDLE PRYNNE, M.A.

‘Jesu, meek and gentle.’

189 *A. and M.*; 188 *Chope*; 296 *Harland*; 359 *People*; 238 *Sal.*

This hymn was written in 1856, and afterwards appeared in his collection—‘A Hymnal suited for the Services of the Church, together with some Introits’ (1858).



EV. G. R. PRYNNE studied at S. Catherine’s College, Cambridge, where he graduated B.A. 1839, and M.A. 1861. He was ordained deacon in 1841, and priest in the following year. He was afterwards curate of S. Andrew’s, Clifton, and entered upon his present incumbency of S. Peter’s Church, Plymouth, in 1848. He has published ‘Sermons preached in the Parish Church of S. Andrew’s, Clifton’ (1849); ‘Confession, Penance, and Absolution,

as authoritatively Taught in the Church of England' (1852); 'The Eucharistic Manual' (1864); also 'Plain Parochial Sermons' (second series); and several single sermons, including one, in 1866, on 'We have an altar' (Heb. xiii. 10), of which a second edition has appeared.

JOHN MASON NEALE, D.D. (1818-1866.)



EARNED and voluminous as a writer, the late Dr. J. Mason Neale was one of the most devoted promoters of the modern High Church movement. He was born in London, January 24, 1818, and was the only son of the Rev. Cornelius Neale. His father died when he was only five years of age, but his mother trained him in piety, and stored his mind with Bible truths. He graduated at Trinity College, Cambridge—B.A., 1840, M.A., 1845.

After receiving previous rewards, he gained the Seatonian prize at Cambridge, for an English sacred poem, nine times between 1845 and 1861. He was ordained deacon in 1841, and priest in 1842. He was master of several languages, and received presents, in recognition of his literary services, from the Emperor of Russia and the Archbishop of Moscow. From May 1846 till his death he was Warden of Sackville College, East Grinstead. He also founded the Nursing Sisterhood of S. Margaret's, and promoted the establishment of cottage hospitals. His life was divided between excessive literary toil and exhausting labours of piety and benevolence. In 1842 he married Sarah Norman, daughter of the Rev. Thomas Webster, B.D. During his last days it was a great delight to him to hear his children singing his hymns. He died on August 6, 1866. His funeral was conducted with extraordinary Ritualistic splendour, so as to be the subject of remark in the journals of the day; and it is proposed to raise, in honour of his memory, a sum of 25,000*l.*, to complete the buildings of S. Margaret's, East Grinstead, where he laboured so zealously. A clergyman, who knew him well, concludes a high tribute to his memory by saying: 'Of all his teachings, and all his elevating of the spiritual intellect, the most edifying to my own soul was when I saw him, in his last illness, laying in the dust all his works and all his talents, and casting himself, as a little child, only on the atoning work of Jesus Christ.'

His works are almost too numerous even to mention; the following are some of the principal :—'The History of Pews' (1841);

‘Readings for the Aged’ (1850, &c.—four series); ‘Introduction to the History of the Eastern Church’ (two vols.; also an Appendix, 1851); ‘History of the Patriarchate of Alexandria’ (two vols. 1850); ‘Voices from the East;’ ‘History of the so-called “Jan-senist” Church of Holland’ (1858); ‘The Pilgrim’s Progress, for the Use of Children in the English Church’ (1853)—this expurgated edition, with notes, excited some controversy; ‘A Handbook for Travellers in Portugal’ (1855); ‘The Unseen World;’ ‘Ecclesiological Notes on the Isle of Man;’ ‘The Life and Times of Bishop Torrey’ (1856); ‘Hierologus, or the Church Tourists;’ ‘A Commentary on the Psalms, from Primitive and Mediæval Writers’ (1860). He also wrote several histories and stories, some being designed for children, and ‘Sermons for Children’ (1867). Among his contributions to hymnology are—besides those already mentioned—his ‘Mediæval Hymns, Sequences, &c.’ (1851—also a second edition); his ‘Hymni Ecclesiæ,’ &c. (1851); ‘Hymns for Children’ (sixth edition, 1854); ‘Hymns for the Sick;’ ‘Hymns of the Eastern Church’ (1863); ‘Liturgies of the Greek Church;’ ‘Hymns for Children;’ ‘Songs and Ballads for Manufacturers’ (second edition, 1850); ‘Carols for Christmas Tide’ (1853). He also edited some ecclesiastical works translated from the Russian by Basil Popoff, and wrote ‘Essays on Liturgiology and Church History’ (1863).

‘The foe behind, the deep before.’—132 *People*; 149 *Sal*.

This hymn has been justly objected to as having verses that are a mere jingle of words; but some of the stanzas are striking and suitable to the subject—the Exodus of Israel—especially the first two:—

‘With Christ we share a mystic grave.’

210 *A. and M.*; 162 *Chope*.

‘Christ is gone up; yet ere He passed.’—214 *A. and M.*; 243 *Sal*. (1851.)

‘The earth, O Lord, is one wide field.’—218 *A. and M.*

‘O Lord of hosts, whose glory fills.’—241 *A. and M.*; 306 *People*.

‘Thou, who camest from above.’—182 *Chope*; 153 *Sal*. (1843.)

We are also indebted to Dr. J. M. Neale for some of the best translations of Greek and Latin hymns:—

‘O God of truth, O Lord of might.’

‘Rector potens, verax Deus.’

8 *A. and M.*

The original is by Ambrose: *vide* ‘Hymni et Collectæ’ (1585), Cardinal Thomasius and Daniel.

‘Art thou weary, art thou languid?’

Κόπον τε καὶ κάματον.

458 *People*; 100 *Sal*.

The original is by S. Stephen the Sabaite (725-794—*vide* page 17); the rendering is from 'Hymns of the Eastern Church' (1862).

'Fierce was the wild billow.' *ῥοφεῖρᾶς τρικυμίας.*—482 *People*.

The original is by S. Anatolius, who died A.D. 458 (*vide* page 9); the rendering from the same source as the last.

'Christ is born! exalt His name.'—45 *Sal*.

Altered from a rendering in the same work—

'Christ is born! tell forth His fame.' *Χριστὸς γεννᾶται· δοξάσατε.*

The original is by S. Cosmas, who died A.D. 760 (*vide* page 16).

'Christian! dost thou see them?' *Οὐ γὰρ βλέπεις τοὺς παράπτοντας.*
65 *People*; 103 *Sal*.

The original is by S. Andrew of Crete (*vide* page 13); the rendering from the same work as the last.

'O Unity of threefold Light.' *Τριφεγγῆς Μονὰς θεαρχική.*—545 *People*.

The original is by Metrophanes of Smyrna, who died about A.D. 910 (*vide* page 21); the rendering from the same source.

'Jesu, Name all names above.' *Ἰησοῦ γλυκύτατε.*—509 *People*.

The original is by Theoctistus, of the Studium, who died about A.D. 890 (*vide* page 21); the rendering from the same source.

'The choirs of ransomed Israel.' *Χορὸς Ἰσραήλ.*—271 *People*.

The original is by S. Cosmas, who died A.D. 760 (*vide* page 16); the rendering from the same source.

'Those eternal bowers.' *Τὰς ἐδρὰς τὰς αἰωνίας.*—298 *People*.

The original is by S. John Damascene, who died about A.D. 780 (*vide* page 17); the rendering from the same source.

'The day is past and over.' *Τὴν ἡμέραν διελθών.*
232 *Chope*; 445 *People*; 15 *Sal*.

The original is attributed to S. Anatolius (*vide* page 9). The rendering of this Greek evening hymn is from the same source.

'A great and mighty wonder.' *Μέγα καὶ παράδοξον θαῦμα.*
30 *People*; 41 *Sal*.

This is another rendering by Dr. Mason Neale of a piece by S. Anatolius.

'Oh, wilt Thou pardon, Lord?' *Τῶν ἁμαρτιῶν μου τὴν πληθύν.*
75 *People*; 88 *Sal*.

The original is by S. Joseph of the Studium (*vide* page 19); the rendering from the same source.

'O the mystery, passing wonder!' *Τὸ μέγα μυστήριον.*
187 *People*; 124 *Sal*.

The original is by S. Andrew of Crete (*vide* page 13); the rendering is from the same source.

‘Tis the day of resurrection.’ Ἀναστάσεως ἡμέρα.—136 *People*; 142 *Sal.*

The original is by S. John Damascene, who died about A.D. 780 (*vide* page 17); the rendering is from the same source.

‘Jesus, Lord of life eternal.’ Ἰησοῦς ὁ Ζωοδότης.—147 *People*; 161 *Sal.*

The original is by S. Joseph of the Studium (*vide* page 19); the rendering from the same source.

‘Let our choir new anthems raise.’ Τῶν ἱερῶν ἀθλοφόρων.—296 *People.*

The original is by S. Joseph of the Studium; the rendering is from the same source.

‘Stars of the morning, so gloriously bright!’—286 *People* (a).

The same particulars as the last.

‘O happy band of pilgrims!’—531 *People.*

The same.

‘Humbly I adore Thee, hidden Deity.’ ‘Adoro Te devote, latens Deitas.’
178 *People.*

Dr. Neale’s rendering (1851) of a Eucharistic hymn for private devotion, by Thomas Aquinas (*vide* page 34). Daniel gives the original.

‘Before the ending of the day.’ ‘Te, lucis ante terminum.’—13 *A. and M.*

The original is by Ambrose: *vide* Thomasius and Daniel.

‘O Trinity, most blessed Light.’ ‘O Lux beata, Trinitas.’—19 *A. and M.*

Daniel places this under the head of Ambrosian. His fourth tome (page 47) has a note, in which he confirms his opinion by quoting Ambrose’s Epistle 21, page 873. In ‘Hymni et Collectæ’ (1585) it is given without name (*vide* under Ambrose).

‘Again the Lord’s own day is here.’ ‘En dies est Dominica.’—22 *A. and M.*

Dr. Neale’s translation is much altered by the compilers. The original is of the thirteenth or fourteenth century.

‘O come, O come, Emmanuel.’ ‘Veni, veni, Emmanuel.’—36 *A. and M.*

This is Dr. Neale’s translation (1851), altered by the compilers of a piece by an unknown author of the twelfth century. Dr. Neale gives the original from the Mozarabic Breviary.

‘Of the Father’s love begotten.’ ‘Corde natus ex Parentis.’
46 *A. and M.*; 44 *Sal.*

The original is attributed to Prudentius, by Thomasius and Daniel (*vide* page 8). The rendering is by Dr. Neale and Sir H. W. Baker; the latter having translated the verses peculiar to the Hereford Breviary.

‘A hymn for martyrs sweetly sing.’ ‘Hymnum canentes martyrum.’
53 *A. and M.*

This is Dr. Neale’s rendering (1851), altered by the compilers of the original by the Venerable Bede (672–735—*vide* Thomasius

and Daniel): see, under his name, page 14. It is given without alteration in the 'People's,' 233.

'Why doth that impious Herod fear?' 'Herodes hostis impie.'
60 *A. and M.*; 43 *People*; 66 *Sal.*

This is Dr. Neale's rendering (altered) from Cœlius Sedulius, (fifth century—*vide* Thomasius and Daniel): see under his name.

'Jesu! the very thought is sweet.' 'Jesu! dulcis memoria.'
65 *A. and M.*; 273 *People.*

Dr. Neale's rendering (altered by the compilers) of the original by S. Bernard (1091–1153): see under his name (*vide* Daniel).

'Alleluia! song of sweetness.' 'Alleluia, dulce carmen.'
67 *A. and M.*; 55 *People.*

Dr. Neale's rendering (1851) altered by the compilers of a Latin hymn of the thirteenth century. Daniel assigns it to the fourteenth or fifteenth century.

'Royal day, that chasest gloom.' 'Dies est lætitiæ.'—34 *People.*

Dr. Neale's rendering (1851) of a German carol. Daniel traces it to the fourteenth century. Mone also gives it.

'By precepts taught of ages past.' 'Ex more docti mystico.'—74 *A. and M.*

The original is classed as Ambrosian by Thomasius and Daniel. 'Hymni et Collectæ' (1585) gives it without name. But Mone says, very decidedly, 'This hymn is by Gregory the Great; it has not only his use of mystic numbers, but also his style of teaching and preaching, and he refers to his homilies in confirmation of his view. Dr. Neale's rendering is given, much altered.

'O merciful Creator, hear.' 'Audi, benigne Conditor.'
75 *A. and M.*

Thomasius assigns this piece to the Ambrosian era, but Daniel and Mone attribute it to Gregory the Great (*vide* page 12). The rendering is altered.

'Lo! now is our accepted day.' 'Ecce tempus idoneum.'
76 *A. and M.*

The original is of uncertain authorship. Thomasius and Daniel attribute it to Gregory the Great. The translation is altered by the compilers.

'The royal banners forward go.' 'Vexilla Regis prodeunt.'
84 *A. and M.*; 82 *People.*

The original is by Venantius Fortunatus, who flourished A.D. 590 (see under his name). It is stated to have been written on occasion of the reception of a portion of the cross by S. Rade-gund, at Poitiers (*vide* Thomasius and Daniel). Dr. Mason Neale's rendering bears date 1851.

'All glory, laud, and honour.' 'Gloria, laus et honor.'
86 *A. and M.*; 117 *Sal.*

The original, given in the Roman Missal (*vide* Thomasius and Daniel), is by Theodulph of Orleans, who died A.D. 821: see, under his name, page 18. The rendering (1851) is slightly altered.

‘O sinner, lift the eye of faith.’ ‘Attolle paulum lumina.’—93 *A. and M.*

The translation found in ‘*Mediæval Hymns*,’ &c. (1851), is given altered by the compilers. The original (*vide* Daniel) is by a writer of the sixteenth or seventeenth century. Dr. Neale considers that its ‘intensely subjective character is a sufficient proof’ of this late date. Dr. Neale’s rendering begins:—

‘Raise, raise thine eyes a little way.’

‘O sons and daughters, let us sing.’ ‘O filii et filiae.’

108 *A. and M.*; 102 *Chope*; 147 *Sal.*

The original is by an unknown author of the twelfth or thirteenth century. The rendering in ‘*A. and M.*’ is altered by the compilers.

‘The Lamb’s high banquet called to share.’ ‘Ad cœnam Agni providi.’

111 *A. and M.*

The rendering is by Dr. Neale and the compilers, from a Latin hymn of the seventh century. Daniel classes it among the Ambrosian.

‘O Love, how deep! how broad! how high!’ ‘O Amor quam exstasticus.’

143 *A. and M.*; 77 *Sal.*

The rendering is given in ‘*A. and M.*’ altered, and in ‘*The Salisbury*,’ as in ‘*The Hymnal Noted*.’

‘The strain upraise of joy and praise.’ ‘Cantemus cuncti melodum nunc.’

145 *A. and M.*; 370 *Harland*; 193 *Sal.*

The translation appeared, in 1863, in the second edition of ‘*Mediæval Hymns and Sequences*.’ The original is attributed to Godescalcus, who died about A.D. 950 (see, under his name, page 22). Neither Daniel nor Mone give his name to it. Daniel places it apart from those under his name.

‘To the Name that brings salvation.’ ‘Gloriosi Salvatoris.’

168 *A. and M.*; 274 *People.*

The translation was made in 1851. In his ‘*Mediæval Hymns and Sequences*,’ Dr. Neale says of the original: ‘A German hymn on the festival of the Holy Name of Jesus. It is clearly posterior to the “Pange Lingua” of S. Thomas (1227–1274), which it imitates.’ It has been attributed to the fifteenth century. Dr. Neale gives the original from the ‘*Liège Breviary*’ (*vide* Daniel).

‘O wondrous type! O vision fair!’ ‘Cœlestis formam Gloriæ.’

202 *A. and M.*

The original, a Transfiguration hymn, is in the Sarum Breviary (*vide* Mone and Daniel). The rendering is given with alterations.

‘Light’s glittering morn bedecks the sky.’ ‘Aurora lucis rutilat.’

109 *A. and M.*

Dr. Neale's rendering (altered) from Ambrose (*vide* page 7).

'Blessed city, heavenly Salem!' 'Urbs beata Hierusalem.'
243 *A. and M.*; 308 and 312 *People*; 267 *Sal.* (a).

This rendering bears date 1851. Thomasius calls the original Ambrosian; Mone assigns it to the sixth or seventh century.

'Christ is made the sure Foundation.' 'Angulare Fundamentum.'
244 *A. and M.*; 309 *People*; 267 *Sal.*

This and the last are renderings from one original Latin piece, by an unknown author of the eighth century. Thomasius calls it Ambrosian. Daniel places it between the tenth and eleventh centuries. Dr. Neale's rendering is much altered.

'The great forerunner of the morn.' 'Præcursor altus luminis.'
250 *A. and M.*

From Venerable Bede (672-735): see under his name. Thomasius gives this authorship; Daniel regards it as unknown.

'The eternal gifts of Christ the King.' 'Æterna Christi munera.'
257 *A. and M.*

The original is attributed to Ambrose: *vide* under his name.

'O God, Thy soldiers' great reward.' 'Deus, Tuorum militum.'
264 *A. and M.*

This is also styled Ambrosian by Thomasius and Daniel.

'Jesu, the virgin's crown, do Thou.' 'Jesu, corona virginum.'
268 *A. and M.*

The original is believed to be of the Ambrosian era: *vide* Thomasius and Daniel. 'Hymni et Collectæ' (1585) gives it without name (see, under Ambrose, page 6).

His most valued translation (1851) is that from the celebrated poem of Bernard of Cluny (1150) (*vide*, under 'Bernard of Cluny,' page 29). Portions of it are found in several modern collections. Hymn 142 'A. and M.' consists of 25 of the stanzas in three parts, beginning—

Part 1.—'Brief life is here our portion.'

„ 2.—'For thee, O dear, dear country.'

„ 3.—'Jerusalem the golden.'

'Brief life is here our portion.' 'Hic breve vivitur.'
148 *Chope*; 45 *Bick. S.*; 601 *Kemble*; 465 *People*; 319 *Sal.*; 273 *S. P. C. K.*

'For thee, O dear, dear country.' 'O bona Patria.'
128 *Alford*; 46 *Bick. S.*; 149 *Chope*; 602 *Kemble*; 478 *Meth. N.*; 744
N. Cong.; 466 *People*; 319 *Sal.*; 274 *S. P. C. K.*

'Jerusalem the golden.' 'Urbs Syon aurea.'
325 *Alford*; 47 *Bick. S.*; 150 *Chope*; 603 *Kemble*; 467 *People*; 319 *Sal.*;
863 *Spurg.*; 275 *S. P. C. K.*; 193 *Windle*.

'Draw nigh, and take the Body of the Lord.'
'Sancti, venite, Corpus Christi sumite.' 180 *People*.

Dr. Neale's rendering (1851) of a Latin hymn, sung during the Communion. Daniel dates it about the seventh century.

'Circled by his enemies.' 'Patris Sapientia, Bonitas Divina.'—92 *People*.

Dr. Neale's rendering (1851). He says of this piece: 'This is one, and the best, of the many efforts of mediæval poets to recite Our Lord's Passion in connection with the canonical hours. It may probably be of the twelfth century.' Mone and Daniel give it a later date.

'The Church on earth with answering love.' 'Supernæ Matris gaudia,'
215 *People*.

The original is by Adam of S. Victor, who died about A.D. 1192 (*vide* Mone and Daniel). Dr. Neale regards this as one of the loveliest sequences Adam ever wrote (see page 31). Dr. Neale's rendering was first made for 'The Hymnal Noted.'

GEORGE DUFFIELD. (BORN 1818.)



HIS hymn-writer is a son of the Rev. Dr. Duffield, a Presbyterian clergyman of Detroit. He was born, at Carlisle, Pennsylvania, in 1818, graduated at Yale College in 1837, was ordained in 1840, and, after fulfilling his ministry at Bloomfield, New Jersey, and Brooklyn, New York, he removed to Philadelphia in 1852. In 1860 he became pastor of the Presbyterian Church in Ann Arbor, Michigan. He is a useful minister, a prose writer, and the author of several hymns.

'Stand up! stand up for Jesus.'—890 *N. Cong.*; 224 *R. T. S.*; 674 *Spurg.*
This, a heart-stirring hymn, is that by which Mr. Duffield is best known. It was composed to be sung after a sermon delivered by its writer the Sabbath following the mournfully sudden death of the Rev. Dudley A. Tyng, who was called from earth in 1858, and whose dying counsel to his brethren in the ministry was, 'Stand up for Jesus.'

ARTHUR CLEVELAND COXE, D.D. (BORN 1818.)

'How beauteous were the marks divine!'—247 *Meth. N.*

This hymn is given in his 'Christian Ballads and Poems' (1840). Dr. Coxe, who is an American bishop, is also known to English readers as a sacred poet, by a touching piece in 'Lyra Anglicana,' beginning—

'In the silent midnight watches.'



ARTHUR CLEVELAND COXE was a son of Dr. S. H. Coxe, of Brooklyn, and was born in Mendham, New Jersey, on May 10, 1818. He studied at New York University, and early produced poems of promise. He first graduated in 1838, afterwards

studied several languages, and in 1841 became M.A. The same year he was ordained, and became rector of S. Anne's, Morrisiana. For several years he was rector of S. John's, Hartford, and in 1854 he became minister of Grace Church, Brooklyn. In 1864 he was appointed Bishop of the Western Diocese of New York.

From the time of his reaching manhood his poems were of a devotional character. In 1840 he published an ode, 'Athanasion,' and in the same year his 'Christian Ballads' (fifth edition, 1855); a collection of his poems, chiefly from the columns of 'The Churchman'; also, 'Saul, a Mystery' (1845); and 'Advent, a Mystery, a Dramatic Poem' (1837); 'Athwold, a Romaunt' (1838). In prose he wrote 'Sympathies of the Continent'; 'Impressions of England' (1856); 'Sermons,' &c.; 'Criterion, &c., with Four Letters on the Eirenicon of Dr. Pusey' (1866).

SARAH MILES.

'Thou, who didst stoop below.'—144 *Bapt.*; 302 *Leeds*; 447 *R. T. S.* (1840.)

INQUIRIES in America have resulted in a few items of information concerning this authoress, who is esteemed for her culture, talent, and piety. Her maiden name was Sarah Appleton. Her husband, Solomon Miles, was Principal of the Boston High School, and afterwards of a ladies' private school. He died of consumption a few years ago. She resides with her son, who conducts a military school in Brattleborough, Vermont. Besides the above hymn she wrote several others, and the following—

'The earth all light and loveliness,' and 'Father! direct my ways.'

HENRY DOWNTON, M.A.

'For Thy mercy and Thy grace.'

239 *A. and M.*; 30 *Alford*; 33 *Chope*; 41 *People*; 54 *Sal.*; 1042 *Spurg.*; 209 *S. P. C. K.*

This hymn of 7 verses first appeared, in 1843, in the 'Church of England Magazine,' where several of his hymns are given. It appears in the above collections in an altered form. In 1860 the Rev. H. Downton published a sermon, entitled, 'The Wanderer Restored'; and since his appointment to Geneva, he has sent forth 'The Heavenly Father: Lectures on Modern Atheism, Translated from the Work of E. Naville' (1865).

THE REV. HENRY DOWNTON was educated at Trinity College, Cambridge, where he graduated B.A. in 1840, and M.A. in 1843. He was ordained deacon in 1843, and priest the following year. From 1849 to 1857 he was minister of S. John's, Chatham, and domestic chaplain to Lord Monson. He is at the present time British chaplain at Geneva.

JARED BELL WATERBURY.

‘Sinner, is thy heart at rest?’—527 *Spurg.* (1844.)



HE has published ‘Advice to a Young Christian’ (Religious Tract Society); ‘The Happy Christian’ (1838); ‘A Book for the Sabbath, in Three Parts’ (London, 1841); ‘The Officer on Duty’ (New York, 1863).



ROBERT CAMPBELL. (DIED 1868.)

‘At the Lamb’s high feast we sing.’ ‘Ad regias Agni dapes.’

113 *A. and M.*; 105 *Chope*; 93 *Harland*; 141 *Sal.*

The original is in the Roman Breviary; the rendering bears date 1850.

‘Ye choirs of new Jerusalem.’ ‘Chorus novæ Jerusalem.’

106 *A. and M. (a).*

The original is by S. Fulbert of Chartres, who died about 1029 (*vide* page 22); the rendering bears date 1850.

‘Creator of the stars of night.’ ‘Conditor alme siderum.’—4 *Chope.*

The original is from the Sarum and Roman Breviaries; the rendering as before.

‘Come, pure hearts, in sweetest measures.’ ‘Psallat chorus corde mundo.’

261 *A. and M. (a).*

The rendering as before.

‘Ye servants of our glorious King.’ ‘Christo profusum sanguinem.’

272 *A. and M. (a).*

From the Roman Breviary; the rendering as before. It begins—

‘Ye servants of a martyred Lord.’—299 *Chope.*

‘They come, God’s messengers of love.’—254 *A. and M. (a).*



WE are much indebted to this author for informing us of his claim to the above, concerning which compilers had been in doubt. When, about nineteen years ago, it was proposed to prepare a hymn-book for the diocese of S. Andrew’s, to be revised and approved by the late Bishop Torry, of the Scottish Episcopal Church, the burden of the work fell on Mr. Campbell. He contributed the hymns for the Scottish saints S. Andrew and S. Peter, for confessors, and a few others, including—

‘They come, God’s messengers of love.’

He also made the above and other translations from the Breviary and other Latin hymns, making the freest use of the previous labours of others; justly regarding his object to be, not personal applause, but to produce a book for practical use, and that would be popular. His success may, perhaps, be considered as proved by the fact, that

the compilers of 'Hymns Ancient and Modern' adopted several of his hymns without knowing their author. His work is entitled 'Hymns and Anthems for Use in the Holy Service of the Church' (1850). Mr. Campbell was an advocate residing in Edinburgh. He is not known as an author, but in 1864 he published a vigorous pamphlet on behalf of Roman Catholic orphans and pauper children in Scotland. It is entitled 'The Board of Supervision and the Catholic Poor.' He died in Edinburgh, December 29, 1868. He had, some time before, been received into the Church of Rome.

JANE E. LEESON.

'Their hearts shall not be moved.'—416 *Bapt.*; 174 *Leeds*; 209 *R. T. S.*

This is from 'Hymns and Scenes of Childhood' (third edition, 1842).

'Loving Shepherd of Thy sheep.'—402 *Spurg.* (1853.)



MISS LEESON contributed some translations to 'Hymns for the Use of the Churches' (1864); and the following works are attributed to her pen:— 'Lady Ella' (1847); 'Songs of Christian Chivalry' (1848); 'Christian Child's Book' (1848); 'Wreath of Lilies' (1849); 'Chapters on Deacons' (1849); 'Margaret, a Poem' (1850). Miss Leeson also published, anonymously, 'Paraphrases and Hymns for Congregational Singing' (1853), being the Scotch Paraphrases, very much altered, with some of her original hymns.

GREVILLE PHILLIMORE, M.A.

'O Lord of health and life, what tongue can tell!'—73 *Sal.* (1863.)

'Not for three or four transgressions.'—95 *Sal.*

'Darkly frowns the evening sky.'—132 *Sal.*

'Summer ended, harvest o'er.'—277 *Sal.*

A pleasing harvest hymn.



THE REV. GREVILLE PHILLIMORE was associated, in 1863, with the Revs. J. R. Woodford and H. W. Beadon, in the compilation of 'The Parish Hymn Book,' dedicated to Dr. Thomson, Archbishop of York, then Bishop of Gloucester and Bristol. He has also published, in 1856, 'Parochial Sermons.' He studied at Christchurch, Oxford, where he graduated B.A. 1842, M.A. 1844; he was ordained deacon and priest 1843, and was appointed, in 1851, to his present position as vicar of Down Ampney, near Cricklade, Gloucestershire.

JAMES RUSSELL WOODFORD, M.A.

'Thee we adore, O hidden Saviour—Thee.' 'Adoro Te devote, latens Deitas.'
206 *A. and M. (a)*; 238 *Chope*.

This translation, from Aquinas, is Hymn No. 138 in 'The Parish Hymn Book,' a collection of 195 hymns, edited by H. W. Beadon and J. R. Woodford (1863). This is found among the general hymns, and is headed with the words, 'Jesus said unto them, I am the bread of life' (John vi. 35).

'God from on high hath heard.' 'Jam desinant suspiria.'
48 *A. and M. (a)*; 20 *Chope*.

This rendering of a Latin piece, in the Paris Breviary, by Charles Coffin (*vide* page 142), is, by the compilers of 'Hymns A. and M.,' based on Hymn No. 10 in 'The Parish Hymn Book,' just referred to—a Christmas hymn, on the words, 'He is our peace' (Eph. ii. 14). Mr. Woodford informs us that both the above hymns first appeared in 'Hymns arranged for the Sundays and Holy Days of the Church of England' (1852; second edition, 1855). 40 'Sal.' is a similar rendering, by Isaac Williams.

'Lamb of God! for sinners slain.'
244 *Chope*; 200 *Sal.*; 291 *S. P. C. K.*

This was No. 55 in 'Hymns arranged for the Sundays and Holy Days of the Church of England' (1852).

• 'Brightness of the Father's glory.'—209 *Chope*.

This also appeared in the above-named collection of 1852, and was contributed by Mr. Woodford to 'The Parish Hymn Book' (1863). He also contributed to the last-named collection, besides those already given:—

No. 5.—'Lo! the great Herald's voice.'

„ 21.—'Within the Father's House.'—71 *Sal.*

„ 25.—'Not by Thy mighty hand.'—75 *Sal.*

„ 30.—'Lord of the hearts of men.' 'Supreme Motor cordium.'—83 *Sal.*

„ 55.—'O come, and with the early morn.'—104 *Chope*.



THE REV. JAMES RUSSELL WOODFORD studied at Pembroke College, Cambridge; graduated B.A. in 1841, and was Senior Optime and second-class in the Classical Tripos. He graduated M.A. in 1845, was ordained deacon in 1843, and priest in the following year. From 1855 to 1868 he was vicar of Kempsford, Gloucestershire. He is chaplain to the Bishop of Oxford, and honorary chaplain to the Queen. In 1868 he was appointed Vicar of Leeds. He is the author of 'Holy Week Lectures: forming a Commentary upon the Latter Part of the Apostles' Creed' (1855); 'Ordination Lectures' (1861); 'Sermons Preached in Various Churches of Bristol' (second edition); also, of 'Occasional Sermons' (two vols.); 'Christian Sanctity: Four Sermons preached before the University of Cambridge' (1863), and of numerous separate published sermons. He is successful as a hymn-writer. His hymns are solid and good: we would especially single out for commendation, as a true hymn—

'Brightness of the Father's glory.'—209 *Chope*.

G. N. ALLEN.

‘Must Jesus bear the cross alone?’—652 *N. Cong.*

In the American ‘Plymouth Collection’ (1855), by Rev. Henry Ward Beecher, this hymn is divided into two parts after verse 3; the name is inserted there, and the numbering of the verses begins afresh. Inquiries on both sides of the Atlantic have up to this time failed to elicit any information concerning the author of this pleasing and impassioned hymn. A stanza in No. 23 of Thomas Shepherd’s ‘Penitential Hymns’ (1892), beginning—

‘Must Simon bear Thy cross alone,
And other saints be free?’

may have suggested this hymn.

ANNE BRÖNTÉ. (1820–1849.)

‘Oppressed with sin and woe.’

387 *Bapt.*; 525 *N. Cong.*; 365 *N. Pres.*; 177 *R. T. S.*

This simple and expressive Christian hymn is found at p. 494 of ‘Wuthering Heights and Agnes Grey, by Ellis and Acton Bell. A New Edition, revised, with a Biographical Notice of the Authors, a Selection from their Literary Remains, and a Preface by Currer Bell’ (1850). It is now well known that these names were pseudonyms for Emily, Anne, and Charlotte Brontë, the talented authoresses who have so soon passed away from us. In giving a brief sketch of her sisters after their death, Charlotte has also supplied this and several other beautiful spiritual hymns by Anne. This hymn is headed ‘Confidence,’ and consists of six stanzas. Charlotte has added the following note to it:—‘My sister had to taste the cup of life as it is mixed for the class termed “Governesses.”’ Charlotte, with all her psychological discernment, does not seem to have appreciated the real and affecting elements of the Christian history of her sister. Of her she says: ‘She was a very sincere and practical Christian, but the tinge of religious melancholy communicated a sad shade to her brief blameless life. She wanted the power, the fun, the originality of her sister Emily, but was well endowed with quiet virtues of her own. Long-suffering, self-denying, reflective, and intelligent, a constitutional reserve and taciturnity placed and kept her in the shade, and covered her mind, and especially her feelings, with a sort of nun-like veil, which was rarely lifted.’



ANNE BRÖNTÉ was the youngest daughter of the Rev. Patrick Brontë, B.A. She was born at Thornton, near Bradford, not long before her father removed, in 1820, to enter upon the living of Haworth. Her mother, whose maiden name was

Maria Branwell, died on September 15, 1821, in her thirty-ninth year, leaving her children in helpless infancy and childhood. Their father was a recluse man, partly on account of his health, and partly from choice—even taking some of his meals alone. And when at length his children’s powers expanded, they found themselves treated by him rather as adults than as children, and he discoursed to them earnestly upon the leading persons and politics of the time. Such training of persons endowed as they were, and left usually to one another’s company in the solitude of a lonely Northern parsonage, produced characters unique in the age. A

strange contest was long carried on between their sense of capacity for public service through the press, and the modesty that shrank from the public gaze. At length, in the year 1846, the three sisters, under the assumed names of Currer, Ellis, and Acton Bell, sent forth a small volume of poems on secular and religious subjects. The pieces were contributed about equally by each of the three sisters, and have never excited any special attention. Soon after they each wrote a tale. These, after meeting with neglect at first, took their place as works of fiction of the highest talent, and were followed by others, and especially by the works of Charlotte ('Jane Eyre,' &c.), which have achieved a great name. Anne's works were, in addition to her poems, 'Agnes Grey' (1847); and in the same year, 'The Tenant of Wildfell Hall,' a work of intense truthfulness, but too sad to please the public mind.

The circumstances of the Brontë family rendered it necessary that the daughters should contribute something to the common support, and in April 1839, Anne went out as a governess. In this capacity she bore with Christian fortitude much that was very painful to a nature so sensitive as hers. After a few years, the family disease made its appearance, and she began to sink by a gradual decline. In a letter written April 5, 1849, about a month before her death, she writes: 'I wish it would please God to spare me, not only for papa's and Charlotte's sake, but because I long to do something good in the world before I leave it. I have many schemes in my head for future practice—humble and limited indeed—but still I should not like them all to come to nothing, and myself to have lived to so little purpose; but God's will be done!' Shortly before her departure, she was removed to Scarborough, where she died, on May 28, 1849, aged 29. When near her end, she was asked whether she felt easier, and she replied, 'It is not you who can give me ease; but soon all will be well, through the merits of Our Redeemer.' Her poems and hymns are very beautiful and spiritual. One especially, because of its connection with her brief career, as well as because of its intrinsic excellence, cannot fail to awaken interest. It begins—

'I hoped that with the brave and strong.'—988 *Bapt.*

WILLIAM BROWN.

'Welcome, sacred day of rest!'—762 *N. Cong.*; 350 *R. T. S.*; 157 *S. P. C. K.*

This hymn, usually given anonymously, has the above name given to it in 'A Selection of Hymns for Congregational Worship,' &c., by Thomas Russell, A.M. (twentieth edition, 1843). It is not in the tenth edition of 'Russell's Selection' (1826). Daniel Sedgwick's 'Index of Authors of Psalms and Hymns' (second edition, 1863) attributes a poetical work to this author in 1822.

SAMUEL F. SMITH, D.D.

‘Spirit of holiness, descend.’—749 *Bapt.*; 813 *N. Cong.*

This admirable hymn is by Dr. S. F. Smith, an eminent American Baptist minister. It is No. 384 in an American Hymn Book of which Dr. Smith was one of the editors. The work is entitled ‘The Psalmist: a New Collection of Hymns for the Use of the Baptist Churches, by Baron Stow and S. F. Smith’ (1843).



R. SMITH was one of a committee appointed by the American Baptist Churches of New York to prepare the work already mentioned. It is a large and valuable collection, containing 1,180 hymns, by 161 writers. Twenty-six of the hymns were contributed by Dr. Smith, and eight of the hymns in the ‘American Sabbath Hymn Book’ are by him. He was editor, from 1843 to 1849, of ‘The Christian Review,’ an able work, published at Boston (America), and to which he contributed many long and powerful articles on the great religious books and questions of the day.

DYER.

‘Time is earnest, passing by.’—406 *Meth. N.*; 490 *N. Cong.*

This is part of a hymn of eight verses which was inserted by the editor in ‘The Bible Class Magazine’ (1851), with the signature ‘Independent.’ It was an extract from an American paper of that name. It was subsequently re-inserted in the same magazine, with music by Mr. Joseph Dyer, the school-master of the Wesleyan School, Poeklington. It also appeared in ‘Select Music for the Young’ (Sunday School Union), where it is headed, ‘All Things Earnest: composed by Joseph Dyer.’ In this way probably the mistake arose of attributing the hymn to Dyer, the name of the composer of the music being substituted for the author of the words. The hymn has been erroneously attributed to George Dyer, author of the ‘Poetics’ (1795). It is evidently a modern hymn. The words ‘Life is earnest’ (verse 2) are also found in Longfellow’s ‘Psalm of Life.’ It is probably an American hymn, but we have not yet learnt the name of the author.

GEORGE RAWSON.

‘Come to our poor nature’s night.’—397 *Leeds*; 438 *N. Cong.*; 131 *R. T. S.*

‘Father of love and power.’

917 *Bapt.*; 761 *Leeds*; 987 *N. Cong.*; 420 *R. T. S.*



HE writer of these hymns wishes to be known as ‘A Leeds Layman.’ He was residing at Leeds when the above two and thirteen other hymns (Nos. 131, 140, 200, 397, 409, 573, 737, 762, 856, 857, 858, 860, 885) were contributed by him to the ‘Leeds Hymn Book’ (1853). In the formation of that collection he took

an active though anonymous part. Besides the hymns he contributed, he rewrote eight others, and altered two. To the 'Psalms and Hymns for the Baptist Denomination' (1858), he also rendered important assistance, altering some of the hymns and rewriting others; and he contributed to that collection twenty-seven new hymns, including some already in the 'Leeds Hymn Book.' His hymns, as they appear in the 'Psalms and Hymns,' contain his latest corrections. The productions of this writer are of varied excellence. Some do not rise beyond the rhymed prose that almost any intelligent Christian could produce, but here and there we meet with a hymn of his that makes us ask whether we have found another Newton or Montgomery.

'Soul, thy week of toil is ended.'

930 *Bapt.*; 885 *Leeds*; 948 *N. Cong.*; 429 *R. T. S.* (1853.)

This hymn will be recognised by all as of great excellence. It is admirable for its unity; for the ease of its manner, as if by a practised hand; for the appropriateness of its sentiments and illustrations, and for its reach of thought.

'Praise ye the Lord, immortal choir.'—39 *Bapt.*; 200 *Leeds.* (1853.)

GEORGE SMITH, D.D.

'Thou art, O Christ, the way,'—333 *N. Cong.*

'Come in, ye chosen of the Lord.'—842 *N. Cong.*

These hymns are by the Rev. George Smith, D.D., best known as the indefatigable secretary of the Congregational Union, which office he has held since the year 1851, having as his colleague in office, the Rev. Robert Ashton.



HAVING commenced his ministry in 1827, Dr. Smith fulfilled it at Liverpool, and afterwards at Plymouth. It was while there that he prepared for his congregation a supplement to Dr. Watts' 'Psalms and Hymns.'

In that work the above hymns appeared for the first time, and Hymn 333 has also been inserted in the 'American Sabbath Hymn Book.' Dr. Smith has also contributed some poetical pieces to the 'Evangelical Magazine.' In May 1842, Dr. Smith removed to London, to become the minister of Trinity Chapel, Poplar—a commodious edifice, erected in the previous year at the sole expense of George Green, Esq., the shipowner of Blackwall. A church was formed there in July 1842, of which Dr. Smith has been the pastor ever since. In addition to fulfilling his arduous pastoral duties, he has rendered important service to several religious and benevolent institutions of the day. Dr. Smith received his degree of Doctor of Divinity from the Glasgow University in 1864. In

1865 he went, in company with the Rev. J. L. Poore, as a deputation from the Congregational Union to the Churches of Canada and the adjacent colonies. Dr. Smith is the author of several prose works, including the following:—‘The Domestic Prayer Book’ (1848; second edition, 1852); ‘Sermons’ (1851); ‘Life Spiritual’ (1855); ‘Lectures on the Pentateuch’ (1863)—besides several lectures, sermons, tracts, and contributions to periodicals.

JAMES SPENCE, D.D.



R. SPENCE disclaims all pretensions to the name of poet, and has published no poetical works. This hymn—

‘What means the water in this font?’—850 *N. Cong.*

was supplied anonymously to the committee for preparing the ‘New Congregational Hymn Book’ (1859), and adopted on its own merits. Dr. Spence was born in 1821. He pursued his literary studies at the University of Aberdeen, where he took first-class honours in classics and mental philosophy, and graduated M.A. After remaining five years at Aberdeen, he removed to Highbury College, to make special preparation for the ministry. In July 1845 he was ordained, and entered upon his first pastorate as a Congregational minister at Oxford. Thence he removed, in 1848, to Preston, Lancashire, to be minister of Cannon-street Chapel. There his ministry was very successful amongst an attached and increasing congregation. In 1854, Dr. Spence left Preston to become minister of the Poultry Chapel, London, whence he removed, in 1867, to the Old Gravel-pit Chapel, Hackney. Dr. Spence received his diploma of Doctor of Divinity from the University of Aberdeen. He edits the ‘Evangelical Magazine,’ and has published ‘The Tractarian Heresy: a Voice from Oxford’ (1847); ‘The Religion for Mankind: Christianity adapted to all the Aspects of Humanity’ (1852); ‘The Pastor’s Prayer for the People’s Weal: a Practical Exposition of St. Paul’s Prayer for the Ephesians;’ ‘Martha Dryland,’ &c. (1862); ‘Scenes in the Life of St. Peter: a Biography and an Exposition’ (Religious Tract Society, 1863).

ANNA LÆTITIA WARING.

‘Father, I know that all my life.’

972 *Bapt.*; 464 *E. H. Bick.*; 892 *Leeds*; 1007 *Meth. N.*; 590 *N. Cong.*;
320 *N. Pres.*; 457 *R. T. S.*

This is the first piece in a volume, entitled ‘Hymns and Meditations’ (1850). The fourth edition, with considerable additions, appeared in 1854,

the fifth in 1855, and the seventh in 1858. The seventh edition included thirty pieces. In the year 1858, the same writer published 'Additional Hymns.' She has kindly informed the author of this work that the earliest appearance of the above hymn was in the first edition of 'Hymns and Meditations.' The original has eight stanzas.



MISS A. L. WARING wishes to be known only by her writings ; but many sympathising and benefited readers will feel that, in the absence of dates and names, they know more of her through her beautiful spiritual hymns, than they do of some others whose life-story has long been written. Her hymns cannot be mingled and lost amongst the numerous productions of ordinary writers. Their intrinsic excellence as Christian hymns has given them a hold upon the public religious mind. They have a character of their own. They recall to our memories the effusions of Madame Guyon, and her favourite doctrine of 'Spiritual Union,' but they are free from what was exceptional and extravagant in her religious verses. They are rich in personal experience, an experience not much varied in its aspects, but of the most thorough and fruitful nature. Each Christian reader feels that what the writer describes he experiences in his best hours, and that it will be so with him more and more in proportion as he is 'crucified with Christ.' Without any attempt at word-painting or splendid descriptions of scenery, the writer is content to make her hymns the vehicle for conveying the impression of the power of Christianity within the domain of the soul to comfort and bless man in his daily life ; and the devout reader, as he reads, finds his Christian life strengthened and developed.



GEORGE HUNT SMYTTAN, B.A.

'Forty days and forty nights.'—74 *Alford* ; 78 *A. and M.* ; 101 *Sal.*

This piece, in nine stanzas, first appeared in the 'Penny Post' (March 1856), vol. vi. p. 60, under 'Poetry for Lent.' It is headed with the Scripture words, 'As sorrowful, yet always rejoicing,' and has introductory verses, and another piece following.



HIS author was the son of Dr. Smyttan, of the Bombay Medical Board. He studied at Corpus Christi College, Cambridge, and graduated B.A. 1845. He was ordained deacon in 1848, and priest in 1849, and appointed rector of Hawksworth, Nottinghamshire, in 1850. He has written 'Thoughts in Verse for the Afflicted' (1849) ; 'Florum Sacra,' in simple verse (1854—second edition, 1856) ; 'Mission Songs and Ballads' (1860) ; and has published some sermons.

ARCHER THOMPSON GURNEY. (BORN 1820.)

'Memory of the blest departed.'—248 *People*.



REV. ARCHER THOMPSON GURNEY was born in 1820, and was some years in the legal profession; but having changed his course, he was ordained deacon in 1849, and priest in 1850. He was formerly curate of Buckingham, but has for years been the minister of an Episcopal Church in Paris. He has published 'Sermons at Paris' (1860); 'Absolution, its Use and Abuse' (1858); and the following poetical works:—A rendering of 'Goethe's Faust' (1842); 'Poems, Spring' (1853); 'Songs of the Present' (1854); 'The Ode of Peace' (1855); 'Iphigenia at Delphi,' a tragedy (1855); 'Songs of Early Summer' (1856); 'Gideon' (1860); 'King Charles the First,' a dramatic poem, dedicated to the memory of 'The Royal Martyr'; 'Restoration, or the Completion of the Reformation' (1861); 'The Transcendentalists' (second edition); 'A Book of Praise' (1862). This contains 147 of his own hymns.

GILBERT RORISON, LL.D.

'Three in One, and One in Three.'

137 *A. and M.*; 135 *Chope*; 118 *Harland*; 571 *People*.

The author of this favourite hymn has kindly informed us that he wrote it in 1850, for a collection used by his congregation at Peterhead. In 1852 it was introduced into a 'Hymnal for Use in the English Church' (J. and C. Mozley; eleventh edition, 1866), and then, with compilers' alterations, into 'Hymns Ancient and Modern,' and other collections. The author has not published any other original hymns, but translated and adapted a few for the collection first referred to.



R. RORISON was born in the city of Glasgow, and educated in the university, from which he received his degree of LL.D. He was ordained in 1843, and is incumbent of S. Peter's, Peterhead, in the diocese of Aberdeen. He is an able and learned writer, and has done good service with his pen, in meeting some of the prevalent errors of the day. Besides many fugitive articles and pamphlets, he has written 'Contributions to a Harmony of the Gospels' (1848); 'The Three Barriers' (1861), a work which the late Sir David Brewster spoke of as the best reply to Darwin; and in 1862, he contributed the essay on 'The Creative Week' to the volume of 'Replies' to 'Essays and Reviews,' by Dean Goulburn and others, and which was edited by the Bishop of Oxford.

MARY JANE WALKER.

‘The wanderer no more will roam.’—548 *Spurg.*

This is found in ‘*Psalms and Hymns for Public and Social Worship*,’ compiled by the Rev. Edward Walker (1847). To that collection Mrs. Walker contributed several hymns.

‘I journey through a desert drear and wild.’—175 *Windle.*

is also by her, but the last verse is omitted.



HIS hymn-writer is the daughter of John Deck, Esq., of Bury St. Edmunds, and sister of James George Deck, of whom we have given a sketch at p. 473. In 1848 she married the Rev. Edward Walker, rector of Cheltenham, and compiler of the collection just referred to.

HENRY HERBERT WYATT, M.A.

‘God, the Lord, has heard our prayer.’—330 *People.*

This is No. 213 in ‘*Psalms and Hymns for Public Worship*, collected by H. H. Wyatt, M.A.’ (second edition, 1863). The first edition is dated 1859.

‘Jesu, Lord, Thy praise we sing.’—229 *People.*

This translation is No. 19 in the same work.



HENRY HERBERT WYATT was of Queen’s College, Oxford, where he graduated B.A. in 1844, M.A. in 1847. He was ordained deacon in 1845, and priest in the following year. He was travelling secretary for the Society for the Propagation of the Gospel from 1852–56. In 1856 he was appointed incumbent of Trinity Chapel, Brighton, and also chaplain of Chichester Training College for Schoolmistresses, Brighton. Mr. Wyatt has published *Sermons*, and the collection of *Psalms and Hymns* already referred to.

HARRIET PARR.

‘Hear my prayer, O heavenly Father.’—945 *N. Cong.*

This pleasing Christian hymn appeared in ‘*The Wreck of the Golden Mary*,’ which was the tale in the extra number of ‘*Household Words*’ for Christmas, 1856. The ‘*New Congregational Hymn Book*’ was at that time in course of collection; and the Rev. Henry Allon, one of the principal compilers, being struck with the excellence of this hymn, applied to Mr. Charles Dickens for permission to use it in the new hymn-book. Mr. Dickens referred him to the authoress, who was then residing at York, and she gave her consent.

The story runs, that the ship ‘*Golden Mary*’ struck on an iceberg, and the passengers and crew had to take to the boats, in which they remained suffering great privations for some days. To beguile the time they told stories. This hymn was repeated by one Dick Tarrant, a youth who had given himself up to

dissipation on being disappointed in love. Having become a burden to his friends, they had sent him off in the 'Golden Mary' to California, to get him out of the way. After telling in touching terms some of his experience, he continues :—

'What can it be that brings all these old things over my mind? There's a child's hymn I and Tom used to say at my mother's knee, when we were little ones, keeps running through my thoughts. It's the stars, maybe; there was a little window by my bed that I used to watch them at—a window in my room at home in Cheshire; and if I was ever afraid, as boys will be after reading a good ghost-story, I would keep on saying it till I fell asleep.'

'That was a good mother of yours, Dick; could you say that hymn now, do you think? Some of us might like to hear it.'

'It's as clear in my mind at this minute as if my mother was here listening to me,' said Dick. And he repeated :—

'Hear my prayer, O heavenly Father,' &c.



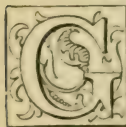
MISS HARRIET PARR has kindly informed the author of this work that the hymn, and the story of 'Poor Dick' in which it occurs, are both her own; that the hymn had not appeared before, and that she is not the author of other hymns.

Several works of fiction, written under the *nom de plume* of 'Holme Lee,' are by Miss Parr. She is the authoress of 'Kattie Brande,' 'Sylvan Holt's Daughter,' 'Against Wind and Tide,' 'In the Silver Age,' and 'The Life and Death of Jeanne D'Arc.'

ELIZA FANNY MORRIS. (BORN 1821.)

'God of pity, God of grace.'—533 *N. Cong.*; 373 *R. T. S.*

This hymn is found at p. 63 of a work entitled, 'The Voice and the Reply' (Worcester, 1858). The work consists of two parts. The first, 'The Voice,' consists of eighteen pieces, giving expression to God's utterances, whether in the 'still small voice' of conscience, or in invitation, warning, or pity. The second part, 'The Reply,' consists of sixty-eight pieces, and gives expression to man's reply. This hymn is found in the second part, it is entitled 'The Prayer in the Temple.' The author says of her work—'There is a regular progression of Christian experience running through the volume. "The Prayer in the Temple" came in due course, as one of the noblest circumstances of the godly life; it was written on the 4th September, 1857.' The pieces in this volume are easy in versification, and pious in sentiment; and the first piece, 'The Voice,' especially strikes the reader as having a pleasing vein of poetry running through it.



OFFE was the maiden name of this hymn-writer. She was born in London, in 1821. Owing to delicate health she was brought up in the country. Familiarity with the works of nature produced in her an enthusiastic interest therein, and early called forth her latent poetic talent. Before publishing 'The Voice and the Reply,' in 1858, she had received a prize from the 'Band of Hope' for a poem on 'Kindness to Animals.' This recognition

of ability encouraged her muse. She has since prepared by request a 'Bible Class Hymn Book,' which is not yet published, but has gained the approval of the Sunday School Union. Mrs. Morris also wrote the words for 'School Harmonies, by J. Morris.' She has contributed to the periodicals, and is sending out her 'Life Lyrics,' consisting of pieces on secular subjects treated religiously. Her husband, to whom she was united in 1849, is sub-editor of a provincial paper. She has for a time borne with a city life, and has now again returned to the country, and is courting the muses favoured by the natural advantages of Malvern.

SIR HENRY WILLIAMS BAKER, BART.

(BORN 1821.)

Sir H. W. Baker was one of the principal compilers of 'Hymns Ancient and Modern' (1861). The Appendix appeared in November 1868. He contributed to the former the following hymns and translations:—

'God the Father, from Thy throne.'

120 *A. and M.*; 281 *Harland*; 160 *Sal.*

'Oh, what if we are Christ's!'

259 *Alford*; 144 *A. and M.*; 133 *Harland*; 302 *Sal.*

Written in 1852.

'There is a blessed home.'—129 *Alford*; 182 *A. and M.*; 317 *Sal.*

'From highest heaven the Eternal Son.'—193 *A. and M.*; 278 *Harland.*

'Lord, Thy word abideth.'—201 *A. and M.*; 315 *Harland*; 32 *Sal.*

'Tis done, that new and heavenly birth.'—209 *A. and M.*

'How welcome was the call!'

213 *A. and M.*; 167 *Harland*; 240 *Sal.*

'Praise, O praise, our God and King.'—224 *A. and M.*; 221 *Harland.*

Partly suggested by John Milton's version of Psalm cxxxvi.

'O praise our God to-day.'—232 *A. and M.*; 225 *Harland.*

'Lord Jesus, God and man.'—228 *A. and M.*; 274 *Sal.*

Written in 1852.

'O God of love, O King of peace.'

321 *Alford*; 235 *A. and M.*; 211 *Harland.*

'Rejoice to-day with one accord.'—237 *A. and M.*; 215 *Harland.*

Of the above originals we believe the palm ought to be assigned to the marriage hymn No. 213—

'How welcome was the call!'

Without the recommendation of its author's name, it is given in 'Hymns for the Use of the Evangelical Lutheran Church' (Philadelphia, 1865). Hymn 235, a Prayer for Peace, is deserving also of commendation. Some of the rest are noteworthy, as being the vehicle of the author's special Church views (see Hymns 209 and 228). Besides the above originals, Sir H. W. Baker adapted Hymn 164 'A. and M.', 179 'Alford,' and 577 'People.'

'We love the place, O God.'

A hymn by Dean Bullock, given in his 'Songs of the Church' (1865). He also supplied the following translations:—

‘On this day, the first of days.’ ‘Die parente temporum.’—21 *A. and M.*
 The original is a Latin hymn in ‘Le Mans Breviary.’
 ‘O Christ, Redeemer of our race.’ ‘Jesu, Redemptor omnium.’
 45 *A. and M.*

The original is of the sixth or seventh century. ‘Hymni et Collectæ’ (1585) gives it without an author’s name. Daniel calls it Ambrosian.

‘Of the Father’s love begotten.’ ‘Corde natus ex Parentis.’—46 *A. and M.*

This translation, from A. Clemens Prudentius, is partly due to Sir H. W. Baker, and partly to Dr. J. Mason Neale (*vide* page 8).

‘Sion’s daughter, weep no more.’ ‘Venit e cœlo Mediator alto.’
 89 *A. and M.*

The original is in the Roman Breviary.

‘Now, my soul, thy voice upraising.’ ‘Prome vocem, mens, canoram.’
 94 *A. and M.*; 100 *People*; 107 *Sal.*

The original is attributed to Santolius Maglorianus (1650)—(*vide* page 97). The translation differs but little from that by Rev. J. Chandler (1837).

‘O sacred Head, surrounded.’ ‘Salve, Caput cruentatum.’
 97 *A. and M.*; 89 *Chope.*

The original is by Bernard (1091–1153)—(*vide* page 28). In form, the translation follows Paul Gerhard’s piece (1659)—

‘O Haupt voll Blut und Wunden.’

‘Jesu, grant me this, I pray.’ ‘Dignare me, O Jesu, rogo Te.’
 177 *A. and M.*

The authorship of the original Latin is not ascertained.

‘What our Father does is well.’ ‘Was Gott thut, das ist wohlgethan.’
 227 *A. and M.*

From Benjamin Schmolke (1672–1737)—(see, under his name, page 125).

‘Captains of the saintly band.’ ‘Cœlestis Aulæ Principes.’—259 *A. and M.*
 From the Paris Breviary.



SIR HENRY W. BAKER was born in London, on May 27, 1821. His father, Sir Henry Loraine Baker, the second baronet, was a vice-admiral in the navy. His son, the third baronet, the author of the above hymns, was educated at Trinity College, Cambridge, where he graduated B.A. in 1844, and M.A. in 1847. Having entered into holy orders (being ordained deacon 1844, and priest 1846), he was, in 1851, appointed to the vicarage of Monkland, near Leominster, Herefordshire. He is the author of ‘Daily Prayers for the Use of those who have to Work Hard,’ and also of a ‘Daily Text-book’ for the same class, and of some tracts.

JAMES ELWIN MILLARD, D.D.

‘God eternal, mighty King.’—229 *A. and M.*

This is altered from Dr. Millard’s hymn (1848), beginning—

‘God eternal, Lord of all.’—237 *Mercer.*

which, he informs us, was contributed by him to 'The Devout Chorister' (first edition, 1848; third edition, 1854). The original contains three additional verses. It is given as No. 4 in Sir Roundell Palmer's 'Book of Praise.'

'Apostle of our own dear home.'—251 *People*.

A pleasing piece on the advent of Augustine in our land, one of two pieces written by Dr. Millard for the festivals of S. Augustine and S. Mary Magdalene. They appeared in 'The Ecclesiastic,' and afterwards in 'Lyræ Sanctorum' (1850).



HIS author graduated B.A. 1845, M.A. 1848, B.D. 1854, and D.D. 1859, and was a Fellow of Magdalen College, Oxford. He was ordained deacon in 1846, and priest in 1847. He was appointed curate of Bradfield, Berkshire, in 1846, and the same year Headmaster of Magdalen College School, Oxford. He is at present (surrogate) ^{vicar} vicar of Basingstoke, Hampshire. He is the author of 'The Island Choir, or the Children of the Child Jesus' (1847); 'Historical Notices of the Office of Choristers' (1848); and of a sermon before the University of Oxford, 'The Sin of Bloodguiltiness' (1862). Dr. Millard is also the author of a Christmas Carol, 'Last night I lay a-sleeping,' which appeared in several works, and was published with music by Dr. Gauntlett. By a singular mistake, it is given as an ancient piece in Mr. Camden Hotten's 'Garland of Christmas Carols' (1861). In 1867 he published a Baptismal ode, 'Thine Own Child by Adoption,' and he has contributed poems to the 'Guardian,' 'Sharpe's Magazine,' &c.

THOMAS TOKE LYNCH.

'Mountains by the darkness hidden.'—48 *Bapt.*

This is the piece numbered 92 in 'The Rivulet: a Contribution to Sacred Song' (1855; second edition, 1856; third edition, 1868). The first edition consists of one hundred poetical pieces. The author describes them as 'short Christian poems, to peruse for stimulus and solace, or to sing in family and social communion.' The third edition contains 67 additional pieces.

'Gracious Spirit! dwell with me.'—301 *Bapt.*; 443 *Mercer*.

Hymns Nos. 10, 135, 417, and 479, in the same Baptist collection, are also by Mr. Lynch. They are all also taken from 'The Rivulet.'



EV. THOMAS TOKE LYNCH is a talented minister of the Congregational denomination. His literary attainments, poetic taste, and natural genius, the last of which flashes forth in bright scintillations in conversation and in the pulpit, have made him an object of admiration to the thoughtful. His method of teaching is independent and original, and his appeal is to the

inner circle, who in their turn will influence others, rather than to the unthinking outside multitude. He commenced his ministry in 1848, and continued it for several years, at a chapel in Grafton Street, Fitzroy Square, London. During the last few years he has fulfilled his ministry at Mornington Congregational Church, Hampstead Road. The publication of his 'Rivulet,' in 1855, led to a good deal of polemical strife. The late Dr. John Campbell, believing that he could see in that work, under the forms of poetry, what he regarded with great aversion, the so-called 'Negative Theology,' made a severe attack upon Mr. Lynch in the columns of his paper, 'The British Banner.' His pamphlets in reply were widely circulated. The controversy was aggravated, and assumed greater importance, because seven eminent London ministers of the same denomination put forth a statement in vindication of their friend and brother-minister, Mr. Lynch. Besides these works, Mr. Lynch is the author of 'Essays on Some of the Forms of Literature' (1853), 'Lectures in Aid of Self-Improvement' (1854), and 'Memorials of Theophilus Trinal' (second edition, 1856).

PHIPPS ONSLOW, B.A.

'Hark ! a glad exulting throng.' 'Christi caterva clamitat.'—2 *Alford*.

The author informs us that this is one of several translations he contributed to 'Lyra Messianica,' edited by Rev. Orby Shipley. To the same work he contributed one original. He has also contributed to 'Lyra Mystica' and 'Lyra Eucharistica,' and to the magazines.



EV. PHIPPS ONSLOW studied at Exeter College, Oxford, and graduated B.A. 1846. He was ordained deacon in 1847, and priest in the following year. He was appointed curate of Longdon in 1847, and entered upon his present position, as rector of Upper Sapey, Herefordshire, in 1859. He published, in 1862, 'What is the Church ?'—a lecture.

JAMES DRUMMOND BURNS, M.A. (1823–1864.)

'Still with Thee, O my God.'—453 *Bapt.*

'Each coming night, O Lord, we see.'—914 *Bapt.*



JAMES DRUMMOND BURNS was born in Edinburgh, on February 18, 1823, and studied at the High School and University of his native city. After graduating he attended the Divinity Hall of the Free Church College, and in due time became a licentiate. In 1845 he became pastor of the Free Church at

Dunblane. But, after two years, a pulmonary complaint obliged him to desist from his labours, and he went on a visit to Madeira. He returned in 1848, but found it necessary again to seek a warmer climate. At the end of that year, having resigned his pastorate, he went to reside at Madeira. In 1854, on returning to England, he became pastor of a Presbyterian congregation at Hampstead; but at length succumbed to his sad complaint, and died at Mentone, in the South of France, on November 27, 1864. He contributed to the 'Family Treasury,' and wrote the article 'Hymn' in the 'Encyclopædia Britannica.' He was the author of 'The Vision of Prophecy, and other Poems' (1854—second edition, 1858); and of two small works, 'The Heavenly Jerusalem,' and 'The Evening Hymn' (1856); and of a sermon, published posthumously (1865). His versification is pleasing, and his sufferings have given a plaintive tone to the productions of his sacred muse. The late Dr. James Hamilton wrote his Memoir (1868).

CECIL FRANCES ALEXANDER.

'The roseate hues of early dawn.'

167 *A. and M.*; 430 *E. H. Bick.*; 368 *Harland*; 402 *Mercer*;
155 *S. P. C. K.*

This hymn appeared in 1853. The authoress gave it in an altered form in 'Hymns Descriptive and Devotional' (1858).

'When wounded sore, the stricken soul.'

84 *Alford*; 572 *Meth. N.*; 537 *Spurg.*

This hymn appeared in 'Hymns Descriptive and Devotional' (1858).

'Every morning the red sun.'—958 *Bapt.*; 276 *Sal.* (1848.)

'When Christ came down on earth of old.'

46 *Harland*; 2 *S. P. C. K.*; 411 *Windle* (much altered).

'He is risen, He is risen.'

109 *Chope*; 95 *Harland*; 126 *People*; 145 *Sal.*; 47 *S. P. C. K.*

'Spirit of God, that moved of old.'—129 *Chope*; 70 *S. P. C. K.*

'Souls in heathen darkness lying.'—254 *Sal.*; 184 *S. P. C. K.* (1850.)



HIS accomplished modern authoress is a daughter of Major Humphreys of Strabane, Ireland. In 1850 she was united in marriage to the Rev. William Alexander, M.A., an author in prose and poetry, and now Bishop of Derry. The following are some of Mrs. Alexander's works:—'Verses from Holy Scripture' (1846); 'Hymns for Little Children' (1848)—of this book about a quarter of a million copies have been sold; 'Moral Songs'; 'Narrative Hymns'; 'Legend of the Golden Prayer' (1859);

'Hymns Descriptive and Devotional' (1858); 'Verses for Holy Seasons'; 'Poems on Subjects in the Old Testament'; 'The Baron's Little Daughter, and other Tales in Prose and Verse'; 'The Lord of the Forest and his Vassals, an Allegory.' She has also contributed to 'Lyra Anglicana,' the 'Dublin University Magazine,' the 'Contemporary Review,' &c.; and edited one of the volumes of the 'Golden Treasury Series,' entitled 'The Sunday Book of Poetry.'

GEORGE BURDEN BUBIER. (BORN 1823.)

'I would commune with Thee, my God.'—443 *Bapt.*; 764 *Spurg.*

This simple and beautiful spiritual hymn was written on February 2, 1854. It first appeared in 'Hymns and Sacred Songs for Sunday Schools and Social Worship' (fourth edition, 1866), prepared by him in 1855, with the co-operation of the popular author, George Macdonald, and his brother. To that collection Professor Bubier contributed eleven hymns. As a youth he published some poems, and he has contributed hymns anonymously to the periodicals. In 'The Praise Book,' by the Rev. William Reid, M.A., this hymn is erroneously attributed to J. Denham Smith.



EV. GEORGE BURDEN BUBIER is Professor of Theology and Philosophy at Spring Hill (Congregational) College, Birmingham. He was born in 1823, educated for the ministry at Homerton College, and entered upon his pastoral duties at

Orsett, in Essex, in 1844. For two years he was assistant-minister at Union Chapel, Brixton, and for a time he carried on his ministry at Cambridge; but in 1854 he removed to Hope Chapel, Salford, where he continued till the year 1864, when he entered upon his present position, associating therewith a pastorate in the neighbourhood, which he resigned in 1869. While at Manchester he compiled the Sunday School Hymn Book, referred to above, and it is used there. He is a frequent contributor of reviews to the weekly religious press. And in 1867 he collected his hymns in a little book, entitled 'Hymns and Devotional Verses.' It contains twenty-one hymns, and six renderings of psalms. The majority of the pieces were written in 1854-55.

WILLIAM WALSHAM HOW, M.A. (BORN 1823.)

'Jesus! Name of wondrous love.'

29 *Alford*; 170 *Chope*; 154 *Sal.*; 215 *S. P. C. K.*

This is one of six hymns contributed by the Rev. W. W. How to 'Psalms and Hymns compiled by Revs. T. B. Morrell and W. W. How' (1854). It is No. 68 in that collection, which consists of the Psalms, and 121 hymns by various authors.

‘O holy Lord, content to dwell.’—230 *A. and M.*

This is No. 65 in the same collection.

‘This day the Light of Heavenly birth.’—138 *Chope.*

This also is from the same collection.

‘Lord Jesus, when we stand afar.’

98 *Alford*; 194 *Chope*; 266 *Meth. N.*

This is No. 15 in the same collection.



1861
10.46
WILLIAM WALSHAM HOW was born in 1823, at Shrewsbury, where his father, William Wybergh How, was a solicitor. The education of the son was pursued first at Shrewsbury School, and afterwards at Wadham College, Oxford. He was appointed curate of Kidderminster in 1845, and rector of Whittington, Shropshire, in 1851. He is the author of several works:—‘Daily Family Prayer, Chiefly from the Prayer Book’ (1852—second edition, 1859); ‘Plain Words, or Six Short Sermons’ (1859—second series, 1861); ‘Psalm LI., a Course of Seven Sermons’ (1860); ‘Prayers for Schools’ (1861). He also contributed a pleasing spiritual poem to the ‘Lyra Anglicana,’ beginning

‘He hath been near unto the golden gate.’



EARL NELSON. (BORN 1823.)

‘As the sun doth daily rise.’ ‘Matutinus altiora.’—3 *Sal.*

This rendering appeared in ‘Hymns for Saints’ Days, and other Hymns,’ by a Layman (1864).

‘O wisdom! spreading mightily.’—36 *Sal.*

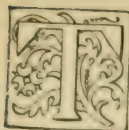
This piece consists of seven Advent anthems, one for each day, from December 16 to 23.

‘At Thy birth, Incarnate Lord.’—51 *Sal.*

A cento (1864). This hymn, for the Innocents’ Day, was adapted from Bishop Wordsworth’s hymn in the ‘Holy Year.’ It appeared in the work already referred to.

‘For all Thy saints in warfare, for all Thy saints at rest.’—297 *Sal.*

A hymn for saints’ days. In this piece the unscriptural error of saint-worship is carefully avoided, and the praise is given to God, who gave His saints to the Church. An appropriate stanza is devoted to each of the numerous saints, for whom thanks are given, except that in some of the stanzas two saints are included. The arrangement of this hymn was suggested by a hymn in the Rev. Dr. J. S. B. Monsell’s ‘Hymns of Love and Praise,’ and appeared in the work already quoted (1864). The noble author, with a view to its perfection, accepted hints from several helpers. The object was, at the same time, to put the teachings of saints’ days on their proper footing, and to provide a good hymn on the teaching of the day, the tune of which, being always the same, could be easily learnt by school-children in agricultural parishes.



THE present Earl Nelson is a relative of England's greatest naval hero. His father, Thomas Bolton, Esq., of Burnham, Norfolk, became the second Earl in 1835, on the death of his maternal uncle, William, who was the first Earl and Lord Nelson's elder brother. The second Earl died a few months after inheriting his title, and the present (the third) Earl (Horatio Nelson) succeeded him on November 1, 1835. His full title is Earl Nelson, of Trafalgar and Merton; Viscount Merton and Trafalgar, of Merton, in the County of Surrey; and Baron Nelson of the Nile, and of Hillborough, in the County of Norfolk, in the peerage of the United Kingdom.

He was born on August 7, 1823. His education was received at Eton and Trinity College, Cambridge. He married, on July 28, 1845, Mary Jane Diana, only daughter of Welbore, Earl of Northampton.

Earl Nelson is an active lay member of the Church of England, readily giving his public advocacy and liberal aid to her religious and benevolent objects. In 1857 he compiled, with the assistance of Mr. Keble, and as the result of much previous preparation, at the request of the Bishop of Salisbury, 'The Salisbury Hymn Book.' It is a collection of 203 hymns, many of them translated from ancient sources. This work preceded 'Hymns Ancient and Modern,' and the other recent collections that contain mediæval hymns. It at once became popular, and by the year 1866 had reached a sale of 115,000. And last year (1868) he remodelled the same work, and much improved it by the addition of some of the best of Dr. Mason Neale's renderings of Hymns of the Eastern Church, and also by including a few additional hymns from the German, and some excellent recent hymns. The Revs. J. R. Woodford and E. A. Dayman assisted in the compilation. The collection extends to 320 hymns. Earl Nelson has shown his good taste in the work, not only by the character of the selections made, and by giving as far as possible the original texts, but also in the creditable hymns from his own pen referred to above. He has given much attention to hymnology, and his aim has been to produce a hymnal worthy to be bound up with the Book of Common Prayer. He has also published 'A Form of Family Prayer, with Special Offices for the Seasons' (1852—fourth edition, 1867); 'A Calendar of Lessons for Every Day in the Year' (1857—second edition, 1867); and 'A Book of Private Prayer,' for private circulation, on the occasion of the death of his son, Albert Horatio, who expired on January 4, 1868, aged five years.

TRESSILIAN GEORGE NICHOLAS, M.A.

‘Lord, when before Thy throne we meet.’

168 *Alford*; 163 *Harland*; 388 *R. T. S.*; 130 *S. P. C. K.*

The author has kindly informed us that this hymn consists of the first three verses of a poem contributed, when he was only fifteen years of age, to the ‘Church of England Magazine’ for January 6, 1838.



EV. TRESSILIAN GEORGE NICHOLAS was born about the year 1823, and educated at Wadham College, Oxford, where he graduated B.A. (with honours) in 1843, and M.A. in 1846. He was ordained deacon 1845, and priest 1846. In 1845-46 he was curate of S. Lawrence's, Reading. From 1846 he has been incumbent of West Molesey, Surrey, and from 1859 to 1863 he was vicar of Lower Halstow, Kent. He is the author of ‘Poems’ (1851). They are chiefly lays of Palestine, founded on places and incidents in the East, and had appeared previously in the ‘Church of England Magazine.’ He has also published a sermon preached at S. Lawrence, Jewry, when he was chaplain to the Lord Mayor, in 1858, and he has printed some very pleasing poetical pieces for private circulation.

FRANCIS TURNER PALGRAVE.

‘Star of morn and even.’—368 *People*.

This piece, entitled ‘The Day Star,’ is found at p. 7 of this author's ‘Original Hymns’ (1867). It appeared in ‘The Book of Praise,’ by Sir Roundell Palmer, to whom it was sent in MS. in 1862.



FRANCIS TURNER PALGRAVE is the eldest son of the late Sir Francis Palgrave, and was born about the year 1824. He was educated at the Charterhouse and at Balliol College, Oxford, where he obtained a scholarship. He graduated B.A., and became a Fellow of Exeter College. He has been private secretary to the Right Hon. W. E. Gladstone, and has held a post under Government in the Educational Department. He was for two years Vice-Principal of the Training College for Schoolmasters, at Kneller Hall. He has a distinguished place as an art-critic, and has written ‘Preciosa, a Tale’ (1852); ‘Idyls and Songs’ (1854); ‘A Memoir of A. H. Clough’ (1862); ‘Essays on Art’ (1866); ‘The Five Days’ Entertainment at Wentworth Grange’ (1868); and he has edited Sir Walter Scott's works, and the Songs and Sonnets of Shakspeare. He prepared a Handbook to the Fine Art Collection of the International Exhibition (1862), and contributed to Kugler's work an Essay, on the ‘First Century of Italian Painting.’

RICHARD MEUX BENSON, M.A.

‘Praise to God, who reigns above.’—253 *A. and M.*

This hymn was written for ‘A. and M.’ (1861), but it is given somewhat abbreviated and altered.

‘O Thou whose all-redeeming might.’

‘Jesu, Redemptor omnium,
Perpes corona præsulum.’

266 *A. and M.*

The Latin original is of the eighth or ninth century.



HIS author was a student of Christchurch College, Oxford. He graduated B.A. in 1847, was Kennicott Hebrew Scholar, and M.A. in 1849. He was ordained deacon in 1848, and priest the following year. He has been from the year 1850 vicar of Cowley, Oxon. He has written ‘The Wisdom of the Son of David,’ an exposition of the first nine chapters of the Book of Proverbs; ‘Redemption, some of the Aspects of the Work of Christ, considered in a Course of Sermons’ (1861); ‘The Divine Rule of Prayer;’ ‘The Manual of an Association for Prayer on Behalf of the Unconverted’ (1862)—this Manual was arranged by Mr. Benson, who was secretary of the Association; ‘Lays of Memory, Sacred and Social, by a Mother and Son.’ He has also published a Manual of Confirmation, and some separate Sermons.



EDWARD HENRY BICKERSTETH, M.A.

(BORN 1825.)



AS a contributor to sacred song, this living member of the distinguished Bickersteth family seems the most likely to leave a lasting name. The nature of the subject chosen for his recent poem, the sublime topics it includes, and the manner of treatment, suggest the question whether a new Milton has arisen amongst us. It is entitled, ‘Yesterday, To-day, and For Ever: a Poem in Twelve Books’ (1867; third edition, 1868), and ventures forth into those regions of Heaven and Hell almost untraversed by mortals, save by the majestic tread of Milton and of Dante. Guided by Scripture and a sanctified imagination, the poet discourses of the fall of angels and men, the plan and work of Redemption, the progress towards the Church’s consummation, as suggested by prophecy—that glory itself, and the greater glory of the heavenly mansions; and he even ventures to enter into the shades of woe, to depict the scenes of punishment, that thence deterring lessons may be drawn. Some of the most beautiful passages in the poem

are those that have a personal reference, such as are found in the first chapter, entitled, 'The Seer's Death and Descent to Hades.'

This author has also rendered a particular service to the hymn-using Church, by compiling anew his father's collection. It is entitled, 'Psalms and Hymns, based on the "Christian Psalmody."' He has made a judicious selection therefrom of about 400 hymns, with about 130 others that have since come into use, including some hymns for private use, and about fifty hymns for children. His collection was published in 1858, and had reached a sixth edition in 1867. It contains nine hymns by the author, and there are three by him in a Supplement of fifty hymns, prepared to be used with his father's collection. Of his own hymns he has kindly supplied the following particulars :—

'Abide in me, and I in you.'—79 *E. H. Bick.*

This was written in 1849, and appeared in 'Water from the Wellspring' (Religious Tract Society, 1852).

'O Jesus, Saviour of the lost.'—135 *E. H. Bick.*; 588 *Spurg.*

The same account applies to this hymn, and it is given in Sir R. Palmer's work, 'The Book of Praise.'

'Ours is the grief, who still are left in this far wilderness.'—481 *E. H. Bick.*

This was written in 1851; it is part of a poem in 'Water from the Wellspring.'

'Oh brothers, lift your voices.'—340 *E. H. Bick.*

'On the hill of Zion standing.'—418 *E. H. Bick.*

These two hymns, which we wish to single out for special commendation, were written, in 1848, for the Jubilee of the Church Missionary Society, given in their 'Jubilee Tracts,' and also included in a volume of poems sent forth by the author that year.

'Hallelujah! He cometh with clouds and with light.'—411 *E. H. Bick.*

This was written in 1850, and appeared in a periodical publication of which the author's cousin, now the Bishop of Ripon, was then editor. Hymns numbered 301, 311, and 520 in the collection were written in 1850, and first appeared in the collection.

'Hark! the nightly church-bell.'—537 *Bick. S.*

This was written for a tract, 'The Cottager's Handbook of Family Prayer' (Nisbet, 1854). Hymns 10 and 41 in the Supplement to his father's 'Psalmody' were written about 1862, and first appeared there.

Edward Henry Bickersteth was born in London in January 1825. His father was the eminent theological writer, the Rev. Edward Bickersteth, rector of Watton, of whom we have given a

sketch at page 397. Following him into the ministry, he was educated at Trinity College, Cambridge, where he graduated in 1847. He was curate of Barmingham, Norfolk, and afterwards at Tunbridge Wells. In 1852 he became rector of Hinton Martell, Dorset, and in 1855 received his present incumbency of Christ Church, Hampstead. Amongst his works are, besides the important recent poem already referred to—'Poems' (1849); 'Nineveh, a Poem' (1851); 'Water from the Wellspring' (1852); 'A Practical Commentary on the New Testament' (1864); 'The Rock of Ages in Scripture Testimony the One Eternal Godhead' (R. T. S.); 'Plain Sunday Readings for Farm Boys'; 'Hades and Heaven' (1865).

JOHN WILLIAM HEWETT, M.A.

'O Thou, who dost to man accord.' 'Summi largitor præmii.'

77 *A. and M.*

This hymn first appeared, the author informs us, in the work mentioned below, 'Verses by a Country Curate' (1859). The authorship of the original Latin is uncertain. Daniel attributes it to Gregory the Great. By others it is called Ambrosian, though there is no proof that it is the work of Ambrose himself.

'In the name of God the Father.'—61 *Alford*; 2 *People*.



THE REV. JOHN WILLIAM HEWETT studied at Trinity College, Cambridge, and graduated B.A. in 1849, M.A. in 1852. He was ordained deacon in 1849, and priest in 1850. From 1849 to 1852 he was Fellow and Tutor of S. Nicholas' College, Shoreham; from 1853–1856 he was curate of Bloxham, and headmaster of Bloxham Grammar School. In 1857 he became curate of S. George's, Whitwick, Leicestershire. He is the author of several Offices to be used at Services, special or otherwise, at All Saints' Grammar School, Bloxham (1855–56); 'The Arrangement of Parish Churches Considered' (1848); a 'Brief History and Description of the Cathedral Church of S. Peter, Exeter' (1848); a 'Brief History and Description of the Conventual and Cathedral Church of Holy Trinity, Ely' (1848); and of 'Verses by a Country Curate' (1859), and of papers in Local Architectural Societies' 'Transactions,' and of 'From Advent to Advent, a Kalendar of Daily Worship' (third year, 1866–67). He is also editor of the 'Sealed Copy of the Prayer Book of 1662' (1848); and of 'Liber Precum Publicarum' (1848). Mr. Hewett has in progress a series of works entitled 'Bibliotheca Sacra Parvulorum,' of which the first is entitled 'Hymnorum Latinorum Delectus,' and the second 'Sacra Academica.' He is also preparing works of local and antiquarian

interest, and some educational works. 'A Hymn after a Baptism,' beginning—

'Jesu, now Thy new-made soldier,'

has been admired and reprinted ; and he has written several other hymns, and he is happy in his translations from the Latin. He has long been successfully engaged in the work of tuition.

LAWRENCE TUTTIETT. (BORN 1825.)

'O Jesus, ever present.'—151 *Sal.*

'Go forward, Christian soldier.'—237 *Sal.*

These hymns had previously appeared in the 'Supplement' to Morrell and How's 'Psalms and Hymns.'



LAWRENCE TUTTIETT is a son of John Tuttiett, Esq., a surgeon in the Royal Navy, and was born at Colyton, Devon, in 1825; he was educated at Christ's Hospital, and at King's College, London. At first he prepared to follow his father's profession, but afterwards determined to enter the Church, and became a Theological Associate in 1848. The same year he was ordained deacon, and priest in the following year. In 1854 he entered upon the living of Lea Marston, Coleshill, Warwickshire, and recently he was appointed curate of S. Paul's, Knightsbridge, London. He is the author of several sermons, tracts, and volumes of prayers ; also of 'Germs of Thought on the Sunday Special Services' (1864) ; and of 'Through the Clouds : Thoughts in Plain Verse, by the Sick-bed, by the Grave, in the Bereaved Home' (1866).

MRS. ELIZABETH PARSON.

'Jesus, we love to meet.'—939 *Bapt.*; 482 *R. T. S.* (1836.)

'O happy land ! O happy land.'—960 *Bapt.* (1836.)



WE are indebted to this authoress for several Sunday-school hymns. She is a daughter of the late Rev. William Rooker, and was born, on June 5, 1812, at Tavistock, where her father was for nearly fifty years the Congregational minister. She is united in marriage to T. Edgcombe Parson, Esq., and resides at Bideford, Devon. She has occasionally contributed to the periodicals; and a small volume written by her, entitled 'The Unveiling of the Heart,' has been widely circulated, and has been productive of much good.

RICHARD FREDERICK LITLEDALE, D.C.L.



R. LITLEDALE, after being conspicuous as a scholar, author, and ecclesiastic, has recently taken his place in connection with hymnology, by the publication of 'The People's Hymnal' (1867), of which he is the principal editor, and to which he has contributed more than thirty pieces, chiefly translations. Some of them are given with his *nom de plume*—'A. L. P.,' for 'A London Priest,' and others from 'The Priest's Prayer Book' (1864), to which he contributed them. Dr. Littledale also contributed hymns to the 'Lyræ,' edited by the Rev. Orby Shipley; and published, in 1863, 'Carols for Christmas and other Seasons.' He has kindly informed us that his hymn-writing dates almost exclusively from 1863, when the impossibility of getting some pieces of a special kind, which he wanted, induced him to make the attempt to produce them himself.

Dr. Littledale was Dublin University Scholar in 1852, and took a first-class in classics, and a gold medal, in 1854. He received the Berkeley (Greek) Gold Medal in 1856, and other honours. He graduated B.A. 1855, M.A. 1858, LL.D. 1862, and D.C.L. (Oxford) in the same year. He was ordained deacon in 1856, and priest in the following year. He was curate of S. Matthias, in Thorpe Hamlet, in 1856-57, and of S. Mary-the-Virgin, London, from 1857 to 1861.

Besides the works already mentioned, he has written—'Application of Colour to the Decoration of Churches' (1857); 'Philosophy of Revivals' (1860); 'Religious Communities of Women in the Early Church' (1862); 'Offices of the Holy Eastern Church' (1863); 'The Mixed Chalice' (a letter, 1863); and he was joint editor of 'The Priest's Prayer Book' (1864).

 WILLIAM RUSSELL.

'More marr'd than any man's.'—299 *Spurg.*

Mr. Russell lays no claim to be an author or a poet. He has contributed, he informs us, a few evangelical hymns to some minor collections. This hymn appeared in 'William Carter's Hymn Book' (1861).

BASIL MANLY, JUN.

‘Holy, holy, holy Lord.’—189 *Spurg.*

This is one of several hymns supplied by Mr. Manly to ‘The Baptist Psalmody (American)’ (1850). He is a Baptist minister, and, in conjunction with his father, edited that selection. It is published by the Southern Baptist Publication Society in Charleston, South Carolina, and used in many Baptist churches in that part of America.

ALBERT MIDLANE. (BORN 1825.)

‘There’s a Friend for little children.’—370 *People.*

This was first printed in ‘Good News for the Little Ones’ (1860), and has since been introduced into several collections.

‘Revive Thy work, O Lord.’—957 *Spurg.*

This originally appeared in the ‘British Messenger,’ and afterwards in the ‘Evangelist’s Hymn Book’ (1860).

‘Hark! the voice of Jesus calling.’—497 *Spurg.*

This is from ‘Gospel Echoes’ (1865). In ‘*Spurg.*’ there are also the following hymns by this author:—Nos. 303, 439, 955, from ‘Leaves from Olivet’ (1864); and Nos. 341, 509, 512, 513, 532, 542, 596, 707, 894, 958, from ‘Gospel Echoes’ (1865); also several other hymns, bearing date from 1862. This author has written many hymns for children. One of his earliest productions was the hymn beginning—

‘God bless our Sunday Schools,’

which first appeared in the ‘Baptist Children’s Magazine’ (1843). The ‘Hymn Book for Youth’ (1862) contains about forty of his hymns, and ‘Pleasant Hymns for Boys and Girls’ (1865) contains ten. For many years he had been dissatisfied with many hymns because of their combining prayers for pardon and praise for deliverance, and so being unfit for use in their entirety either for the guilty or the pardoned. In 1860, having received an application for hymns from a compiler for whom he had a high regard, he was encouraged to devote a good deal of attention to hymn-writing. Nine of his hymns appeared in the ‘Evangelist’s Hymn Book’ (1860), and fifty in the ‘Ambassador’s Hymn Book’ (1861). He also contributed many hymns to ‘William Carter’s Gospel Hymn Book’ (1862), and some are found in other collections. His hymns are full of spiritual thought, careful in their wording, and often very pleasing, without reaching the highest form of poetic excellence. Some are marked by their energy of manner, and have been used at religious revival services. One of his most popular hymns is—

‘Onward, Upward, Homeward,’

which first appeared in the ‘London Messenger’ (1861). Besides the two collections already mentioned, he is the author of ‘Poetry Addressed to Sabbath-school Teachers’ (1844); ‘Vecta Garland,’ being Poems on the Scenery and Beauty of the Isle of Wight, published under the patronage of the late Prince Consort (1850); ‘The Fatherless Village Girl’ (1848); ‘The Union Series of Leaflets’ (1868). He has also contributed papers and poems to the periodicals.



R. ALBERT MIDLANE is the youngest of a large family, and was born at Newport, Isle of Wight, on January 23, 1825. He had the advantage of early Christian instruction, and became in youth a sincere believer. ‘Remarks which fell from the lips of my

Sunday-school teacher,' he writes, 'first prompted me to poetic effort, and marked the outline of my future career. Most of my hymns have been written during walks around the ancient and historic ruins of Carisbrooke Castle. The twilight hour, so dear to thought, and the hushed serenity then pervading nature, have often allured my soul to deep and uninterrupted meditation, which, in its turn, has given birth to lines which, had not these walks been taken, would never probably have been penned.' For the above particulars we are indebted to the author himself.

EMMA TOKE.

'O Lord, Thou knowest all the snares.'—34 *S. P. C. K.* (1852.)

'O Lord! in all our trials here.'

341 *Harland*; 114 *S. P. C. K.* (1852.)

'O Thou, who didst with love untold.'

282 *Chope*; 117 *S. P. C. K.*; 290 *Windle*. (1852.)

'O Thou, to whose allseeing eye.'—120 *S. P. C. K.* (1852.)

'Lord, of Thy mercy, hear our cry.'—173 *S. P. C. K.* (1852.)

'Glory to Thee, O Lord.'

54 *A. and M.*; 32 *Chope*; 101 *Mercer*; 52 *Sal.*; 119 *S. P. C. K.*;

122 *Windle*. (1853.)

'Thou art gone up on high.'

124 *A. and M.*; 110 *R. T. S.*; 170 *Sal.*; 61 *S. P. C. K.*; 319 *Spurg.*;

382 *Windle*. (1851.)



WE were surprised to learn from the authoress of these excellent hymns, that she has never published anything in either prose or verse. The above hymns, she has kindly informed us, were written at the request of a friend, who was collecting for the Committee of the Society for Promoting Christian Knowledge, when they were arranging their Hymn Book, and were sent anonymously. Mrs. Toke is united in marriage to the Rev. Nicholas Toke, Rector of Godington, Ashford, Kent.

WILLIAM WHITING. (BORN 1825.)

'Eternal Father, strong to save.'

222 *A. and M.*; 173 *Harland*; 443 *R. T. S.*; 289 *Sal.*

This hymn, for those at sea, was written, the author has kindly informed us, in 1860, for 'Hymns Ancient and Modern.' It began in the original—

'O Thou, who bidd'st the ocean deep.'

The compilers of 'A. and M.' made several alterations in it, and gave it the form in which it has been transferred to other collections. Both in the original and in the altered form, it possesses considerable hymnic merit.



WILLIAM WHITING was born at Kensington, London, in 1825. He was educated partly at Clapham, and partly at Winchester, and he has been more than twenty years master of Winchester College Choristers' School. Besides contributing to periodicals, he has published 'Rural Thoughts and Scenes, with other Poems' (1851); and a poem, which has been well received, entitled 'Edgar Thorpe, or the Warfare of Life' (1867).

JANE BORTHWICK (H. L. L.)

'My Jesus, as Thou wilt.' 'Mein Jesu, wie du willst.'—714 *Meth. N.*



MISS BORTHWICK has translated the above hymn, by Benjamin Schmolke, and many others. She is descended from an old and respectable Scottish family. She is one of the authoresses of 'Hymns from the Land of Luther, translated from the German' (several series, 1854-62); (but the larger number of the translations were made by her sister, Mrs. Eric Findlater;) also of original verses, entitled 'Thoughts for Thoughtful Hours' (1859), of which several editions have been published; and, under the signature 'H. L. L.,' she has contributed numerous poetical pieces to the 'Family Treasury.'

FREDERICK GEORGE LEE, D.C.L., F.S.A.

'Laud the grace of God victorious.'—254 *People.*



CONSPICUOUS place amongst the modern lovers of Ritualism must be assigned to the Rev. Frederick George Lee, D.C.L., editor of the 'Directorium Anglicanum' (second edition, 1865). He studied at S. Edmund Hall, Oxon, and was Newdigate prizeman and S.C.L. 1854. He was ordained deacon in 1854, and priest in 1856, and he was curate of Sunningwell and Kennington, Berks, from 1854 to 1856. He is now vicar of All Saints, Lambeth. Besides the work already mentioned, he has written:— 'Lays of the Church, and other Verses' (1851); 'Poems' (second edition, 1854); 'The Martyr of Vienne and Lyons,' a prize poem (1854); 'Our Village, and its Story' (1855); 'Petrovilla, and other Poems' (1858); 'Advent Sermons' (1858); 'The Beauty of Holiness: ten Lectures on External Religious Observances' (1860; second edition, 1866); 'The King's Highway, and other Poems' (1866); and he has edited 'Gospels and Epistles, according to the Use of the United Church of England and Ireland,' and 'Essays on the Reunion of Christendom' (1867), and has sent forth several sermons and devotional works.

FRANCIS POTT, M.A.

'Alleluia! Alleluia! Alleluia!'—114 *A. and M.*

A rendering of a Latin piece of the eleventh or twelfth century. No. 118 'People' is the late Dr. J. Mason Neale's rendering of the same original.

'The Shepherd now was smitten.' 'Pastore percusso, minas.'
245 *A. and M.*; 238 *People*.

The original Latin is in the Paris Breviary, by Guillaume du Plessis de Geste (*vide* page 143). These translations, the author informs us, were made about the year 1860.



THE REV. FRANCIS POTT studied at Brasenose College, Oxford, where he graduated B.A. in 1854, and M.A. in 1857. He was ordained deacon in 1856, and priest the following year. He was curate of Bishopsworth, Bristol, 1856–58; of Ardingley, Sussex, 1858–61; and was appointed to Ticehurst in 1861. He is at present incumbent of Northill, Biggleswade, Bedfordshire.

The above translations represent only in part Mr. Pott's services to hymnology. In 1861 he edited a collection entitled 'Hymns Fitted to the Order of Common Prayer, &c.', a collection containing 307 hymns, including many of the best, from various sources, and having at the end an appendix of hymns, chiefly for private use. In that collection, the following hymns from the Latin are his:—Nos. 8, 48, 56, 70, 91, 105, 107, 122, 129, 132, 185, 187, 189, 210 and 290; and No. 236.

'Glad sight! the Holy Church.'—342 *People*; 230 *Sal.*

is from a Syriac hymn, through a Latin prose version. It also contains the following creditable hymns from his pen:—

'Lift up your heads, eternal gates.'

'O Lord of Hosts! what happy thoughts.'

'Angel voices, ever singing.'

HENRY GEORGE TOMKINS.

'Come, Lord Jesus, quickly come.'—16 *Alford*.

The author has informed us that this hymn first appeared in 'Lyra Anglicana,' edited by Rev. R. H. Baynes, M.A.



REV. HENRY GEORGE TOMKINS studied at Trinity College, Cambridge, and was ordained deacon in 1857, and priest 1858. He was curate of Kegworth in 1857, at S. Michael's, Derby, 1858; removed to West Coker, 1860; to S. Mary's Church, Devon, 1863; Woodbury, Salterton, 1864; and is now vicar of Branscombe, Sidmouth. In 1855, this author, in conjunction with

his brother, the Rev. W. S. Tomkins, incumbent of Durston, published a small volume of Poems, entitled 'A Remembrance of Drachenfels, and other Poems.' He has also contributed pieces to 'English Lyrics,' and to Cassell's 'Illustrated Book of Sacred Poetry.' He has also written other hymns and poems, that await publication.

THOMAS J. POTTER.

'Brightly gleams our banner.'—1 *People*.



THE REV. THOMAS J. POTTER is a Roman Catholic priest. He has rendered some of the ancient hymns into excellent English verse. He is the author of 'The Two Victories, a Catholic Tale' (1860); 'The Rector's Daughter' (1861); 'Legends, Lyrics, and Hymns' (1862); 'Percy Grange' (1864); 'A Panegyric of S. Patrick' (1864); 'Light and Shade'; 'Sacred Eloquence, or the Theory and Practice of Preaching' (1866).

CAROLINE DENT.

'Jesus, Saviour! Thou dost know.'—529 *Bapt.*

This is part of a piece of thirteen stanzas, given at p. 247 of 'Thoughts and Sketches in Verse' (1854). It is entitled 'The Sympathy of Jesus'—'We have not a High Priest who cannot be touched,' &c. (Heb. iv. 15). The volume includes three longer pieces—'The Death of Siward,' 'Whispers of Hope,' and 'Ruth.' They are good, without reaching the highest excellence. The palm must be assigned to the smaller pieces, especially that entitled 'Incompleteness.' The same authoress has written 'Sunshine in the Valley' (a religious tale, 1858).

SABINE BARING-GOULD, M.A.

We are indebted to this author for the following particulars of his hymns:—

'Daily, daily sing the praises.'—353 *People*.

This was written in 1865, and printed on a card for S. John's Mission, Horbury Bridge, Yorkshire. The same year it appeared in the 'Church Times.'

'Hail the sign, the sign of Jesus.'—388 *People*.

This appeared in the 'Church Times' in 1866.

'Jesus Christ from highest heaven.'—510 *People*.

This appeared in the 'Church Times' in 1865.

'Now severed is Jordan.'—3 *People*.

This appeared first in the 'S. Mary Aberdeen Hymnal.'

'Onward, Christian soldiers.'—4 *People*; 210 *Sal.*

This vigorous warlike strain appeared first in the 'Church Times' in 1865,

and was soon introduced into several hymnals :—‘ Bishop Morell’s,’ ‘ S. Mary’s, Aberdeen,’ and the appendix hymnals of several churches. It was also published, with music, by Pitman, Paternoster Row.

Another hymn by the same author is—

‘ Now this day is over,’

an evening hymn for Missions. It has been used for several years, at S. John’s, Horbury Bridge, and is in Bishop Morell’s Hymnal.



REV. SABINE BARING-GOULD is the author of the following works—‘ The Path of the Just : Tales of Holy Men and Children ’ (1857); ‘ Iceland : its Scenes and Sagas ’ (1863); ‘ Post-Mediæval Preachers ’ (1865); ‘ The Book of Were-Wolves : being an Account of a Terrible Superstition ’ (1865); ‘ Curious Myths of the Middle Ages ’ (1866; second series, 1867); ‘ An Appendix to Henderson’s Notes on the Folk-Lore of the Northern Counties of England ’ (1866); a paper ‘ On the Revival of Religious Confraternities,’ in the Rev. Orby Shipley’s ‘ The Church and the World ’ (1866), and ‘ The Silver Store : collected from Mediæval Christian and Jewish Mines ’ (1868). This is a poetical rendering of ancient legends.

‘ When my tongue can no more.’ ‘ Naar min Tunge ikke mere.’

582 *People.*

This translation first appeared in ‘ The People’s Hymnal.’ (1867.)

The original is by Elias Elkildsen Naur, who was professor in the gymnasium at Odense, in Funen, Denmark. He died in 1728.

‘ Through the night of doubt and sorrow.’ ‘ Igjennem Nat og Trængsel.’

572 *People.*

This rendering of a beautiful piece, on ‘ Christian Unity and Progress,’ first appeared in ‘ The People’s Hymnal.’ (1867.)

The original is by Bernhardt Severin Ingemann, an eminent Danish poet, who was born at Thorkildstrup, island of Falster, in 1789. He was professor of the Danish language and literature at the academy at Sorø, in Zealand, Denmark, from the year 1822. He died in 1862. By his happy rendering of this beautiful Danish hymn, Mr. Baring-Gould has naturalised it in our language.

HENRY COLLINS, M.A.

‘Jesu, meek and lowly.’—152 *A. and M.*; 360 *People*; 297 *Harland*.

‘Jesu, my Lord, my God, my all.’—178 *A. and M.*; 508 *People*.

The author of these hymns has kindly informed us that he wrote them in 1852, and they were published a year or two after, in ‘Hymns for Schools and Missions’ (Oxford). He has not written other hymns.



REV. HENRY COLLINS graduated M.A. at Oxford, about the year 1854. He was ordained deacon in the diocese of Exeter, and priest in Ripon. He was received into the Catholic communion in November 1857, and entered the Cistercian Order in 1860.

In 1857 Mr. Collins published a tract, entitled ‘Difficulties of a Convert from the Anglican to the Catholic Church.’ The tract recommends charity towards adversaries, and declares that the difficulties are not so great as they had been represented. He has also written the ‘Life of the Rev. Father Gentili, Priest of the Order of Charity’ (1861), and ‘The Spirit and Mission of the Cistercian Order : comprising the Life of S. Robert of Newminster, and the Life of S. Robert of Knaresborough, with an Account of the Foundation of Fountains Abbey’ (1866).



CHRISTINA GEORGINA ROSSETTI. (BORN 1830.)

‘What are these that glow from afar?’—579 *People*.

This is part of the ‘Martyr’s Song,’ given in the ‘Devotional Pieces’ at the end of ‘The Prince’s Progress, and other Poems’ (1866). The piece that gives the title to this volume is remarkable, and not without touches of true poetry. The ‘Devotional Pieces’ also possess great beauty, and the same volume contains a very touching piece—‘Under the Rose.’ The same authoress wrote, in 1862, ‘Goblin Market, and other Poems.’ She is a contributor to ‘Hanover Square.’



MISS ROSSETTI belongs to a family distinguished for its literary and artistic works. Her father, Gabriele Rossetti, a native of Vasto d’Ammone, in the Abruzzi, was for many years professor of Italian at King’s College, London. Her brother, Dante Gabriel, is well known as an eminent ‘Pre-Raphaelite’ painter, and the author of ‘The Early Italian Poets’ (1861); and her brother William is also known as an art-critic. Miss Rossetti was born in London, in 1830. She has kindly informed us that she has not published any other works than those we have mentioned.



CHARITIE LEES SMITH.

'Oh for the robes of whiteness!'—869 *Spurg.* (1861.)

Hymns 567 and 653, in the same collection, are by the same authoress.



CHARITIE LEES SMITH is a daughter of Rev. Sidney Smith, D.D., rector of Aghalurcher, county Fermanagh, Ireland. She was born at Bloomfield, Merrion, county Dublin. The hymn 'Oh for the robes of whiteness!' is found in many Sunday-school collections. Miss Smith has also composed many sacred lyrics, some of which have been contributed to the serials.

CECILIA MARY CADDELL.

'It is finished! He hath wept.'—98 *People.*



HIS authoress has written 'Flower and Fruit, or the Use of Tears' (1856); 'Blind Agnes, or the Little Spouse of the Blessed Sacrament' (second edition, 1856); 'The Martyr Maidens,' a tale in 'Historical Tales and Legends' (1858); 'A History of the Mission in Japan and Paraguay;' and 'Home and the Homeless,' a novel (3 vols. 1858).

JAMES GABB, B.A.

'Jesus, Thou wast once a child.'—1012 *Spurg.*

This is the first half of a piece on 'Childhood,' found at p. 152 of 'Steps to the Throne; or, Meditations in Prayers and Verse' (1864). There are 218 pages of original psalms and hymns in this work, and the writer rises in them to respectable mediocrity. He is the chaplain at Castle Howard, and was formerly curate of Barton-le-Street (1854).

FREDERICK WHITFIELD, B.A.

'I need Thee, precious Jesus.'—499 *People*; 574 *Spurg.*

This is found at p. 39 of 'Sacred Poems and Prose' (1859). It consists of six eight-line stanzas, each beginning with—

'I need Thee, precious Jesus;'

and is founded on the words, 'Unto you who believe He is precious' (1 Peter ii. 7). The work consists of pleasing evangelical hymns, interspersed with moral reflections.



REV. FREDERICK WHITFIELD graduated B.A. in Dublin University 1859; he was ordained deacon the same year, and priest in 1860. From 1859 to 1861 he was curate of Otley, Yorkshire, and in the latter year entered on the living of Kirkby Ravensworth. He has also filled the office of Association Secretary for the Irish Church Missions.

He is the author of 'Sacred Poems and Prose' (1859); 'Voices from the Valley,' &c., (1861—third edition, 1864); 'Spiritual Unfoldings from the Word of Life' (1862—third edition, 1867); 'The Christian Casket in Prose and Verse' (1864); 'Gleanings from Scripture' (1864); 'Truth in Christ' (1865—second edition, 1867); 'The Word Unveiled' (1866); 'Counsels and Knowledge from the Words of Truth' (1868), and other smaller works.

CHARLES HADDON SPURGEON. (BORN 1834.)



THE impression of Mr. Spurgeon as the most popular preacher of his time is so deep and widespread, that men forget to regard him in those other characters in which he deserves commendation. Mr. Spurgeon courts the muses, and, like Luther and Wesley, sets a high value upon Christian psalms and hymns. To him we are indebted for one of the best collections of hymns, 'Our Own Hymn Book, a Collection of Psalms and Hymns for Public, Social, and Private Worship' (1866). The psalms and hymns are drawn from about 220 authors, ancient and modern, and amount to 1129. This work was carefully compiled under Mr. Spurgeon's direction. It gives the authors' names and the dates of the hymns, and a valuable list of works from which the hymns were taken. Mr. Spurgeon has at other times written fragmentary poetical pieces, and to this collection he has contributed several psalms and hymns, besides altering a few, to adapt them to his work. His own pieces have a clearness, a fulness of Gospel teaching, and a characteristic Lutherlike force, such as we might have expected from the nature of his ordinary discourses. They by no means needed the modest word of apology in which he alludes to them in the preface. He has supplied fourteen Psalms—Nos. 15, 21, 30, 39, 41, 44, 53, 58, 60, 70, 82, 83, 111, and 112—and the following hymns: Nos. 451, 897, 904, 934, 939, 974, 1055, 1056, 1058, 1059, besides altering Nos. 120, 1020, and 1022.

Charles Haddon Spurgeon was born at Kelvedon, Essex, on June 19, 1834, his father being a Congregational minister there. He was educated at Colchester, his father having removed to that town. At the age of 15 he went for one year to an agricultural college at Maidstone, and in the following year became an usher in a school at Newmarket. It was while listening to a sermon, by a Primitive Methodist preacher, on the words 'Look unto Me, and be ye saved, all ye ends of the earth,' &c., in 1850, that he became decided in his Christian life. He was

baptised at Isleham, near Newmarket. After devoting himself there to tract-distribution and Sunday-school teaching, he removed to Cambridge, to be usher in the school of his former tutor, Mr. Leeding. His first sermon was delivered, at the age of 16, at Teversham, near Cambridge, where he had become one of the lay preachers connected with St. Andrew's Street Chapel, and was called 'The Boy Preacher.' Soon after he became pastor of a small Baptist church at Waterbeach, in the same county. His popularity suddenly developed itself, and many flocked to hear him. At length his fame reached London, and he became the pastor of the New Park-street Baptist Church, Southwark. Dr. Rippon had in former days been their minister. It was in January 1854 that Mr. Spurgeon commenced his regular ministry in London. Within two years it was found necessary to enlarge the chapel, and during the enlargement, in the early part of 1855, he preached to crowds in Exeter Hall. The enlarged chapel proving too small, Surrey Music Hall was engaged. But a serious accident having happened there, in October 1856, through the panic-stricken crowd rushing to the staircase for egress, Mr. Spurgeon's friends then erected, at a cost of over 30,000*l.*, the spacious edifice in the Kennington Road, called 'The Tabernacle,' where he has preached to a congregation of several thousands with great success ever since.

Mr. Spurgeon does not confine himself to his pulpit labours. He frequently lectures on subjects of general interest, and several of his lectures are in print. His lecture on George Fox excited great interest among the Society of Friends. He has under his direction a monthly magazine, 'The Sword and the Trowel,' and his 'Tabernacle' is the headquarters of numerous benevolent institutions. In particular he has established and sustained a college, in which many young men are trained for the ministry, and which has in connection with it well-attended evening classes. He is also engaged in founding almshouses and an orphan asylum. His printed sermons, which now form twelve volumes, are read by millions of persons of all denominations on both sides of the Atlantic. He is also the author of 'The Saint and His Saviour' (1857); 'Morning by Morning, or Daily Readings for the Family or the Closet' (twentieth thousand, 1867); 'The Way of Salvation' (1863); 'The Pleasant Catechism concerning Christ, with Pleasant Stories, Illustrations, and Hymns' (1865). He has written introductions to several works, and has published extracts from favourite old writers.

The causes of his popularity have been much discussed. This is not the place to speak upon this subject. It is generally agreed to recognise and rejoice in his laborious career and useful success.

ELIZABETH CODNER.

‘Lord, I hear of showers of blessing.’—607 *Spurg.*



THE authoress of this hymn modestly courts obscurity ; but her hymns and her little books, entitled ‘The Missionary Ship,’ ‘The Bible in the Kitchen,’ &c., are deservedly known and valued. She has informed us that the above hymn has often been of spiritual service to the penitent. It gives beautiful expression to the longing of the returning soul after God. She has written a companion piece in the same form, the grateful utterance of the *praise* of the accepted penitent. *See Song Evangel (1875) p. 93.*

AMELIA MATILDA HULL.

‘There is life for a look at the Crucified One.’—538 *Spurg.*

This hymn was written in 1860.



AMELIA MATILDA HULL was born at Marpool Hall, Exmouth. Her father, William Thomas Hull, was a local magistrate. Miss Hull has devoted much time to the cause of education, and to works of religious usefulness. She is the author of ‘Heart Melodies,’ ‘The Silver Trumpet Answered,’ ‘Fruit from the Tree of Life,’ and a ‘Hymn Book for Children.’

ANNA SHIPTON.

Jesus ! Master ! hear my cry.’—602 *Spurg.*

This is found in ‘Whispers in the Psalms’ (1855 ; second edition, 1858). It is entitled ‘The Wayside Beggar,’ and founded on Mark x. 46–52.

‘How shall I praise Thee, O my God?’—178 *Spurg.* (1855.)



BESIDES the above-named work, this authoress has written, ‘Precious Gems for the Saviour’s Diadem’ (1862) ; ‘Tell Jesus : Recollections of E. Gosse ;’ ‘The Brook in the Way : Original Hymns and Poems’ (1864) ; ‘The Cottage on the Rock, an Allegory,’ and other smaller books. *See Allotment.*

WILLIAM CHATTERTON DIX. (BORN 1837.)

‘As with gladness, men of old.’

35 *Alford* ; 64 *A. and M.* ; 119 *Mercer* ; 46 *People* ; 62 *Sal.*

This recent hymn, contributed by its author to ‘Hymns A. and M.,’ has been commended by Sir Roundell Palmer, and taken as a proof that the power of producing good hymns is not wanting in our own times. Mr. Dix has con-

tributed several hymns and translations to the 'People's.' The father of this hymn-writer, John Dix, was a surgeon in Bristol, and the author of a 'Life of Chatterton,' and of 'Local Legends of Bristol,' 'Lays of Rome,' &c. He died lately in America.



WILLIAM CHATTERTON DIX was born at Bristol, in June 1837. He was educated at Bristol Grammar School, and trained for mercantile pursuits. For several years he has resided in Glasgow, where he has an appointment in a Marine Insurance Office. He has published some sacred and other lyrics in 'The Western Daily Press,' and is the author of a small poetical volume.

GERARD MOULTRIE, M.A.

'Brother, now thy toils are o'er.'—380 *People*.

The author has kindly informed us that he wrote this hymn during the singing of a requiem in the Church of S. Nicholas, at Boulogne. It is published, with music, by Dr. Gauntlett. It has become popular, and has been introduced into several collections.

'We march, we march to victory.'—6 *People*.

This Processional hymn is justly popular. Several tunes for it have been published.

'Virgin-born, the King of Heaven.'—28 *People*.

This also is already a favourite.



GERARD MOULTRIE is the son of another poet, the Rev. John Moultrie. He was educated at Exeter College, Oxford, where he graduated B.A. 1851, M.A. 1856. He was ordained deacon 1852, and priest 1858. He was master of Shrewsbury School from 1852-55, headmaster of the Royal Kepler Grammar School from 1855 to 1864, and in that year became incumbent of Barrow Gurney, Bristol. He was appointed vicar of South Leigh, near Oxford, in 1868. So recently as five years ago he began translating and composing hymns. Several of his have been published separately. He is the author of 'Hymns and Lyrics, for the Seasons and Saints' Days of the Church.' He has edited 'The Primer set forth at large for the Use of the Faithful in Family and Private Prayer in the Reign of Queen Elizabeth,' and 'Offices for Holy Week and Easter after the Primer Use,' &c. ; and in 1867 he was associated with Dr. Littledale in the editorship of 'The People's Hymnal,' which contains thirty-five of his pieces, most of them original, but a few are translations. Some are given with a reference to his 'Hymns and Lyrics ;' others with the signature 'M.' ; others with the initials of his *nom de plume*, 'D.P.', for 'Desiderius Pastor.' and one is signed 'The Primer.' Hymns 169, 596, and 600 in 'The People's' are also his.

MARY DUNLOP MOULTRIE.

‘Agnes, fair martyr!’—235 *People*.

This was written by the above authoress on her deathbed. The whole piece of which the hymn is a part is given by her brother, the Rev. Gerard Moultrie, M.A., in his ‘Hymns and Lyrics,’ to which she contributed several other pieces.

GODFREY THRING, B.A.

‘Watch now, ye Christians, watch and pray.’—9 *Chope*.

‘Jesus came, the heavens adoring.’—155 *Chope*; 433 *N. Pres.*

‘O Death! thou art no more.’—157 *Chope*. (1862.)

‘Lord of power and Lord of might.’—183 *Chope*.

‘Fierce raged the tempest o’er the deep.’—187 *Chope*.

‘Saviour, blessed Saviour!’—165 *Sal*.

This appeared in the Appendix to the Collection by Bishop Morell and Rev. W. W. How. The author has given these hymns in their original form in ‘Hymns Congregational and others’ (1866), and repudiates the alterations that were made in them when they were adopted into Mr. Chope’s Collection. Four hymns by the same author are in the Collection by Bishop Morrell and the Rev. W. W. How (1862), and there are three by him in their Supplement, and several in other collections. He has kindly informed us that he commenced hymn-writing in 1861. He is the author of a larger poetical work than that already mentioned, entitled, ‘Hymns and Verses’ (1866). His hymns are not poems, but he has laboured with success in the special hymnic art.



THE REV. GODFREY THRING is the fourth son of the Rev. J. G. D. Thring, of Alford, Somerset. He was born at Alford, and educated at Shrewsbury School; he graduated B.A. at Balliol College, Oxford, and is now rector of Alford with Hornblotton, Somerset, and rural dean.

ADA CAMBRIDGE.

‘Humbly now, with deep contrition.’—66 *People*.

Hymn 397 in the same collection is also by this authoress.



SHE has written some hymns of great excellence in their own order, as pious heart-breathings, in her ‘Hymns on the Holy Communion’ (1866). Though still young, she has published also ‘Hymns on the Litany’ and ‘The Two Surplices,’ a tale reprinted from ‘The Churchman’s Companion’ (1865).

F. H.

'O God! bow down Thine ear to earth.'—362 *People*.

This pleasing hymn is a literary curiosity. It was written by a little boy ten years of age, a pupil under the Rev. Gerard Moultrie, M.A.

ANONYMOUS HYMNS, &c.

'Zion, awake! thy strength renew.'—605 *Reed*.

This missionary hymn appeared in the 'Evangelical Magazine,' July 1796, headed 'The Church of Christ addressed in the Language of Prophecy,' and signed 'W. S.' It might have been supposed to be by the Hon. and Rev. Walter Shirley; but his surviving relative, A. C. Hobart Seymour, Esq., has assured me that this is not among his hymns. It is, we believe, by William Shrubsole, jun. (1759-1829).

'Lord, let my heart still turn to Thee.'—444 *Bapt*.

This hymn has been attributed to Lady Powerscourt (1833). It appeared with her name in an old magazine. But the present Bishop of Cashel, who was formerly Rector of Powerscourt, and published a volume of extracts from her ladyship's Diary, has kindly informed me that she wrote no hymns.

'Praise the Redeemer, almighty to save.'—311 *Spurg*.

This hymn is erroneously attributed to William Howse Groser, B. Sc. (Lond. 1862), F.G.S., a rising author, who has written several useful works for the Sunday School Union, and is editor of 'The Bible Class and Youth's Magazine.' He has written some beautiful Sunday-school hymns, which have been introduced into collections in England and America (Hymns 212 and 273 in the 'Congregational Sunday School Hymn Book' are by him); but he has kindly informed me that he is not the author of this hymn, which was written by a deceased relative of his, William Groser, editor of the 'Baptist Magazine,' and afterwards appeared in 'Rippon's Selection' (1844). His son-in-law, the Rev. W. Miall, of Dalston, states that this hymn was written by his father-in-law to the metre of 'Sound the loud timbrel,' when he was residing at Maidstone, and before he had become editor of the 'Baptist Magazine.' He died about the year 1853, and the hymn was sung in Mr. Miall's chapel after the funeral service.

'O, bring to Jehovah your tribute of praise.'—177 *Harland*; 494 *Mercer*.

This is found in the Collection of the Rev. John Antes Latrobe (1841), and has been ascertained to be his. He is a son of Rev. C. J. Latrobe, Secretary of the Moravian Church Missions, and

was born in London ; graduated M.A. at Oxford, was incumbent of St. Thomas's Church, Kendal, and honorary canon of Carlisle Cathedral. He is author of 'Sacred Songs and Lyrics' (1850), and other works. He retired from the active duties of the ministry in 1863.

Fly, ye sinners, to yon mountain.'—358 *Meth. N.*

This hymn is by Richard Burnham, and appears in the first edition of his 'Hymns' (1783).

'Praise the Lord, whose mighty wonders.'—54 *S. P. C. K.*

This is found in 'The Parent's Poetical Anthology,' edited by Mrs. Mant (1813).

'Come, Holy Ghost, eternal God.'—125 *S. P. C. K.*

This is part of a rendering of the 'Veni Creator Spiritus,' appended to 'Sternhold and Hopkins's Psalms,' and found in the Ordination Service of the Church of England.

'Jesu, my Saviour ! look on me.'—92 *Sal.*

This hymn has been attributed to 'Macduff,' but Dr. J. R. Macduff, author of 'Memories of Gennesaret,' &c., informs me that he is not the author of it.

'To God be glory, peace on earth.' Δόξα ἐν ὑψίστοις Θεῷ.

445 *N. Cong.*; 330 *N. Pres.*; 397 *Windle.*

The prose translation of the Greek, of which this hymn is a free rendering, was given with music in some old music-books, and a note added, 'ascribed to Telesphorus.' One of the compilers of the 'New Congregational Hymn Book,' the only collection in which the name 'Telesphorus' is given, adopted it from that source. Telesphorus was Bishop of Rome, where he was martyred A.D. 139. Irenæus and Eusebius, who speak of him, make no reference to this hymn ; nor do writers who have given special attention to the lives of the Saints, such as Cave, Le Nain de Tillemont, and Alban Butler. Daniel, in his 'Thesaurus Hymnologicus' (tom. ii. page 269), gives the ancient authorities who speak of Telesphorus in connection with this hymn ; but thinks they do not prove his authorship, but only that he was the first who ordered the Scripture words, 'Glory to God in the highest,' &c., to be sung in the Church Service. The Greek original of this hymn is the first twenty-nine lines of the ὕμνος ἐωθινός, placed after the Psalms in the 'Codex Alexandrinus.' The learned editor of the 'Journal of Sacred Literature,' the Rev. B. H. Cowper, has given the whole of this Greek hymn in his Introduction (page 28) to his most valuable reprint of the New Testament portion of the 'Codex Alexandrinus' (1860). Upon the first twenty-nine lines, he says : 'Lines 1-3 are

the angelic hymn from Luke ii. 14, and the next six lines appear to be a doxology, suggested by it. These are followed by a solemn invocation, forming a kind of introduction to what may be regarded as a Litany, ending with the word Amen at line 29.' Most of the remaining part is taken from several psalms, and two lines of the remainder are in the 'Te Deum.' 'Probably,' he says, 'it originally consisted only of the first twenty-nine lines, and even these may not be free from alterations. They differ repeatedly from the copy in the Apostolic Constitutions, and more or less from other relics to be found in several authors.' Some of the modifications of the Greek hymn are known to have been at a period prior to that when Mr. Cowper supposes the Alexandrine Codex was written—*i.e.*, about the middle of the fifth century. The hymn, in the form given in the above-named collections, is found in a Supplement to 'Tate and Brady' (1703). The translator's name is not given.

Great God ! to Thee our song we raise.'—277 *Alford*; 166 *S. P. C. K.*

This hymn appeared in 'Select Portions of Psalms,' &c. by Rev. John Kempthorne, B.D. (1810; fourth edition, 1823). His son, the Rev. John Kempthorne, M.A., vicar of Wedmore, informs me that this hymn was a favourite with his father, but he is not aware whether he was the author of it.

'Oh, there will be mourning.'—770 *Reed*.

Dr. Andrew Reed brought this from Boston, America, for his collection in 1834. It is anonymous in the American collections.

'Though faint, yet pursuing, we go on our way.'—558 *Bapt.*

This is erroneously attributed to John Nelson Darby. He has informed me that it is not his.

'Ere another Sabbath close.'

843 *Bapt.*; 290 *Bick.*; 42 *Mercer*; 352 *R. T. S.*; 920 *Spurg. &c.*

This hymn has been attributed to the Hon. and Rev. B. W. Noel, but he has informed me that it is not his; and to the late Hon. and Rev. G. T. Noel, but his daughter does not know it as his writing.

'Jesu ! Thy blessed brow is torn.'—126 *Sal.*

The Bishop of Salisbury has recently informed Earl Nelson that he received this hymn, about the year 1841, from the Rev. R. W. Blunt, at that time a curate in the East of London.

'O Saviour of the world forlorn.' 'Salvator mundi, Domine.'

49 *A. and M.*; 24 *Chope.*

Daniel refers to the Sarum Breviary, and gives the date fourteenth century; but Mone thinks the hymn is manifestly Ambrosian, and assigns it to the sixth or seventh century. The rendering is

by the compilers of 'A. and M.,' based on a rendering by the Rev. J. W. Copeland.

'Thine for ever ! God of love.'—380 *Harland* ; 236 *Sal.* ; 283 *S. P. C. K.*

The authoress of this hymn, Mrs. Mary Fawler Maude, wife of Rev. Joseph Maude, vicar of Chirk, near Ruabon, has informed me that it was printed in her 'Twelve Letters on Confirmation' (1848), and that it was originally inserted in the collection of the Rev. W. W. How, of Whittington, Salop. Mrs. Maude is also the authoress of 'Memorials of Past Years' (1852), and has written many pieces for parochial occasions.

'How sweet to think that all who love !'—641 *Bapt.* ; 669 *Leeds.*

We have been informed by the Rev. W. Meynell Whittemore, D.D., rector of S. James-within-Aldgate, London, and editor of 'Golden Hours,' that this hymn, erroneously attributed to William Whittemore, is by his sister Miss H. Whittemore, and was included by him in a collection called 'The Short Liturgy.' Miss H. Whittemore contributed twenty-six hymns (of which the above is one) to 'A Supplement to all Hymn Books' (1860).

'Through the changes of the day.'—149 *S. P. C. K.*

In his 'Lyra Sacra Americana' (1868), Dr. Cleveland gives some hymns he had received in MS. from Mr. Burleigh, and he attributes the above hymn to him. He also gives the following brief particulars of his life :—William Henry Burleigh was born in Woodstock, Connecticut, in 1812. In his seventeenth year he was apprenticed to the printing business, and after attaining his majority, his time was divided between the duties of editor and public lecturer. A volume of his poems appeared in Philadelphia in 1840. For the past few years he has had a post in the Custom-house, New York.

'There is a heaven of perfect peace.'—636 *Bapt.*

This is given in the 'Evangelical Magazine' for the year 1836. It was written after a sermon on 1 John iii. 2, by the Rev. M——, perhaps the Rev. John Morison, D.D., the editor of the magazine. The signature is 'E. D.'—probably the Rev. Eliel Davis, author of the hymn—

'From every earthly pleasure.'—589 *Bapt.* ; 425 *Mercer* ; 299 *R. T. S.*

Dr. Joseph Belcher says, in his 'Historical Sketches of Hymns' (1859), that this latter hymn was supplied to a MS. magazine he was conducting, about the year 1824. Mr. Davis died after a short ministry. He was born in Massachusetts, about the year 1800, and died about 1830. *But, see Lyra North p. 157.*



COMPREHENSIVE INDEX OF PSALMS AND HYMNS.

[The hymns without a page-number are not spoken of separately
in the body of the volume.]

	PAGE
A charge to keep I have	<i>C. Wesley.</i>
A few more years shall roll	<i>Dr. H. Bonar</i> 501
A great and mighty wonder	<i>Saint Anatolius</i> 9, 539
A hymn for martyrs sweetly sing	<i>Venerable Bede</i> 14, 549
A present God is all our strength	<i>Dr. Doddridge.</i>
A thousand oracles divine	<i>C. Wesley.</i>
Abba, Father, while we sing	<i>Edward Osler.</i>
Abide in me, and I in you	<i>E. H. Bickersteth</i> 568
Abide with me, fast falls the eventide	<i>H. F. Lyte</i> 433
Above the starry spheres	<i>Ambrose</i> 7, 520
Absent from flesh, O blissful thought	<i>Dr. Watts</i> 140
According to Thy gracious word	<i>James Montgomery</i> 347
Adore, my soul, that awful name	<i>Sir James E. Smith</i> 324
Affliction is a stormy deep	<i>Dr. Nathaniel Cotton</i> 179
Again returns the day of holy rest	<i>William Mason</i> 243
Again our weekly labours end	<i>Dr. Joseph Stennett.</i>
Again the holy morn	(Tr.) <i>E. Caswall</i> 521
Again the holy morn	<i>Dr. W. J. Irons.</i>
Again the Lord of life and light	<i>A. L. Barbauld.</i>
Again the Lord's own day is here	(Tr.) <i>Dr. Mason Neale (a.)</i> 540
Again we lift our voice	<i>C. Wesley</i> 191
Agnes, fair martyr	<i>Mary Dunlop Moultrie</i> 584
Ah, Head! so pierced and wounded	<i>Gerhard, from St. Bernard</i>
Ah! what avails my strife	<i>C. Wesley.</i>
Ah, what can I a sinner do	<i>Ann B. Hyde</i> 463
Ah! whither should I go	<i>C. Wesley.</i>
Alas! in wand'ring from the Lord	<i>Dr. Watts.</i>
Alas! what dangers hourly rise	<i>Anne Steele.</i>
Alike in happiness or woe	<i>B. Beddome (a.)</i>
All glory be to Thee	<i>Robert Allan Scott</i> 536
All glory, laud, and honour	<i>Saint Theodulph</i> 18, 541
All glory to God in the sky	<i>C. Wesley.</i>
All hail, adored Trinity	(Tr.) <i>J. D. Chambers.</i>
All hail, incarnate God	<i>Elizabeth Scott</i> 203
All hail the power of Jesu's name	<i>E. Perronet</i> 247
All hail, victorious Lord	<i>Basil Woodd.</i>
All heaven was hushed, our risen Lord	<i>George Kewen.</i>
All is o'er, the pain, the sorrow	<i>John Moultrie.</i>
All people that on earth do dwell	<i>William Kethe (?)</i> 51
All praise and thanks to God most high	<i>J. J. Schütz</i> 107
All praise to Thee, my God, this night	<i>Bishop Ken.</i>
All praise to Thee, O Lord	<i>H. W. H. Beaton</i> 514
All praise to Thee, whose powerful word	<i>C. Wesley.</i>
All scenes alike engaging prove	<i>Jeanne B. Guyon.</i>
All thanks be to God	<i>C. Wesley.</i>
All ye that pass by	<i>C. Wesley.</i>
All ye who seek a sure relief	(Tr.) <i>L. Caswall</i> 519

All ye who seek in hope and love	<i>E. Caswall.</i>	
Alleluia! Alleluia! Alleluia!	(Tr.) <i>Francis Pott</i>	575
Alleluia! Alleluia! hearts to heaven	<i>Bishop Wordsworth</i>	493
Alleluia, best and sweetest	(Tr.) <i>John Chandler</i>	476
Alleluia, song of sweetness	(Tr.) <i>Dr. Mason Neale</i> (a.)	541
Almighty Father! heaven and earth	<i>E. A. Dayman</i>	481
Almighty Father of mankind	<i>Michael Bruce</i>	294
Almighty Father! robed with light	<i>Edward Trapp Pilgrim.</i>	
Almighty God, the pure and just	<i>Edward Osler.</i>	
Almighty God, Thy throne above	<i>John Chandler.</i>	
Almighty God, Thy word is cast	<i>John Caswood</i>	356
Almighty Lord, before Thy throne	<i>Anne Steele.</i>	
Almighty Maker God	<i>Dr. Watts</i>	136
Almighty Maker of my frame	<i>Anne Steele</i>	213
Always with me! always with me!	<i>E. H. Nevin</i>	525
Amazing was the grace	<i>Thomas Scales</i>	398
An exile for the faith	<i>Nicolas le Tourneaux</i>	521
And am I only born to die?	<i>C. Wesley.</i>	
And are there countries far away	<i>Jane Taylor.</i>	
And be it so—that till this hour	<i>Dr. Thomas Gibbons.</i>	
And can it be that I should gain	<i>C. Wesley.</i>	
And canst thou, sinner, slight	<i>A. B. Hyde</i>	463
And dost Thou come, O blessed Lord	<i>John Mason</i>	90
And have we heard the joyful sound	<i>Edward Osler.</i>	
And is there, Lord, a cross for me	<i>Henry Addiscott</i>	486
And is this life prolonged to me	<i>Dr. Watts</i>	137
And let our bodies part	<i>C. Wesley.</i>	
And let this feeble body fail	<i>C. Wesley.</i>	
And live I yet by power divine	<i>C. Wesley.</i>	
And must I part with all I have	<i>Benjamin Beddome.</i>	
And now, my soul, another year	<i>Simon Browne.</i>	
And will the great eternal God	<i>Dr. Doddridge</i>	173
And wilt thou pardon, Lord	<i>S. Joseph of the Studium</i> ..	19
Angels, from the realms of glory	<i>James Montgomery</i>	347
Angels, holy, high, and lowly	<i>Prof. J. S. Blackie</i>	503
Angels, lament, behold your God	<i>Charles Coffin</i>	476
Angels of peace, look down from heaven and mourn ..	(Tr.) <i>Isaac Williams.</i>	
Angels, roll the rock away	<i>Thomas Scott</i>	199
Angels, to our jubilee	<i>N. le Tourneaux</i>	106
Another six days' work is done	<i>Dr. Joseph Stennett</i>	118
Approach, my soul, the mercy-seat	<i>John Newton.</i>	
Are we the soldiers of the cross	<i>Dr. Watts</i>	133
Arise, my soul, arise	<i>C. Wesley.</i>	
Arise, my tenderest thoughts, arise	<i>Dr. Doddridge</i>	171
Arise, O God! and let thy grace	<i>James Merrick.</i>	
Arise, O Lord, and shine	<i>William Hurn</i>	
Arm of the Lord, awake, awake	<i>William Shrubsole, jun.</i> ..	326
Arm of the Lord, awake, awake	<i>C. Wesley.</i>	
Around the throne a circling band	<i>Dr. Mason Neale.</i>	
Around the throne of God in heaven	<i>Anne Shepherd.</i>	
Art thou weary, art thou languid	<i>S. Stephen the Sabaita</i> ..	17, 538
Art thou a child of tears	<i>John Keble</i>	428
As every day Thy mercy spares	<i>William Shrubsole, jun.</i> ..	326
As now the sun's declining rays	<i>Charles Coffin</i>	476
As o'er the past my memory strays	<i>Bishop Middleton</i>	335
As pants the hart for cooling streams	<i>H. F. Lyte, from N.V.</i>	
As streams that from the fountain flow	<i>J. Riddall Wood</i>	514
As the dew, from heaven distilling	<i>Thos. Kelly and J. Bulmer</i>	
As the sun doth daily rise	(Tr.) <i>Earl Nelson</i>	564
As through this wilderness I stray	(Tr.) <i>John Wesley.</i>	
As when the Hebrew prophet rais'd	<i>Dr. Watts</i> (a.)	
As when the weary trav'ler gains	<i>John Newton.</i>	
As with gladness men of old	<i>W. C. Dix</i>	582
Ashamed of Jesus! Can it be?	<i>Joseph Grigg.</i>	
Asleep in Jesus, blessed sleep	<i>Margaret Mackay</i>	464
At the cross her station keeping	<i>Jacobus de Benedictis</i>	36
At the Lamb's high feast we sing	(Tr.) <i>Robert Campbell</i>	546
At thy birth, Incarnate Lord	<i>Earl Nelson</i>	564
Attend, while God's exalted Son	<i>Dr. Watts</i>	138
Author of faith, eternal Word	<i>C. Wesley</i>	194
Author of good! to thee we turn	<i>James Merrick.</i>	
Awake—again the Gospel trump is blown	<i>John Keble</i>	427
Awake, all-conquering arm, awake	<i>Dr. Doddridge</i> (a.)	174
Awake and sing the song	<i>William Hammond</i>	200

	PAGE
Awake, awake, O Zion	<i>Benjamin Gough</i> 480
Awake, my soul, and with the sun	<i>Bishop Ken</i> 103
Awake, my soul, dismiss thy fear	<i>Dr. Watts</i> (a.)
Awake, my soul, stretch ev'ry nerve.....	<i>Dr. Doddridge</i> .
Awake, my zeal; awake, my love.....	<i>Dr. Watts</i> 138
Awake, ye saints, awake	<i>E. Scott and T. Cotterill</i> .. 203
Away with our fears, the glad morning appears.....	<i>C. Wesley</i> 192
Awed by a mortal's frown	<i>Edward Osler</i> .
Be present at our table, Lord	<i>John Cennick</i> 217
Be present, Holy Trinity	(Tr.) <i>Dr. Mason Neale</i> .
Be present, ye faithful	(Tr.) <i>Latin of 15th century</i> .
Be thou faithful unto death	<i>Benjamin Gough</i> 480
Be thou exalted, mighty God	<i>Dr. Watts</i> (a.)
Be with us, Lord, where'er we go	<i>John Cennick</i> .
Before Jehovah's awful throne.....	<i>Dr. Watts and J. Wesley</i> .. 135
Before the ending of the day	<i>Ambrose</i> 6, 540
Behold a stranger at the door	<i>Joseph Grigg</i> 198
Behold how glorious is yon sky	<i>Dr. P. Nicolai</i> 55
Behold me here in grief draw near.....	<i>Joachim Neander</i> 105
Behold me, Lord, and if Thou find	<i>Dr. Croly</i> 369
Behold the amazing sight	<i>Dr. Doddridge</i> 172
Behold the expected time draw near.....	<i>Mrs. Voke</i> 349
Behold the glories of the Lamb	<i>Dr. Watts</i> 126
Behold the Lamb of God	<i>Matthew Bridges</i> 472
Behold the Lamb of God, who bears.....	<i>C. Wesley</i> .
Behold! the messengers of Christ.....	<i>Santolius Victorinus</i> 97
Behold the mountain of the Lord	<i>Michael Bruce</i> 295
Behold the Saviour of mankind	<i>Samuel Wesley</i> .
Behold the western evening sky.....	<i>Dr. W. B. O. Peabody</i> 457
Behold, we come, dear Lord, to Thee	<i>John Austin</i> .
Behold where in a mortal form	<i>Dr. William Enfield</i> 282
Being of beings, God of love	<i>C. Wesley</i> .
Beneath Moriah's rocky side	<i>R. M. McCheyne</i> 518
Beneath our feet and o'er our head	<i>Bishop Heber</i> .
Beset with snares on every hand	<i>Dr. Doddridge</i> .
Bethlehem! earth's noblest cities	<i>A. Clemens Prudentius</i> ..8, 520
Beyond the bounds of time and space	<i>C. Wesley</i> .
Beyond the dark and stormy bound	<i>John Bowdler</i> .
Beyond the glittering starry skies	<i>J. Fanch and D. Turner</i> .. 202
Birds have their quiet nests.....	<i>Dr. J. S. B. Monsell</i> 515
Bless, O Lord, the opening year.....	<i>John Newton</i> 241
Bless'd are the feet which bring the news	<i>John Mason</i> 91
Bless'd are the pure in heart	<i>John Keble</i> 427
Blessed are the sons of God.....	<i>Joseph Humphreys</i> 227
Blessed be Thy name	<i>James Montgomery</i> 348
Blessed be Thy name for ever	<i>James Hogg</i> .
Blessed city, heavenly Salem	(Tr.) <i>Dr. Mason Neale</i> (a.).. 543
Blessed feasts of blessed Martyrs	(Tr.) <i>J. D. Chambers</i> .
Blessed Lord, who Thee receive.....	<i>Anna Dober</i> (a.) 206
Blessed Redeemer, how divine	<i>Dr. Watts</i> .
Blessed Salem, long expected.....	(Tr.) <i>William Mercer</i> .
Blessing, honour, thanks, and praise.....	<i>C. Wesley</i> 191
Blest angels! while we silent lie.....	<i>Bishop Ken</i> (a.)
Blest be Jehovah, mighty Lord	<i>Basil Woodd</i> 328
Blest be our everlasting Lord	<i>C. Wesley</i> .
Blest be the dear uniting love	<i>C. Wesley</i> 196
Blest be the wisdom and the power	<i>Dr. Watts</i> 136
Blest be Thy love, good Lord	<i>John Austin</i> 78
Blest Creator of the light	<i>Charles Coffin</i> .
Blest day of God.....	<i>John Mason</i> 88
Blest is the man, for ever blest	<i>Dr. Watts</i> 134
Blest is the man, whose softening heart	<i>A. L. Barbauld</i> .
Blest is the tie that binds	<i>Dr. John Fawcett</i> 273
Blest Jesu! to Thy gracious board	<i>C. Wesley</i> (a.)
Blest Lord, the word of mercy give	<i>C. Wesley</i> .
Blest morning, whose young dawning rays	<i>Dr. Watts</i> 189
Blest Trinity, from mortal sight.....	<i>Santolius Maglorianus</i> .
Blest voice of Love! O word Divine.....	<i>Dr. W. J. Irons</i> .
Blest work, the youthful mind to win	<i>Joseph Straphan</i> 322
Blow ye the trumpet, blow	<i>C. Wesley</i> 196
Born of God the Father's bosom	<i>A. Clemens Prudentius</i> .
Bound upon the accursed tree	<i>Dean H. H. Milman</i> .

	PAGE
Bowed with a sense of sin, I faint	<i>A. M. Toplady</i> 277
Bread of heaven, on Thee we feed	<i>Josiah Conder</i> 470
Bread of the world, in mercy broken	<i>Bishop Heber.</i>
Breast the wave, Christian	<i>Joseph Stammers</i> 468
Brethren called by one vocation	(Tr.) <i>William Mercer.</i>
Brethren, let us join to bless	<i>John Cennick</i> 219
Brief life is here our portion	<i>Bernard of Cluny</i> 29, 543
Bright and joyful is the morning	<i>James Montgomery.</i>
Bright as the sun's meridian blaze	<i>William Shrubsole, jun.</i> .. 326
Bright source of everlasting love	<i>James Boden</i> 322
Bright was the guiding star that led	<i>Harriet Auber</i> 354
Bright with all His crowns of glory	<i>Sir Edward Denny.</i>
Brightest and best of the sons of the morning	<i>Bishop Heber</i> 379
Brightly gleams our banner	<i>T. F. Potter</i> 576
Brightness of the Father's glory	<i>J. R. Woodford</i> 548
Brother in Christ, and well-beloved	<i>C. Wesley (a.)</i> 196
Brother, now thy toils are o'er	<i>Gerard Moultrie</i> 583
Brought to the font with holy care	<i>Edward Osler.</i>
By precepts taught of ages past	(Tr.) <i>Dr. Mason Neale (a.)</i> 541
By thy birth and early years	<i>Sir Robert Grant.</i>
Can earthly voices fitly sing	<i>Dr. W. F. Irons.</i>
Captain and Saviour of the host	<i>George Rawson.</i>
Captain of Israel's host, and guide	<i>C. Wesley.</i>
Captain of our salvation take	<i>C. Wesley.</i>
Captain of thine enlisted host	<i>Christopher Batty</i> 212
Captains of the saintly band	(Tr.) <i>Sir H. W. Baker.</i>
Cast on the fidelity	<i>C. Wesley.</i>
Change is our portion here	<i>J. Harington Evans</i> 389
Child of sin and sorrow	<i>Dr. Thomas Hastings.</i>
Children of men, rejoice and sing	(Tr.) <i>J. D. Chambers.</i>
Children of the heavenly King	<i>John Cennick</i> 219
Christ for every man hath died	<i>Edward Osler.</i>
Christ, from whom all blessings flow	<i>C. Wesley (a.)</i>
Christ had regained the sky	<i>Ambrose</i> 7, 481
Christ in highest heaven enthroned	<i>Santolius Victorinus (a.)</i>
Christ is born ! exalt His name	<i>Saint Cosmas (a.)</i> 16, 539
Christ is gone up with a joyful sound	<i>Bishop Heber.</i>
Christ is gone up ; yet ere He passed	<i>Dr. Mason Neale.</i>
Christ is laid the sure foundation	(Tr.) <i>Latin of 8th century.</i>
Christ is made the sure foundation	(Tr.) <i>Dr. Mason Neale (a.)</i> .. 543
Christ is our corner-stone	(Tr.) <i>John Chandler.</i>
Christ is risen ! the Lord is come	<i>Dean Milman</i> 417
Christ lay awhile in Death's strong band	<i>Luther ; (Tr.) R. Massie.</i>
Christ of the holy angels	<i>Saint Rabanus Maurus</i> .. 20
Christ ! Redeemer of our race	(Tr.) <i>William Mercer.</i>
Christ, the Father's mirrored brightness	<i>Saint Rabanus Maurus</i> ... 20
Christ the Lord is risen again	<i>Michael Weiss</i> 44
Christ the Lord is risen to-day	<i>C. Wesley.</i>
Christ, the Rock on which I build	<i>Louisa H. of Brandenburg</i> 95
Christ will gather in His own	<i>Count Zinzendorf</i> 166
Christ, whose glory fills the skies	<i>C. Wesley</i> 191
Christian, dost thou see them	<i>S. Andrew of Crete</i> 13, 539
Christians, awake, salute the happy morn	<i>John Byrom</i> 150
Christians ! brethren, ere we part	<i>H. Kirke White.</i>
Christ's everlasting messengers	<i>Santolius Victorinus</i> 97
Circled by His enemies	(Tr.) <i>Dr. Mason Neale</i> 544
Clap your hands, ye people all	<i>C. Wesley.</i>
Come, all who truly bear	<i>C. Wesley.</i>
Come, all ye chosen saints of God	<i>Joseph Hart.</i>
Come and let us sweetly sing	<i>C. Wesley.</i>
Come away to the skies, my beloved, arise	<i>C. Wesley</i> 192
Come, dear Lord, Thyself reveal	<i>Daniel Herbert</i> 301
Come down, O love divine	<i>Bianco da Siena</i> 37
Come, Father, Son, and Holy Ghost	<i>C. Wesley (a.)</i>
Come, gracious Spirit, heavenly dove	<i>Simon Browne</i> 144
Come, great conqueror of the nations	<i>C. Wesley (a.)</i>
Come, guilty souls, and flee away	<i>Joseph Humphreys</i> 227
Come, happy souls, adore the Lamb	<i>Thomas Baldwin</i> 315
Come, Holy Ghost, and through each heart	(Tr.) <i>Edward Cusvill</i> 521
Come, Holy Ghost, Creator blest	(Tr.) <i>Compilers A. and M.</i>
Come, Holy Ghost, Creator come	<i>Archbishop Hildebert (?)</i> .. 25
Come, Holy Ghost, descend from high	<i>Thomas Beck.</i>

	PAGE
Come, Holy Ghost, eternal God.....	<i>Dr. Doddridge.</i>
Come, Holy Ghost, eternal God.....	<i>Nakum Tate.</i>
Come, Holy Ghost, Lord God fulfil	<i>Luther (Tr.) R. Massie.</i>
Come, Holy Ghost, our hearts inspire	<i>C. Wesley</i> 194
Come, Holy Ghost, our souls inspire	<i>Bishop Cosin</i> 64
Come, Holy Ghost, who ever one	<i>Ambrose</i> 7, 470
Come, Holy Spirit, come	<i>Joseph Hart</i> 205
Come, Holy Spirit, heavenly dove	<i>Dr. Watts.</i>
Come, Holy Spirit, raise our songs	<i>R. C. Brackenbury (partly)</i> .. 308
Come, humble sinner, in whose breast	<i>Edmund Jones</i> 333
Come in, thou blessed of the Lord.....	<i>Thomas Kelly.</i>
Come in, ye chosen of the Lord.....	<i>Dr. George Smith</i> 552
Come, let us join our cheerful songs	<i>Dr. Watts.</i>
Come, let us join our friends above	<i>C. Wesley</i>195, 277
Come, let us to the Lord our God	<i>Dr. John Morrison</i> 300
Come, let us praise the name of God.....	<i>Charles Coffin.</i>
Come, let us search our hearts and try	<i>Edward Osler.</i>
Come, let us seek the grace divine	<i>C. Wesley (a.)</i>
Come, let us use the grace divine	<i>C. Wesley.</i>
Come, let us who in Christ believe.....	<i>C. Wesley.</i>
Come, Lord, and tarry not	<i>Dr. H. Bonar</i> 500
Come, Lord Jesus, quickly come	<i>Henry G. Tomkins</i> 575
Come, Lord Jesus, take Thy rest	<i>Dr. B. H. Kennedy</i> 478
Come, magnify the Saviour's love	<i>Edward Osler</i> 451
Come, my soul, thou must be waking	<i>Von Canitz</i> 112
Come, O come, with sacred lays	<i>George Withier (a.)</i> 59
Come, O Saviour, long expected	<i>C. Wesley (a.)</i>
Come, O Thou all-victorious Lord	<i>C. Wesley</i> 194
Come, O Thou Prophet of the Lord.....	<i>C. Wesley.</i>
Come on, my partners in distress	<i>C. Wesley</i> 188
Come, poor sinners, come to Jesus.....	<i>W. Freeman Lloyd</i> 418
Come, pure hearts, in sweetest measures.....	<i>(Tr.) Robert Campbell</i> 546
Come, Redeemer, blessed Jesus.....	<i>C. Wesley.</i>
Come, saints, and adore Him	<i>Maria de Fleury</i> 381
Come, Saviour Jesus, from above	<i>Antoinette Bourignon</i> 85
Come, see the place where Jesus lay.....	<i>Thomas Kelly (a.)</i> 339
Come, sound His praise abroad	<i>Dr. Watts.</i>
Come, Thou Almighty King	<i>C. Wesley</i> 195
Come, Thou bright and morning Star	<i>C. Knorr von Rosenroth</i> .. 102
Come, Thou Conqueror of the nations	<i>C. Wesley</i> 197
Come, Thou everlasting Spirit	<i>C. Wesley.</i>
Come, Thou fount of every blessing.....	<i>Robert Robinson</i> 266
Come, Thou high and lofty Lord	<i>C. Wesley.</i>
Come, Thou Holy Spirit, come	<i>Robert II. of France</i> 23, 520
Come, Thou soul-transforming Spirit	<i>Jonathan Evans</i> 297
Come to our poor nature's night.....	<i>George Rawson</i> 551
Come to Thy temple, Lord	<i>Dean Alford</i> 509
Come, ye disconsolate	<i>Thomas Moore</i> 363
Come, ye faithful, raise the anthem	<i>Job Hupton</i> 332
Come! ye heavenly choirs descending.....	<i>Paris Breviary.</i>
Come, ye sinners, poor and wretched	<i>Joseph Hart</i> 205
Come, ye souls by sin afflicted	<i>Joseph Swain.</i>
Come, ye thankful people, come.....	<i>Dean Alford</i> 509
Come, ye that love the Lord	<i>Dr. Watts.</i>
Come, ye who bow to sovereign grace	<i>James Upton</i> 328
Commit thou all thy griefs	<i>Paul Gerhard</i> 71
Conquering kings their titles take	<i>(Tr.) John Chandler (a.)</i> 477
Creator of mankind	<i>(Tr.) John Chandler (a.)</i>
Creator of the rolling flood	<i>Bishop Heber.</i>
Creator of the stars of night.....	<i>Ambrose</i> 7, 546
Creator of the world, to Thee	<i>Charles Coffin</i> 143
Creator Spirit, by whose aid	<i>(Tr.) John Dryden</i> 101
Crown Him with many crowns	<i>Matthew Bridges</i> 472
Crown His head with endless blessing	<i>William Goode.</i>

Daily, daily sing the praises	<i>Sabine Baring-Gould</i> 576
Darkly frowns the evening sky	<i>Greville Phillimore</i> 547
Day by day the manna fell	<i>Josiah Conder</i> 409
Day of anger, that dread day	<i>Thomas of Celano</i> 34, 510
Day of judgment, day of wonders	<i>John Newton</i> 240
Day of wrath! O day of mourning	<i>Thomas of Celano</i> 34, 515
Day of wrath! that awful day	<i>Thomas of Celano.</i>

	PAGE
Dear as thou wert, and justly dear	<i>Thomas Dale</i> 447
Dear Jesus, ever at my side	<i>Dr. F. W. Faber (a.)</i> 529
Dear Saviour, if these lambs should stray	<i>Ann B. Hyde</i> 463
Dear Saviour, let Thy pitying eye.....	<i>C. Wesley</i>
Dear Shepherd of Thy people, hear	<i>John Newton</i>
Deathless principle, arise	<i>A. M. Toplady</i> 276, 278
Deluded souls ! that dream of heaven	<i>Dr. Watts (a.)</i>
Depth of mercy, can there be	<i>C. Wesley</i> 194
Descend to Thy Jerusalem, O Lord.....	<i>Bishop Jeremy Taylor</i> 76
Did Christ o'er sinners weep	<i>Benjamin Beddome</i> 224
Disposer Supreme	<i>Santolius Victorinus</i> 97, 474
Do flesh and nature dread to die	<i>Dr. Watts</i> 139
Do I believe what Jesus saith.....	<i>Dr. Watts</i> 138
Doth He who came the lost to seek	<i>John Lagniel</i> 156
Draw, Holy Spirit, nearer	<i>Dr. C. F. P. Spitta</i> 468
Draw me, O draw me, gracious Lord	<i>Professor Scholefield</i> 406
Draw nigh all ye faithful	<i>From 15th Century Latin</i>
Draw nigh and take the body.....	(Tr.) <i>Dr. Mason Neale</i> 543
Draw nigh to Thy Jerusalem	<i>Bishop Jeremy Taylor</i> 76
Dread Jehovah, God of nations	<i>C— F— (1804)</i>
Each coming night, O Lord, we see	<i>J. D. Burns</i> 561
Earth has many a noble city	<i>A. Clemens Prudentius</i> ..8, 520
Earth to earth and dust to dust	<i>J. Hampden Gurney</i>
Earth with her ten thousand flowers.....	<i>Thomas R. Taylor</i> 488
Eight days amid this world of woe	<i>Joseph Anstice</i>
Enthroned on high, Almighty Lord	<i>Dr. Thomas Haweis</i> 259
Ere another Sabbath close	<i>Anon., 1832</i> 587
Ere God had built the mountains	<i>William Cowper</i>
Ere I sleep, for every favour	<i>John Cennick</i> 219
Ere the waning light decay	<i>Ambrose</i>
Eternal beam of light divine	<i>C. Wesley</i>
Eternal Father, strong to save	<i>William Whiting (a.)</i> 573
Eternal God, we look to Thee.....	<i>James Merrick</i> 225
Eternal Light, eternal Light	<i>Thomas Binney</i> 457
Eternal Power, whose high abode	<i>Dr. Watts</i> 135
Eternal source of every joy	<i>Dr. Doddridge</i>
Eternal Spirit, by whose power	<i>W. H. Bathurst</i> 445
Eternal Sun of righteousness	<i>Cento from C. Wesley</i>
Eternal Wisdom, Thee we praise	<i>Dr. Watts</i> 136
Every morning the red sun	<i>C. Frances Alexander</i> 562
Except the Lord conduct the plan.....	<i>C. Wesley</i>
Exiled afar from their blest home	<i>J. H. Butterworth</i> 512
Extended on a cursed tree	<i>Gerhard (Tr.) John Wesley</i>
Exult all hearts with gladness	(Tr.) <i>J. D. Chambers</i> 478
Faith, 'tis a precious grace	<i>Benjamin Beddome</i> 224
Far as creation's bounds extend	<i>James Merrick</i>
Far from my heavenly home	<i>H. F. Lyte</i> 433
Far from the world, O Lord, I flee	<i>William Cowper</i> 257
Far from these narrow scenes of night	<i>Anne Steele</i> 214
Far from Thy servants, gracious God	<i>Dr. Doddridge</i>
Father and Lord of our whole life	<i>John Keble</i>
Father, behold with gracious eyes.....	<i>C. Wesley</i>
Father ! by Thy love and power	<i>Joseph Anstice</i>
Father, how wide Thy glories shine	<i>Dr. Watts</i> 136
Father, I know that all my life	<i>A. L. Waring</i> 553
Father, I may not ask for less.....	<i>W. H. Drummond</i> 351
Father, if justly still we claim	<i>Henry More</i> 78
Father in high heaven dwelling	<i>George Rawson</i>
Father of all, before Thy throne.....	<i>J. Howard Hinton</i> 417
Father of all, in whom alone	<i>C. Wesley</i> 194
Father of all, to Thee.....	<i>C. Wesley (a.)</i>
Father of all, we bow to Thee.....	<i>Hugh Blair</i>
Father of all, whose powerful voice	<i>C. Wesley</i>
Father of all, whose wondrous grace	<i>J. Cooper</i>
Father of eternal grace	<i>Josiah Conder</i> 409
Father of eternal grace	<i>James Montgomery</i> 347
Father of faithful Abraham ! hear	<i>C. Wesley</i>
Father of heaven, whose love profound	<i>J. Cooper (?)</i> 446
Father of life and light	<i>Samuel Fletcher</i> 392

	PAGE
Father of lights, from whom proceeds	<i>C. Wesley.</i>
Father of love and power	<i>George Rawson</i> 551
Father of love, our guide and friend	<i>Dr. W. J. Irons.</i>
Father of me and all mankind	<i>C. Wesley.</i>
Father of mercies, bow Thine ear	<i>Benjamin Beddome</i> 224
Father of mercies, condescend	<i>Thomas Morell</i> 370
Father of mercies, fount of love	<i>Ottivell Heginbotham.</i>
Father of mercies, God of love	<i>Alice Flowerdew (a.)</i> 327
Father of mercies, hear!	<i>T. J. Judkin.</i>
Father of mercies, hear!	<i>Gregory the Great</i> 12
Father of mercies, in Thy word	<i>Anne Steele.</i>
Father, Son, and Holy Ghost	<i>C. Wesley.</i>
Father, Son, and Spirit, hear	<i>C. Wesley.</i>
Father throned on high	<i>Nyberg and F. A. Latrobe</i> .. 227
Father, 'tis Thine each day to yield	<i>Edward Osler.</i>
Father, to Thee my soul I lift	<i>C. Wesley.</i>
Father, to Thy sinful child	<i>Josiah Conder</i> 409
Father, we humbly pray	<i>Bishop Wordsworth.</i>
Father, whate'er of earthly bliss	<i>Anne Steele</i> 214
Father, whose love and truth fulfil	<i>Edward Osler.</i>
Fierce raged the tempest o'er the deep	<i>Godfrey Thring</i> 584
Fierce was the storm of wind	<i>H. Wyndham Beadon</i> 514
Fierce was the wild billow	<i>Saint Anatolius</i> 9, 539
First of martyrs, Thou whose name	<i>Santolius Victorinus</i> 98
Fly, ye sinners, to yon mountain	<i>Richard Burnham</i> 586
For a season called to part	<i>John Newton</i> 241
For all Thy saints in warfare	<i>Earl Nelson</i> 504
For all Thy saints, O Lord	<i>Bishop Mant.</i>
For all Thy saints, who from their labours rest ...	<i>W. Walsham How.</i>
For ever here my rest shall be	<i>C. Wesley</i> 196
For ever with the Lord	<i>James Montgomery.</i>
For man the Saviour shed	<i>Santolius Victorinus.</i>
For the fount of life eternal thirstily the spirit yearns	<i>Cardinal Damiani</i> 24
For thee, O dear, dear country	<i>Bernard of Cluny</i> 29, 543
For Thy dear saint, O Lord	<i>Bishop Mant (a.)</i> 358
For Thy mercy and Thy grace	<i>Henry Downton (a.)</i> 545
For what shall I praise Thee	<i>Caroline Wilson</i> 399
Forth from the dark and stormy sky	<i>Bishop Heber.</i>
Forth in Thy name, O Lord, I go	<i>C. Wesley</i> 197
Forty days and forty nights	<i>George Hunt Smyttan (a.)</i> .. 554
Fountain of good, to own Thy love	<i>Dr. Doddridge (a.)</i> 174
Fountain of life and all my joys	<i>C. Wesley</i> 192
Fountain of mercy, God of love	<i>Alice Flowerdew</i> 327
Friend of sinners! Lord of glory	<i>C. Newman Hall</i> 532
From all that dwell below the skies	<i>Dr. Watts.</i>
From depths of woe I raise to Thee	<i>Luther (Tr.) R. Massie.</i>
From distant corners of our land	<i>Dr. W. L. Alexander</i> 496
From Egypt lately come	<i>Thomas Kelly</i> 339
From every earthly pleasure	<i>Eliel Davis</i> 588
From every stormy wind that blows	<i>Hugh Stowell</i> 459
From Greenland's icy mountains	<i>Bishop Heber</i> 379
From highest heaven the eternal Son	<i>Sir H. W. Baker</i> 558
From highest heaven the Father's Son	<i>(Tr.) Edward Caswall.</i>
From Thee, O God of purity	<i>C. Wesley (a.)</i> 192
From whence these dire portents around	<i>Samuel Wesley, jun.</i> 150
From yon delusive scene	<i>George Clayton</i> 383
Full of trembling expectation	<i>C. Wesley.</i>
'Gainst what foemen art thou rushing	<i>Santolius Victorinus.</i>
Gentle Jesus, meek and mild	<i>C. Wesley.</i>
Gentle Shepherd, Thou hast stilled	<i>John W. Meinhold</i> 446
Gird on Thy conquering sword	<i>Dr. Doddridge</i> 171
Gird thy sword on, mighty Saviour	<i>Dr. John Ryland.</i>
Give dust to dust; and here we leave	<i>George Rawson.</i>
Give me the faith which can remove	<i>C. Wesley.</i>
Give me the wings of faith to rise	<i>Dr. Watts.</i>
Give thanks to God most High	<i>Dr. Watts.</i>
Give to our God immortal praise	<i>Dr. Watts.</i>
Give to the winds thy fears	<i>Paul Gerhard</i> 71
Glad sight! the Holy Church	<i>From Syriac (Tr.) F. Pott</i> .. 575
Glorious things of Thee are spoken	<i>John Newton</i> 241
Glory and laud and honour	<i>Saint Theodulph</i> 18

	PAGE
Glory and praise to Thee, Redeemer blest	<i>Saint Theodulph</i> 18
Glory be to God on high	<i>C. Wesley.</i>
Glory be to Jesus	(Tr.) <i>E. Caswall</i> 520
Glory to God on high	<i>James Allen</i> 262, 322
Glory to God on high	<i>William Mercer.</i>
Glory to God, who, when with light	<i>J. D. Chambers.</i>
Glory to God, whose sovereign grace	<i>C. Wesley.</i>
Glory to God, with joyful adoration	<i>Edward Osler</i> 452
Glory to the Father give	<i>James Montgomery</i> 348
Glory to Thee, my God, this night	<i>Bishop Ken</i> 105
Glory to Thee, O Lord	<i>Emma Toke</i> 573
Go, and the Saviour's grace proclaim	<i>Thomas Morell</i> 370
Go forward, Christian soldier	<i>Lawrence Tuttiott</i> 570
Go forward in your course	<i>Dean Alford</i> 509
Go, labour on ; spend and be spent	<i>Dr. H. Bonar.</i>
Go to dark Gethsemane	<i>James Montgomery</i> 348
Go up, go up, my heart	<i>Dr. H. Bonar</i> 501
Go when the morning shineth	<i>J. C. Simpson</i> 486
Go, ye messengers of God	<i>Joshua Marsden</i> 412
God bless our native land	<i>John S. Dwight</i> 510
God cometh ! and e'en now is near	<i>Isaac Williams.</i>
God deigns to move in mystery	<i>William Cowper</i> (a.)
God eternal, Lord of all	<i>Dr. J. E. Millard</i> 559
God eternal, mighty King	<i>Dr. J. E. Millard</i> (a.) 559
God from on high hath heard	<i>Charles Coffin</i> 548
God is gone up on high	<i>C. Wesley</i> 189
God is our refuge in distress	<i>Luther</i> 43
God is our strength, away our fear	<i>Edward Osler.</i>
God is the refuge of His saints	<i>Dr. Watts</i> 133
God moves in a mysterious way	<i>William Cowper</i> 256
God only wise, almighty good	<i>C. Wesley.</i>
God of all redeeming grace	<i>C. Wesley</i> (a.)
God of almighty love	<i>C. Wesley.</i>
God of grace, O let Thy light	<i>Dr. Edward Churton</i> 463
God of Israel, we adore Thee	<i>Thomas Kelly.</i>
God of mercy, God of grace	<i>H. F. Lyte</i> 433
God of my life, my days, my breath	<i>Basil Woodd</i> 328
God of my life, through all its days	<i>Dr. Doddridge</i> 172
God of my life, to Thee I call	<i>William Cowper</i> 257
God of my life, to Thee	<i>C. Wesley</i> 192
God of my life, whose gracious power	<i>C. Wesley</i> 195
God of my salvation, hear	<i>C. Wesley.</i>
God of our life, Thy various praise	<i>Ottiwell Heginbotham</i> 287
God of our life, to Thee we call	<i>William Cowper</i> 257
God of pity, God of grace	<i>Eliza F. Morris</i> 557
God our hope and strength abiding	<i>John Keble</i> 424
God reveals His presence	<i>Gerhard Terstegen</i> 159
God the Father, from Thy throne	<i>Sir H. W. Baker</i> 558
God the Lord a King remaineth	<i>John Keble.</i>
God the Lord has heard our prayer	<i>H. H. Wyatt</i> 556
God the Lord is King, before Him	<i>George Rawson.</i>
God who madest earth and heaven	<i>Bishop Heber</i> 381
God who madest earth and heaven	<i>Henry Alberti</i> 66
Grace, 'tis a charming sound	<i>Dr. Doddridge</i> 172
Gracious Jesu ! in Thy name	<i>Tobiah Clausnitzer</i> 88
Gracious Saviour, gentle Shepherd	<i>C. Wesley.</i>
Gracious Saviour, gentle Shepherd	<i>W. H. Havergal.</i>
Gracious Spirit ! dwell with me	<i>Thomas T. Lynch</i> 560
Gracious Spirit, Holy Ghost	(Tr.) <i>Bishop Wordsworth.</i>
Gracious Spirit, Dove divine	<i>John Stocker</i> 248
Grateful hearts and voices bring	<i>Benjamin Williams.</i>
Great Creator, who this day	<i>Julia A. Elliott.</i>
Great God, and wilt Thou condescend	<i>Jane Taylor</i> 376
Great God, as seasons disappear	<i>Edmund Butcher</i> 321
Great God, impress our trifling minds	<i>George Burder</i> 312
Great God, let children to Thy throne	<i>Edward Bickersteth</i> 398
Great God, now condescend	<i>John Fellows</i> 299
Great God, o'er heaven and earth supreme	<i>Edward Osler</i> 451
Great God of heaven and earth, arise	<i>Dr. Doddridge</i> 174
Great God of wonders, all Thy ways	<i>President Samuel Davies</i> .. 236
Great God, the nations of the earth	<i>Dr. Thomas Gibbons</i> 227
Great God, this hallowed day of Thine	<i>Anne Steele</i> (a.)
Great God, this sacred day of Thine	<i>Anne Steele.</i>

	PAGE
Great God, to Thee our song we raise	<i>Anon.</i> , 1810..... 587
Great God, what do I see and hear	<i>Kingwaldt and Collyer.</i> ... 53, 373
Great God, where'er we pitch our tent.....	<i>Dr. John Kippon.</i> 303
Great God, who, hid from mortal sight	<i>Charles Coffin.</i>
Great God, whose awful mystery	<i>Edward Osler.</i>
Great God, with wonder and with praise.....	<i>Dr. Watts.</i>
Great is our redeeming Lord	<i>C. Wesley.</i>
Great is the Lord our God	<i>Dr. Watts (a.)</i>
Great King of glory, come	<i>Benjamin Francis</i> 260
Great King of nations, hear our prayer	<i>J. Hampden Gurney.</i>
Great Lord of all Thy churches, hear	<i>William Kingsbury</i> 283
Great mover of all hearts ! whose hand	<i>Charles Coffin</i> 474
Great Shepherd of Thy people, hear.....	<i>John Newton</i> 241
Great source of life, our souls confess	<i>Dr. Doddridge (a.)</i>
Great the joy when Christians meet	<i>George Burder</i> 311
Greatest of Prophets, messenger appointed.....	<i>Paulus Diaconus</i> 18
Guide me, O Thou great Jehovah.....	<i>William Williams</i> 222
Guide us, Thou whose name is Saviour	<i>William Williams (a.)</i>
Hail ! blessed communion of love	<i>Edward Savaine</i> 443
Hail ! Father, whose creating call.....	<i>Samuel Wesley, jun.</i> 150
Hail ! God the Son in glory crowned	<i>Samuel Wesley, jun.</i> 150
Hail ! holy day, most blest, most dear.....	<i>Charlotte Elliott.</i>
Hail ! Holy Ghost, Jehovah, Third	<i>Samuel Wesley, jun.</i> 150
Hail ! holy, holy, holy Lord	<i>C. Wesley.</i>
Hail ! mighty Jesus ! how divine	<i>Benjamin Wallin (a.)</i> 203
Hail ! morning known among the blest	<i>Dr. Wardlaw</i> 367
Hail ! source of pleasures ever new	<i>Dr. Thomas Blacklock</i> 228
Hail ! sovereign Love, that first began	<i>Jehoida Brewer</i> 308
Hail that Head with sorrows bowing	<i>Saint Bernard</i> 28
Hail the day that sees Him go	<i>C. Wesley (a.)</i>
Hail the day that sees Him rise	<i>C. Wesley</i> 191
Hail the sign, the sign	<i>Sabine Baring-Gould</i> 576
Hail ! Thou God of grace and glory.....	<i>Thomas W. Aveling</i> 531
Hail ! Thou once despised Jesus	<i>John Bakewell</i> 230
Hail ! Thou source of every blessing	<i>R. Robinson, altered by Keble</i>
Hail to the Lord's anointed.....	<i>James Montgomery</i> 346
Hail to the Sabbath day	<i>S. G. Bulfinch</i> 504
Hallelujah ! He cometh with clouds.....	<i>E. H. Bickersteth.</i> 568
Hallelujah joyful raise	<i>C. Neuman Hall</i> 532
Hallelujah ! song of gladness	<i>Tr. from Latin 13th Century.</i>
Hallelujah ! who shall part	<i>William Dickinson</i> 533
Happy saint, that free from harms.....	<i>C. Wesley.</i>
Happy soul, thy days are ended	<i>C. Wesley.</i>
Happy the child whose tender years	<i>Dr. Watts.</i>
Happy the heart where graces reign	<i>Dr. Watts</i> 138
Happy the home when God is there.....	<i>Mrs. W., 1840.</i>
Happy the man that finds the grace.....	<i>C. Wesley.</i>
Happy the man whose hopes rely	<i>Dr. Watts.</i>
Happy the souls to Jesus joined.....	<i>C. Wesley.</i>
Happy they that find a rest.....	<i>H. F. Lyte.</i>
Hark ! a glad exulting throng	<i>Phipps Onslow</i> 561
Hark ! a thrilling voice is sounding	<i>(Tr.) Edward Caswall</i> 520
Hark ! a voice divides the sky	<i>C. Wesley.</i>
Hark ! an awful voice is sounding	<i>(Tr.) Edward Caswall</i> 520
Hark the glad sound, the Saviour comes.....	<i>Dr. Doddridge</i> 172
Hark ! the herald angels sing	<i>C. Wesley (a.)</i> 190
Hark ! the nightly church bell	<i>E. H. Bickersteth</i> 568
Hark ! the song of Jubilee	<i>James Montgomery</i> 347
Hark ! the sound of holy voices.....	<i>Bishop Wordsworth.</i>
Hark ! the voice of Jesus calling	<i>Albert Midlane</i> 572
Hark ! the voice of love and mercy	<i>Jonathan Evans</i> 298
Hark ! through the courts of heaven	<i>Dean Alford</i> 509
Hark ! what mean those holy voices	<i>John Carwood.</i>
Hast Thou, holy Lord, Redeemer.....	<i>John Bickersteth</i> 371
Hast Thou said, exalted Jesus	<i>J. E. Giles</i> 482
Hast Thou wasted all the powers	<i>Dr. J. Freeman Clarke</i> ... 512
Hasten, Lord, that morn of glory	<i>Dr. J. R. Macduff</i> 516
Hasten, sinner, to be wise	<i>Thomas Scott</i> 199
Have mercy, Lord, on me	<i>Tate and Brady</i> 112
Have mercy on us, God most High	<i>F. W. Faber</i> 530
He dies, the Friend of sinners dies	<i>Dr. Watts and J. Wesley.</i> 136

	PAGE
He is gone and we remain	Dean Stanley..... 525
He is risen, He is risen.....	C. Frances Alexander 562
He sends to the virgin	Peter Abelard 25
He spake ; and gathering into one.....	John David Chambers.
He who once in righteous vengeance	(Tr.) Edward Caswall 520
Head of the Church, our risen Lord	Josiah Conder 409
Head of the Church triumphant.....	C. Wesley 189
Heal us, Immanuel ! hear our prayer	William Cowper (a.)
Hear, gracious God, a sinner cry	Samuel Medley.
Hear, gracious God, my humble moan	Anne Steele.
Hear my prayer, O heavenly Father	Harriet Parr 556
Hear Thy children, gentle Jesu	Francis Stanfield.
Hear what God the Lord hath spoken.....	William Cowper.
Hear what the voice from Heaven proclaims.....	Dr. Watts.
Heavenly Father, may Thy love	Benjamin Guest 531
Heavenly Father, to whose eye	Josiah Conder 410
Heirs of immortal life	{ B. Beddome and Bishop Onderdonk.
Help, Lord, to whom for help I fly	C. Wesley.
Help us, O Lord, Thy yoke to wear.....	Thomas Cotterill.
Here we suffer grief and pain.....	Thomas Bilby 413
He's gone, see where His body lay	Thomas Kelly 339
He's gone—the Saviour's work on earth	Sir Edward Denny..... 443
High in the heavens, Eternal God	Dr. Watts.
High in yonder realms of light	Dr. Thomas Raffles 405
High let us swell our tuneful notes	Dr. Doddridge.
High thoughts at first, and visions high	Archbishop Trench 489
His be the victor's name	S. W. Gandy..... 368
His kingdom comes, ye saints rejoice	Edward Osler.
Ho ! every one that thirsts draw nigh	John Wesley.
Holiest ! breathe an evening blessing	James Edmeston (a.) 420
Holy and rev'rend is the name	John Needham.
Holy Bible, book divine	John Burton..... 351, 465
Holy Father, whom we praise	Thomas Binney 457
Holy Ghost, dispel our sadness	Toplady, from Gerhard .. 277
Holy, holy, holy Lord	James Montgomery..... 347
Holy, holy, holy Lord	C. Wesley.
Holy, holy, holy Lord	Bishop Wordsworth 493
Holy, holy, holy Lord	Basil Manly, jun. 572
Holy, holy, holy Lord	Josiah Conder 409
Holy, holy, holy, Lord God Almighty.....	Bishop Heber..... 380
Holy Jesus, Saviour blest.....	Bishop Mant.
Holy Lamb, who Thee confess	C. Wesley.
Holy Lamb, who Thee receive	Anna Dober 71, 206
Holy Lord, the godly fail.....	H. F. Lyte.
Holy Spirit, come we pray	(Tr.) W. Mercer.
Holy Spirit, from on high	W. H. Bathurst.
Holy Spirit, from on high	Robert II. 23
Holy Spirit, gently come	William Hammond.
Holy Spirit, in my breast.....	Bishop Mant 358
Holy Spirit ! Lord of light	Robert II. 23
Hosanna ! raise the pealing hymn	W. H. Havergal 429
Hosanna to the living God	Bishop Heber..... 380
How are Thy servants blest, O Lord	Joseph Addison 123
How beauteous are their feet	Dr. Watts.
How beauteous were the marks divine.....	Bishop Coxé 544
How beautiful the feet that bring	John Mason (a.)
How beautiful the morning star	Dr. Philip Nicolai.
How blest is he, how truly wise.....	Anne Steele.
How blest the feet which bring the news	John Mason 91
How blest the man whose conscious grief	James Merrick.
How blest the righteous when he dies	Anna L. Barbauld..... 287
How blest the sacred tie that binds	Anna L. Barbauld.
How blest were they who walked in love	Charles Coffin.
How bright appears the morning star	Dr. P. Nicolai 54
How bright these glorious spirits shine.....	W. Cameron, from Watts.. 301
How clearly all His torturing wounds	(Tr.) Edward Caswall 519
How do Thy mercies close me round	C. Wesley.
How firm a foundation, ye saints of the Lord.....	George Keith (?) 349
How glorious is our heavenly King	Dr. Watts 141
How good and pleasant 'tis to see.....	C. Wesley.
How graciously the Lord invites	W. H. Bathurst.
How happy are the little flock	C. Wesley 191

How happy is the Christian's state.....	— Hudson.	
How happy is the man who hears	Michael Bruce.	
How helpless guilty nature lies	Anne Steele.	
How honoured, how dear	Josiah Conder	409
How is our nature spoiled by sin	Dr. Watts	137
How long the time since Christ began	Bishop Heber.	
How lost and helpless is our state.....	Dr. Watts (a.)	
How lovely are thy dwellings fair	John Milton	76
How many pass this solemn night.....	C. Wesley.	
How precious is the book divine.....	Dr. John Fawcett	273
How shall a contrite spirit pray	James Montgomery.	
How shall I follow Him I serve	Josiah Conder	409
How shall I praise Thee, O my God	Anna Shipton	582
How sweet, how heavenly is the sight	Joseph Swain	330
How sweet the hour of closing day	W. H. Bathurst.	
How sweet the name of Jesus sounds	John Newton.....	240
How sweet to think that all who love	Miss H. Whittemore	588
How sweetly flowed the gospel's sound	Sir John Bowring	421
How vast the treasure we possess	Dr. Watts	139
How weak the thoughts, and vain.....	C. Wesley	191
How welcome was the call	Sir H. W. Baker.....	558
Humbly I adore Thee, hidden Deity	Saint Thomas Aquinas	34, 540
Humbly now with deep contrition.....	Ada Cambridge.....	584

I and my house will serve the Lord	C. Wesley.	
I bow me to Thy will, O God	(Tr.) Dr. F. W. Faber (a.)	
I hold the sacred book of God	Edward Osler	451
I hoped that, with the brave and strong	Anne Brönte	550
I journey thro' a desert drear and wild.....	Mary J. Walker	556
I lay my sins on Jesus	Dr. Horatius Bonar	501
I'll praise my Maker with my breath	Dr. Watts	135
I love Thy kingdom, Lord	Dr. T. Dwight.....	308
I love to steal awhile away	Phæbe H. Brown	382
I'm but a stranger here	T. R. Taylor.....	488
I'm not ashamed to own the Lord	Dr. Watts.	
I need Thee, precious Jesus	Frederick Whitfield	579
I once was a stranger to grace and to God.....	Robert M. McCheyne	518
I think when I read that sweet story of old	Jemima Luke	519
I thirst, Thou wounded Lamb of God	{ Count Zinzendorf, and John and Anna Nitsch- mann	166
I want the Spirit of power within	C. Wesley.	
I weep, but not rebellious tears	Caroline A. Southey	396
I will sing my Maker's praises	P. Gerhard (Tr.) R. Massie.	
I would commune with Thee, my God.....	George B. Bubier	563
If God himself be for me	Paul Gerhard.	
If human kindness meets return.....	Gerard T. Noel	371
If there be, that skills to reckon.....	Dr. J. Mason Neale.	
If 'tis sweet to mingle where	Ingram Cobbin	360
Immortal principles forbid	Dr. Watts	139
In age and feebleness extreme	C. Wesley.	
In all my troubles sharp and strong	John Killinghall	156
In all things like Thy brethren Thou	Joseph Anstice	427, 494
In anger, Lord, rebuke me not	Samuel S. England	510
In deep distress to God I cried	Edward Osler.	
In duty and in suffering too	Benjamin Beddome.	
In grief and fear to Thee, O Lord.....	Dean Bullock.....	450
In His temple now behold Him.....	Angelus Silesius.	
In our common celebration	Dr. J. Mason Neale.	
In sleep's serene oblivion laid	Dr. John Hawkesworth ..	210
In stature grows the heavenly child	Santolius Victorinus.	
In the cross of Christ I glory	Sir John Bowring	422
In the dark and cloudy day.....	George Rawson.	
In the floods of tribulation	Samuel Pearce	334
In the hour of my distress	Robert Herrick.....	60
In the hour of trial.....	J. Montgomery (a.).....	348
In the Lord's atoning grief	Saint Bonaventura.....	32, 497
In the name of God the Father	John W. Hewett	569
In the sun, and moon, and stars.....	Bishop Heber.	
In the waste howling wilderness.....	John Keble.	
In Thee, O Lord, I trust	Basil Woodd.	

	PAGE
In Thine image Thou didst make us.....	<i>Angelus Silesius</i> 93
In Thine own appointed way	<i>William Hammond</i> (a.)
In Thy glorious resurrection	<i>Bishop Wordsworth.</i>
In Thy name, O Lord, assembling.....	<i>Thomas Kelly</i> 339
In token that thou shalt not fear	<i>Dean Alford</i> 509
In vain doth Herod soul and fear	<i>Cælius Sedulius</i> 10
Incarnate God ! the soul that knows.....	<i>John Newton.</i>
Indulgent Sovereign of the skies	<i>Dr. Doddridge</i> 174
Infinite excellence is Thine	<i>Dr. John Fawcett</i> 273
Inspirer and hearer of prayer	<i>Augustus M. Toplady</i> 278
Interval of grateful shade.....	<i>Dr. Doddridge</i> 173
Is there a mourner true	<i>John Keble.</i>
Isles of the deep rejoice ! rejoice	<i>Sir Edward Denny</i> 443
Israel's Shepherd guide me, feed me	<i>John Bickersteth</i> 371
It came upon the midnight clear	<i>Edmund H. Sears</i> 507
It is finished, He hath wept.....	<i>Cecilia M. Caddell</i> 579
It is my sweetest comfort, Lord.....	<i>Edward Caswall</i> 519
It is the Lord enthroned in light	<i>Thomas Greene</i> 314
It is Thy hand, my God	<i>James G. Deck</i> 473
Jehovah hath spoken ! the nations	<i>Edward Osler.</i>
Jehovah reigns exalted high	<i>Dr. Watts.</i>
Jerusalem ! blest city.....	(Tr.) <i>Isaac Williams</i> (a.)
Jerusalem divine.....	<i>Benjamin Rhodes</i> 285
Jerusalem exulting.....	<i>Bernard of Cluny</i> (Tr.) <i>Neale</i> 29
Jerusalem ! Jerusalem	<i>Bishop Heber.</i>
Jerusalem, my happy home	<i>Anon., 1801</i> 84
Jerusalem on high	<i>Samuel Crossman</i> 94
Jerusalem the glorious	<i>Bernard of Cluny</i> (Tr.) <i>Neale</i> 29
Jerusalem the golden.....	<i>Bernard of Cluny</i> 29, 543
Jesu, as though Thyself wert here.....	(Tr.) <i>Edward Caswall</i> 521
Jesu, behold the wise from far.....	<i>John Austin.</i>
Jesu, Creator of the world	(Tr.) <i>Edward Caswall.</i>
Jesu, grant me this I pray	(Tr.) <i>Sir H. W. Baker</i> 559
Jesu, Lord, Thy praise we sing	<i>Henry H. Wyatt</i> 556
Jesu, lover of my soul	<i>C. Wesley</i> 194
Jesu, meek and gentle	<i>George R. Prynne</i> 536
Jesu, meek and lowly	<i>Henry Collins</i> 578
Jesu, memorial name so sweet.....	<i>Saint Bernard.</i>
Jesu, my God and King	<i>C. Wesley.</i>
Jesu, my Lord, my God, my All	<i>Henry Collins</i> 578
Jesu, my Saviour, Brother, Friend	<i>C. Wesley.</i>
Jesu, my Saviour, look on me.....	<i>Anon.</i>
Jesu, name all names above.....	<i>Theocistus of the Studium</i> 21, 539
Jesu, our hope, our heart's desire	(Tr.) <i>John Chandler</i> (a.) .. 477
Jesu, Redeemer of the world	<i>Edward Caswall.</i>
Jesu, Redeemer, Saviour, Lord	<i>C. Wesley.</i>
Jesu, seek thy wandering sheep.....	<i>C. Wesley.</i>
Jesu, solace of my soul.....	<i>Saint Anselm of Lucca</i> 25, 505
Jesu, sweet memories of Thy name	<i>Saint Bernard.</i>
Jesu, the very thought is sweet	<i>Saint Bernard</i> 28, 541
Jesu, the virgin's crown, do Thou.....	<i>Ambrose</i> (?).....6, 543
Jesu, thou joy of loving hearts	<i>St. Bernard</i> 28, 502
Jesu, Thou sweetness, pure and blest	<i>St. Bernard.</i>
Jesu, Thy blessed brow is torn	<i>R. W. Blunt</i> 587
Jesu, Thy boundless love to me	<i>Paul Gerhard</i> 70
Jesu, thy far-extended fame	<i>C. Wesley.</i>
Jesu, Thy mercies are untold	<i>Saint Bernard</i> 28, 520
Jesu, who brought'st redemption nigh.....	<i>Dr. F. Mason Neale.</i>
Jesu, who didst set us free	<i>Canon Fredk. Oakeley.</i>
Jesu, who from Thy Father's throne.....	<i>Joseph Anstice.</i>
Jesus, all hail, who for my sin	<i>Dr. Frederick W. Faber</i> .. 530
Jesus, and can it ever be	<i>Joseph Grigg</i> 198
Jesus, and didst Thou condescend.....	<i>Anon—a 1827.</i>
Jesus, arise with saving might.....	<i>Thomas R. Birks</i> (?) 511
Jesus, at Thy command	<i>Richard De Courcy</i> 278, 285
Jesus came, the heavens adoring	<i>Godfrey Thring</i> 584
Jesus, cast a look on me	<i>John Berridge</i> 214
Jesus Christ from highest heaven	<i>Sabine Baring-Gould</i> 576
Jesus Christ is risen to-day	<i>Anon., 1750.</i>
Jesus Christ, our true salvation	<i>John Huss</i> 38
Jesus comes, His conflict over	<i>Thomas Kelly.</i>

	PAGE
Jesus, commissioned from above	<i>Ambrose Serle</i> 283
Jesus demands the voice of joy	<i>William Goode</i>
Jesus, exalted far on high	<i>Thomas Cotterill</i> 362
Jesus, from whom all blessings flow	<i>C. Wesley</i>
Jesus, full of all compassion	<i>Daniel Turner</i> 202
Jesus, great Shepherd of the sheep	<i>C. Wesley</i>
Jesus, I my cross have taken	<i>H. F. Lyte</i>
Jesus, I love Thy charming name	<i>Dr. Doddridge</i> 172
Jesus, immortal King, arise	<i>A. C. Hobart Seymour</i> 312, 412
Jesus is gone up on high	<i>C. Wesley</i>
Jesus is our great salvation	<i>John Adams</i> 302
Jesus lives, no longer now	<i>Christian F. Gellert</i> 210
Jesus, Lord of life eternal	<i>S. Joseph of the Studium</i> 19, 540
Jesus, Lord, Thy servants see	<i>Benjamin Schmolke (Tr.) Cox</i>
Jesus, Lord, we kneel before Thee	<i>James J. Cummins</i> 528
Jesus, Lord, we look to Thee	<i>C. Wesley</i>
Jesus! Master! hear my cry	<i>Anna Shipton</i> 582
Jesus, my all, to heaven is gone	<i>John Cennick</i> 219
Jesus, my chief pleasure	<i>John Frank</i> 87
Jesus, my Lord, how rich Thy grace	<i>Dr. Doddridge</i> 174
Jesus, my only God and Lord	<i>Conrad Hojer</i> 53
Jesus, my Redeemer, lives	<i>Louisa H. of Brandenburg</i> 95
Jesus, my Saviour, let me be	<i>Benjamin Beddome</i>
Jesus, my strength, my hope	<i>C. Wesley</i>
Jesus, name of priceless worth	<i>William W. How</i>
Jesus, name of wondrous love	<i>William W. How</i> 563
Jesus, our Lord, our chief delight	<i>B. Beddome (a.)</i>
Jesus, our Truth, our Way	<i>C. Wesley</i>
Jesus, refuge of Thy people	<i>Edward Osler</i>
Jesus, Saviour, Thou dost know	<i>Caroline Dent</i> 576
Jesus shall reign where'er the sun	<i>Dr. Watts</i> 141
Jesus, still lead on	<i>Count Zinzendorf</i> 166
Jesus, tender Shepherd, hear me	<i>Mary L. Duncan</i> 523
Jesus, the Conqueror, reigns	<i>C. Wesley</i>
Jesus, the name high over all	<i>C. Wesley</i> 190
Jesus, the name to sinners dear	<i>C. Wesley</i> 190
Jesus, the Shepherd of the sheep	<i>Thomas Kelly</i>
Jesus, the very thought of Thee	<i>Saint Bernard</i> 28, 519
Jesus, the world's redeeming Lord	<i>(Tr.) Wm. J. Copeland</i> 487
Jesus, Thou art the sinner's friend	<i>Richard Burnham (a.)</i> 300
Jesus, Thou everlasting King	<i>Dr. Watts</i> 137
Jesus, Thou sovereign Lord of all	<i>C. Wesley</i>
Jesus, Thou Soul of all our joys	<i>C. Wesley</i>
Jesus, Thou wast once a child	<i>James Gabb</i> 579
Jesus, Thou wounded Lamb of God	<i>C. Wesley</i>
Jesus, Thy boundless love to me	<i>Paul Gerhard</i> 70
Jesus, Thy robe of righteousness	<i>Zinzendorf and Paul Eber</i> 166
Jesus, we love to meet	<i>Elizabeth Parson</i> 570
Jesus, where'er Thy people meet	<i>William Cowper</i> 257
Jesus, whose glory's streaming rays	<i>Wolfgang C. Dessler</i> 114
Joyfully, joyfully, onward we move	<i>Dr. William Hunter</i>
Just as I am—without one plea	<i>Charlotte Elliott</i> 462
Just as Thou art—how wondrous fair	<i>Joseph D. Smith</i> 534
Just as Thou art, without one trace	<i>Russell S. Cook</i> 524
Keep silence, all created things	<i>Dr. Watts</i> 135
Kindred in Christ, for His dear sake	<i>John Newton</i>
Lamb of God, for sinners slain	<i>James R. Woodford</i> 548
Lamb of God, I look to Thee	<i>C. Wesley</i>
Lamb of God, that in the bosom	<i>C. Wesley</i>
Lamb of God, whose bleeding love	<i>C. Wesley</i> 196
Lamb of God, whose dying love	<i>E. Osler from C. Wesley</i> .. 452
Lamp of our feet, whereby we trace	<i>Bernard Barton</i> 384
Laud the grace of God victorious	<i>Dr. Frederick G. Lee</i> 574
Lead, kindly Light, amid the encircling gloom	<i>Dr. John H. Newman</i> 470
Lead us, Heavenly Father, lead us	<i>James Edmeston</i>
Leader of faithful souls and guide	<i>C. Wesley</i>
Leave God to order all thy ways	<i>George Neumark</i> 92
Let all men praise the Lord	<i>Martin Rinkart</i> 57
Let all men rejoice, by Jesus restored	<i>C. Wesley</i> 192

Let all on earth with songs rejoice.....	<i>Bishop Mant.</i>	
Let all the world in every corner sing	<i>George Herbert</i>	61
Let bitter words no more be known	<i>Dr. Watts</i>	138
Let earth and heaven agree.....	<i>C. Wesley.</i>	
Let every heart exulting beat	(Tr.) <i>John D. Chambers</i> (a.)	
Let God arise, and let His foes	<i>Martin Luther</i> (?)	
Let God with awful pomp arise	<i>Edward Osler.</i>	
Let my life be hid with Thee	<i>F—B—Clipston, 1839.</i>	
Let our choir new anthems raise	<i>S. Joseph of the Studium</i> 19,	540
Let party names no more.....	<i>Benjamin Beddome</i>	224
Let plenteous grace descend on those	<i>James Newton</i>	260
Let saints on earth in concert sing.....	<i>C. Wesley</i> (a.)	
Let saints on earth their anthems raise.....	<i>Jonathan Evans.</i>	
Let songs of praises fill the sky	<i>Thomas Cotterill</i>	362
Let the land mourn through all its coasts	<i>James Montgomery.</i>	
Let us, with a gladsome mind.....	<i>John Milton</i>	76, 198
Let Zion's watchmen all awake	<i>Dr. Doddridge</i>	173
Lift, my soul, thy voice harmonious	(Tr.) <i>William Mercer.</i>	
Lift up to God the voice of praise	<i>Dr. Ralph Wardlaw</i>	367
Lift up your glad voices in triumph on high	<i>Henry Ware</i>	430
Lift up your heads, eternal gates	<i>Tate and Brady.</i>	
Lift up your heads, ye gates of light.....	<i>Dr. George Croly</i>	369
Light of life, seraphic fire.....	<i>C. Wesley.</i>	
Light of the anxious heart	<i>Dr. John H. Newman</i>	470
Light of the lonely pilgrim's heart.....	<i>Sir Edward Denny</i>	443
Light of the soul, O Saviour blest	<i>Edward Caswall.</i>	
Light of the world shine on our souls	<i>Edward Bickersteth.</i>	
Light of those whose dreary dwelling	<i>C. Wesley</i>	189
Light up this house with glory, Lord	<i>Dr. John Harris</i>	468
Light's abode, thou heavenly Salem	(Tr.) <i>Latin of 7th Century.</i>	
Light's glittering morn bedecks the sky	<i>Ambrose</i>	7, 542
Like Noah's weary dove	<i>Dr. W. A. Muhlenberg</i>	465
Lo ! at noon 'tis sudden night.....	<i>Joshua King.</i>	
Lo ! from the desert homes	<i>Charles Coffin</i>	474
Lo ! God is here, let us adore	<i>Gerhard Tersteegen</i>	159
Lo ! He comes, let all adore Him	<i>Thomas Kelly.</i>	
Lo ! He comes with clouds descending	<i>J. Cennick and C. Wesley</i> 192	
		219, 245
Lo ! He cometh, countless trumpets	<i>John Cennick</i>	219
Lo ! I come with joy to do	<i>C. Wesley.</i>	
Lo ! now is our accepted day	<i>Gregory the Great</i> (?)	541
Lo ! on the inglorious tree	(Tr.) <i>William John Blew</i> (a.)	
Lo ! round the throne, a glorious band.....	<i>M. L. Duncan.</i>	
Lo ! the Gentiles bend the knee	<i>C. Wesley.</i>	
Lo ! the mighty God appearing	<i>William Goode.</i>	
Lo ! the storms of life are breaking	<i>Dean Alford</i>	509
Lo ! unto us a Child is born	<i>Dr. John Morrison</i> (a.)	
Lo ! where the words of wisdom shine	<i>Edward Osler.</i>	
Long have I seem'd to serve Thee, Lord.....	<i>C. Wesley.</i>	
Long have we heard the joyful sound	<i>Dr. Watts</i> (a.)	
Long plunged in sorrow I resign	<i>Jeanne B. Guyon</i>	110
Look down, O Lord, and on our youth	<i>Thomas Cotterill.</i>	
Look, ye saints, the sight is glorious.....	<i>Thomas Kelly</i>	339
Lord, a Saviour's love displaying	<i>Ernest Hawkins</i>	475
Lord and Father of creation	<i>Dr. Joseph E. Carpenter</i> ..	516
Lord, as a family we meet	<i>Samuel Fletcher</i>	392
Lord, as to Thy dear cross we flee.....	<i>John H. Gurney</i>	471
Lord, at Thy feet we sinners lie	<i>Simon Browne</i>	144
Lord, before Thy throne we bend	<i>John Bowdler</i>	375
Lord, cause Thy face on us to shine.....	<i>T. Cotterill from Doddridge.</i>	
Lord, dismiss us with Thy blessing	<i>Hon. Walter Shirley</i> ..	246, 312
Lord, from my bed again I rise	<i>William Bartholomew</i>	434
Lord God, the Hely Ghost	<i>James Montgomery.</i>	
Lord, have mercy and remove us	<i>Dean Milman.</i>	
Lord, have mercy when we pray	<i>Dean Milman</i> (a.)	417
Lord, have mercy when we strive	<i>Dean Milman</i>	417
Lord, how delightful 'tis to see	<i>Dr. Watts</i>	141
Lord, I believe a rest remains.....	<i>C. Wesley</i>	196
Lord, I cannot let Thee go	<i>John Newton.</i>	
Lord, I hear of showers of blessing	<i>Elizabeth Codner</i>	582
Lord, if Thou the grace impart	<i>C. Wesley</i>	195
Lord, in the desert bleak and bare	<i>Joseph Anstice.</i>	
Lord, in this Thy mercy's day.....	<i>Isaac Williams</i>	474

Lord, in Thy great, Thy glorious name	<i>Anne Steele (a.)</i>	
Lord, in Thy name Thy servants plead	<i>John Keble</i>	427
Lord, it belongs not to my care	<i>Richard Baxter</i>	83
Lord, it is not for us to care.....	<i>Richard Baxter (a.)</i>	
Lord, it is not life to live	<i>Augustus M. Toplady.</i>	
Lord Jesus, are we one with Thee	<i>James G. Deck</i>	473
Lord Jesus, God and man	<i>Sir Henry W. Baker</i>	558
Lord Jesus, let Thy watchful care.....	<i>Edward Swaine</i>	442
Lord Jesus, when we stand afar	<i>William W. How</i>	564
Lord Jesus, why, why dost Thou love?	<i>John Austin (a.)</i>	
Lord, let my heart still turn to Thee.....	<i>Anon. 1833.</i>	585
Lord, like the publican I stand	<i>Dr. Thomas Raffles</i>	405
Lord, look on all assembled here	<i>Joseph Hart</i>	205
Lord, may the inward grace abound.....	<i>Edward Osler.</i>	
Lord, may we feel no anxious care.....	<i>Richard Baxter (a.)</i>	
Lord, may we love Thee, not because	<i>Saint Francis Xavier.</i>	
Lord, my rock, to Thee I cry	<i>Archdeacon Churton</i>	463
Lord, my strength, to Thee I pray	<i>James Merrick (a.)</i>	
Lord of eternal purity	<i>(Tr.) Edward Caswall</i>	521
Lord of every land and nation	<i>Robert Robinson</i>	267
Lord of heaven, earth, and ocean	<i>John Crosse.</i>	
Lord of hosts, how bright, how fair	<i>Daniel Turner.</i>	
Lord of hosts, to Thee we raise	<i>James Montgomery</i>	348
Lord of immensity sublime	<i>Gregory the Great</i>	521
Lord of life, Prophetic Spirit	<i>John Keble</i>	428
Lord of life, the guard and giver	<i>Imitated from James Hogg</i>	350
Lord of mercy and of might.....	<i>Bishop Heber</i>	380
Lord of my life, whose tender care	<i>Ω Chelsea, 1838.</i>	
Lord of power, and Lord of might.....	<i>Godfrey Thring</i>	584
Lord of the Church, we humbly pray	<i>Edward Osler.</i>	
Lord of the harvest, hear	<i>C. Wesley.</i>	
Lord of the harvest, once again	<i>Joseph Anstice</i>	494
Lord of the harvest, Thee we hail	<i>J. Hampden Gurney.</i>	
Lord of the hearts of men	<i>James R. Woodford</i>	548
Lord of the lofty and the low	<i>Thomas W. Aveling</i>	531
Lord of the Sabbath, hear our vows	<i>Dr. Doddridge</i>	171
Lord of the Sabbath, hear us pray.....	<i>Dr. Doddridge (a.)</i>	
Lord of the vast creation	<i>John Bulmer</i>	386
Lord of the wide extended main	<i>C. Wesley.</i>	
Lord of the worlds above	<i>Dr. Watts.</i>	
Lord of the world's majestic frame	<i>Thomas Fervis</i>	440
Lord, of Thy mercy hear our cry	<i>Emma Toke</i>	573
Lord, on whose bounty we depend	<i>Edward Osler.</i>	
Lord, pour Thy spirit from on high	<i>James Montgomery (a.)</i>	348
Lord, remove the veil away.....	<i>Frederic G. Klopstock</i>	232
Lord, shall Thy children come to Thee?	<i>Bishop Samuel Hinds</i>	429
Lord supreme, in glory dwelling	<i>Colonel Blacker, 1838.</i>	
Lord, take my heart just as it is	<i>Mary Stonehouse.</i>	
Lord, teach us how to pray aright.....	<i>James Montgomery.</i>	
Lord, that I may learn of Thee	<i>Edward Osler.</i>	
Lord, that I may learn of Thee	<i>C. Wesley</i>	214
Lord, there is a throne of grace	<i>Ingram Cobbin</i>	360
Lord, Thy Church hath seen Thee rise	<i>William Goode.</i>	
Lord, Thy word abideth	<i>Sir Henry W. Baker</i>	558
Lord, we believe to us and ours	<i>C. Wesley.</i>	
Lord, we come before Thee now	<i>William Hammond</i>	200
Lord, we raise our cry to Thee	<i>Dean Milman (a.)</i>	
Lord, what Thy providence denies	<i>Anne Steele.</i>	
Lord, when before Thy throne we meet	<i>Tressilian G. Nicholas</i>	566
Lord, when earthly comforts flee	<i>Edward Harland</i>	504
Lord, when Thine Israel we survey	<i>Dr. Doddridge.</i>	
Lord, when we bend before Thy throne	<i>Joseph Dacre Carlyle</i>	367
Lord, when we creation scan	<i>Joseph Dacre Carlyle</i>	367
Lord, while for all mankind we pray	<i>Dr. John R. Wreford</i>	461
Lord, whose temple once did glisten	<i>Dr. Charles F. Vaughan</i> ..	534
Love divine, all love excelling.....	<i>C. Wesley.</i>	
Loving Shepherd of Thy sheep	<i>Fane E. Leeson</i>	547
Lowly and solemn be.....	<i>Felicia D. Hemans</i>	436
Maker of all things, aid our hands.....	<i>Isaac Williams.</i>	
Maker of all things, God most High	<i>(Tr.) John D. Chambers.</i>	
Maker of all things, mighty Lord	<i>E. Osler, from Dr. Doddridge.</i>	

Maker of earth, to Thee alone	(Tr.) <i>Dr. J. Mason Neale.</i>	
Maker of the starry sphere	(Tr.) <i>from Breviaries.</i>	
Man of sorrows, and acquainted	<i>C. Gregor and C. I. Latrobe</i>	231
Many times since days of youth	<i>John Beaumont</i>	506
Master, Lord, to Thee we cry	<i>C. Wesley.</i>	
May the grace of Christ our Saviour	<i>John Newton.</i>	
May we Thy precepts, Lord	<i>Edward Osler.</i>	
Meet and right it is to sing	<i>C. Wesley.</i>	
Memory of the blest departed	<i>Archer T. Gurney</i>	555
Met again in Jesus' name	<i>John Pyer</i>	414
Mighty God, the Holy One	<i>Robinson.</i>	
Mighty God, while angels bless Thee	<i>Robert Robinson</i>	267, 269
Mighty Redeemer, set me free	<i>Dr. Watts</i>	138
Mighty Saviour, gracious King	<i>Edward Osler (?)</i>	
Mine eyes and my desire	<i>Dr. Watts.</i>	
Mine hour appointed is at hand	<i>N. Hermann (Tr.) Massie</i>	46
More marr'd than any man's	<i>William Russell</i>	571
Morn of morns, and day of days	(Tr.) <i>Isaac Williams (a.)</i>	
Mortals, awake, with angels join	<i>Samuel Medley</i>	271
Most high and holy Trinity	<i>Angelus Silesius (Tr.) Cox</i>	93
Mountains by the darkness hidden	<i>Thomas T. Lynch</i>	560
Must friends and kindred droop and die	<i>Dr. Watts</i>	139
Must Jesus bear the cross alone	<i>G. N. Allen</i>	549
My blessed Saviour, is Thy love	<i>Dr. Joseph Stennett.</i>	
My brethren beloved, your calling ye see	<i>C. Wesley</i>	192
My faith looks up to Thee	<i>Dr. Ray Palmer</i>	502
My God and Father, while I stray	<i>Charlotte Elliott</i>	462
My God, and is Thy table spread	<i>Dr. Doddridge</i>	173
My God, how endless is Thy love	<i>Dr. Watts.</i>	
My God, how wonderful Thou art	<i>Dr. Frederick W. Faber</i>	529
My God, I humbly call Thee mine	<i>C. Wesley.</i>	
My God, I love Thee, not because	<i>Saint Francis Xavier</i>	45, 520
My God, my God, to Thee I cry	<i>C. Wesley.</i>	
My God, my King, Thy various praise	<i>Dr. Watts.</i>	
My God, the spring of all my joys	<i>Dr. Watts</i>	139
My God, when dangers press me round	<i>Anon. 1836.</i>	
My gracious Redeemer I love	<i>Benjamin Francis</i>	260
My heart and voice I raise	<i>Benjamin Rhodes</i>	285
My hope is built on nothing less	<i>Edward Mote</i>	448
My Jesus, as Thou wilt	<i>Benjamin Schmolke</i>	125, 574
My Jesus, say what wretch has dared	<i>St. Alphonso M. de Liguori</i>	154
My life's a shade, my days	<i>Samuel Crossman</i>	95
My Maker and my King	<i>Edward Osler</i>	452
My soul, praise the Lord, speak good of His name	<i>Thomas Park</i>	329
My soul, there is a country	<i>Henry Vaughan</i>	92
My soul, thy great Creator praise	<i>Dr. Watts</i>	135
My spirit longeth for Thee	<i>John Byrom</i>	151
My spirit, Lord, awake	<i>C. Wesley (a.)</i>	
My spirit on Thy care	<i>Henry F. Lyte.</i>	
My times of sorrow and of joy	<i>Benjamin Beddome</i>	224
My trust is in the Lord	<i>Henry F. Lyte</i>	432
Nearer, my God, to Thee	<i>Sarah F. Adams</i>	483
Never further than Thy cross	<i>Elizabeth Charles</i>	536
New every morning is the love	<i>John Keble.</i>	
New wonders of Thy mighty hand	<i>Charles Coffin.</i>	
No more, my God, I boast no more	<i>Henry March</i>	415
No more of strife, no more of pain	(Tr.) <i>Latin of 12th Century.</i>	
No purple with His life-blood stained	<i>Santolius Victorinus.</i>	
Not all the blood of beasts	<i>Dr. Watts</i>	138
Not by the martyr's death alone	<i>Santolius Victorinus</i>	98
Not by Thy mighty hand	<i>James R. Woodford</i>	548
Not for three or four transgressions	<i>Greville Phillimore</i>	547
Not to the terrors of the Lord	<i>Dr. Watts.</i>	
Not unto us, but Thee, O Lord	<i>T. Cotterill, from Cennick</i>	362
Now begin the heavenly theme	<i>Langford (?)</i>	242
Now Christ gone up to whence He came	<i>Ambrose.</i>	
Now doth the sun ascend the sky	(Tr.) <i>Edward Caswall</i>	6, 521
Now fain my joyous heart would sing	<i>John Walthor</i>	52
Now from the altar of our hearts	<i>John Mason</i>	90
Now, gracious Lord, Thine arm reveal	<i>John Newton.</i>	
Now I have found the ground wherein	<i>John A. Rothe</i>	146, 167

Now in a song of grateful praise	<i>Samuel Medley (a.)</i>	
Now is the accepted time	<i>John Dobell</i>	322
Now let our cheerful eyes survey	<i>Dr. Doddridge</i>	172
Now let our hearts conspire to raise	<i>David Bradberry</i>	263
Now let our mingling voices rise	<i>Mary Ann Jeffons</i>	
Now let our mourning hearts revive	<i>Dr. Doddridge</i>	173
Now let our souls on wings sublime	<i>Dr. Thomas Gibbons</i>	226
Now let the children of the saints	<i>Dr. Watts</i>	141
Now let the feeble all be strong	<i>Dr. Doddridge</i>	173
Now let us join with hearts and tongues	<i>John Newton</i>	
Now let us raise our cheerful strains	<i>Anne Steele</i>	
Now let your notes of praise arise	<i>Francis E. Cox</i>	
Now may the gospel's conquering power	<i>Thomas Kelly</i>	
Now may the mighty arm awake	<i>Thomas Kelly</i>	
Now may the Spirit's holy fire	<i>Robert Seagrave</i>	154, 278
Now morning lifts her dewy veil	(Tr.) <i>J. Williams, and J. Chandler</i>	477
Now, my soul, thy voice upraising	<i>Santolius Maglorianus</i>	97, 477, 559
Now my tongue the mystery telling	<i>Saint Thomas Aquinas</i>	34
Now rests her soul in Jesu's arms	<i>J. L. C. Allendorf</i>	154
Now severed is Jordan	<i>Sabine Baring-Gould</i>	576
Now thank we all our God	<i>Martin Rinkart</i>	57
Now that the daylight fills the sky	<i>Ambrose</i>	6
Now to the hands of Christ our King	<i>Dr. Watts</i>	139
O blessed day, when first was poured	<i>Abbé Besnault</i>	143, 476
O blessed saint of high renown	<i>Paulus Diaconus</i>	18
O bring to Jehovah your tribute of praise	<i>John A. Latrobe</i>	585
O Christ, our hope, our heart's desire	(Tr.) <i>John Chandler</i>	477
O Christ, the heaven's eternal king	(Tr.) <i>Compilers of 'A. & M.'</i>	
O Christ the leader of that war-worn host	<i>Apelles von Löwenstern</i>	64
O Christ, unseen yet truly near	<i>Edward Osler (a.)</i>	
O Christ, who art both light and day	(Tr.) <i>William Mercer</i>	6
O Christ who art the light and day	(Tr.) <i>W. J. Copeland (a.)</i>	6, 488
O Christ, who hast prepared a place	<i>Santolius Victorinus</i>	477
O choir of New Jerusalem	<i>Saint Fulbert of Chartres</i>	22
O Church, our mother, speak His praise	<i>Saint Odo of Cluny</i>	21
O come, all ye faithful	(Tr.) <i>Frederick Oakeley (a.)</i>	496
O come and mourn with me awhile	<i>Dr. Fredk. W. Faber (a.)</i>	530
O come, and with the early morn	<i>James R. Woodford</i>	548
O come, O come, Emmanuel	(Tr.) <i>Dr. J. Mason Neale (a.)</i>	540
O covenant angel, full of grace	<i>T. Rawson Birks</i>	511
O day of rest and gladness	<i>Bishop Wordsworth</i>	492
O death, thou art no more	<i>Godfrey Thring</i>	584
O Father let me be	<i>William H. Bathurst</i>	
O Father of long-suffering grace	<i>John Keble</i>	428
O Father, Thou who hast created all	<i>Albert Knapp</i>	453
O Fire of God, the Comforter	<i>Saint Hildegarde</i>	30
O for a thousand tongues to sing	<i>C. Wesley</i>	190
O fountain eternal of life and of light	<i>Christian Jacob Koitsch</i>	156
O give thanks to Him who made	<i>Josiah Conder</i>	409
O God, at Thy command we rise	<i>C. Wesley</i>	
O God! bow down Thine ear to earth	<i>F—H—</i>	585
O God, from Thee alone	<i>Dr. Robert K. Greville</i>	438
O God how often hath thine ear	<i>William M. Bunting</i>	484
O God most high, the soul that knows	<i>John Newton (a.)</i>	
O God, my God, I do love Thee	<i>Saint Francis Xavier</i>	
O God, my heart is fully bent	<i>Tate and Brady</i>	
O God, my Helper, ever near	<i>Dr. John Fawcett</i>	274
O God, my inmost soul convert	<i>C. Wesley</i>	
O God, my strength and fortitude	<i>Thomas Sternhold</i>	51
O God of Abraham, hear	<i>Dr. Thomas Hastings</i>	
O God of all the strength and power	<i>Ambrose</i>	5
O God of Bethel, by whose hand	<i>Dr. Doddridge (a.)</i>	171, 297
O God of families, we own	<i>Dr. Thomas Raffles</i>	406
O God of hosts, the mighty Lord	<i>Tate and Brady</i>	112
O God of life, whose power benign	<i>Arthur T. Russell</i>	486
O God of love, O King of peace	<i>Sir H. W. Baker</i>	558
O God of mercy, God of might	<i>John Keble</i>	426
O God of truth, O Lord of might	<i>Ambrose</i>	5, 538
O God our help in ages past	<i>Dr. Watts (a.)</i>	

O God, our Saviour and our King.....	<i>Simon Browne.</i>	
O God supreme, in rapt amaze	<i>John D. Chambers.</i>	
O God that madest earth and sky	<i>Bishop Heber.</i>	
O God, the help of all thy saints	<i>Edward Osler.</i>	
O God, the Lord of place and time	<i>Ambrose.</i>	
O God, the refuge of my soul	<i>Anne Steele.</i>	
O God the Son Eternal, Thy dread might	<i>Bishop Heber (a.)</i>	
O God, Thou bottomless abyss	<i>Ernest Lange</i>	110
O God, Thy soldiers' crown and guard	<i>Ambrose</i>	7
O God, Thy soldiers' great reward	<i>Ambrose</i>	7, 543
O God unseen, yet ever near	<i>Edward Osler</i>	451
O God, we praise Thee, and confess	<i>Anon., 1703</i>	107
O God, what offering shall I give	<i>Dr. Joachim Lange</i>	121
O God, who gav'st thy servant grace	<i>Bishop Heber.</i>	
O gracious Father ! bend thine ear	<i>Gregory the Great (?)</i>	
O grant me, Lord, myself to see.....	<i>Edward Osler.</i>	
O guardian of the church divine	{ <i>Compiled by Thomas Cham- berlain.</i>	
O hand of bounty, largely spread		<i>Bishop Heber.</i>
O happy band of pilgrims.....	<i>S. Joseph of the Studium</i> 19,	540
O happy day that fixed my choice.....	<i>Dr. Doddridge</i>	172
O happy day, when first was poured.....	<i>Abbé Besnault</i>	143, 476
O happy land ! O happy land	<i>Elizabeth Parson</i>	570
O happy soul that lives on high	<i>Dr. Watts</i>	139
O heavenly Jerusalem	(Tr.) <i>Isaac Williams</i>	474
O heavenly King	<i>C. Wesley.</i>	
O heavenly Word, eternal Light	(Tr.) <i>Compilers of 'A. and M.'</i>	
O help us, Lord, each hour of need	<i>Dean Milman</i>	416
O help us, Lord ! in all our need.....	<i>Edward Osler.</i>	
O holy Father, just and true	<i>John G. Whittier</i>	498
O holy Lord, content to dwell	<i>William W. How (a.)</i>	564
O holy Saviour, Friend unseen	<i>Charlotte Elliott.</i>	
O holy Spirit, Lord of grace	<i>Charles Coffin</i>	477
O how blest the congregation	<i>Henry F. Lyte</i>	433
O Israel, to thy tents repair.....	<i>Thomas Kelly.</i>	
O Jesu, God and man	<i>Dr. Frederick W. Faber.</i>	
O Jesu, Lord of heavenly grace.....	(Tr.) <i>John Chandler</i>6,	476
O Jesu, Lord of light and grace.....	<i>Ambrose</i>	6
O Jesu, source of holiness.....	(Tr.) <i>Bishop Mant (a.)</i>	
O Jesus Christ, the loving	<i>Bianco da Siena</i>	37
O Jesus, ever present	<i>Lawrence Tutiéti</i>	570
O Jesus, King most wonderful	<i>Saint Bernard</i>	28
O Jesus, Saviour of the lost	<i>Edward H. Bickersteth</i>	568
O King of angels ! Lord of grace	(Tr.) <i>John D. Chambers (a.)</i>	478
O King of earth, of air, and sea	<i>Bishop Heber.</i>	
O King of Kings, Thy blessing shed	<i>Anon., 1819.</i>	
O let him whose sorrow	<i>Henry S. Oswald</i>	303
O Lord, another day is flown	<i>H. Kirke White</i>	389
O Lord, be with us when we sail	<i>Edward A. Dayman</i>	481
O Lord, defend us as of old.....	<i>William H. Bathurst</i>	445
O Lord, how happy should we be	<i>Joseph Antice</i>	427, 494
O Lord, how joyful 'tis to see	<i>Santolius Victorinus</i>	477
O Lord, I would delight in Thee	<i>Dr. John Ryland</i>	314
O Lord, in all our trials here	<i>Emma Toke</i>	573
O Lord, in perfect bliss above.....	(Tr.) <i>Isaac Williams.</i>	
O Lord most high, eternal King.....	<i>Ambrose</i>	7
O Lord, my best desire fulfil	<i>William Cowper</i>	256
O Lord, my Saviour and my King.....	<i>Simon Browne.</i>	
O Lord of earth, of air, and sea	<i>Bishop Heber (a.)</i>	
O Lord of health and life, what tongue can tell....	<i>Greville Phillimore</i>	547
O Lord of Hosts, whose glory fills.....	<i>Dr. J. Mason Neale</i>	538
O Lord, on whom my hopes depend.....	<i>C. Wesley (a.)</i>	
O Lord, Thou knowest all the snares	<i>Emma Toke</i>	573
O Lord, Thy Church with longing eyes	<i>William H. Bathurst.</i>	
O Lord, Thy heavenly grace impart.....	<i>J. Frederick Oberlin</i>	279
O Lord, Thy work revive.....	<i>Dr. Thomas Hastings</i> ..144,	386
O Lord, turn not Thy face from me	<i>John Mardley (?)</i>	46
O Lord, when condemnation	<i>Dr. Justus Gesenius</i>	66
O Love divine, how sweet Thou art	<i>C. Wesley</i>	188
O Love, how deep ! how broad ! how high !	(Tr.) <i>Dr. J. Mason Neale (a.)</i>	542
O Love, who formedst me to wear.....	<i>Angelus Silesius</i>	93
O man of sorrows ! Thy prophetic eye	<i>Edward A. Dayman</i>	481
O merciful Creator, hear	<i>Gregory the Great</i>	12, 541

O most merciful	<i>Bishop Heber.</i>	
O name than every name more dear.....	<i>John C. Lavater</i>	281
O nation, Christian nation	<i>Dr. Martin F. Tupper.</i>	
O Paradise eternal	<i>Thomas Davis</i>	513
O perfect God and perfect man	<i>Joseph Anstice.</i>	
O praise our God to-day	<i>Sir Henry W. Baker</i>	553
O praise ye the Lord	<i>Tate and Brady.</i>	
O sacred Head, once wounded	<i>Paul Gerhard</i>	28, 70
O sacred Head, surrounded.....	<i>Saint Bernard</i>	28, 559
O Saviour, bless us ere we go	<i>Dr. Frederick W. Faber</i> ..	529
O Saviour, is Thy promise fled	<i>Bishop Heber.</i>	
O Saviour, now at God's right hand	<i>Dr. William F. Irons.</i>	
O Saviour of the faithful dead.....	<i>Bishop Heber.</i>	
O Saviour of the world forlorn	(Tr.) <i>Compilers of 'A. and M.'</i>	587
O Saviour, who for man hast trod	<i>Charles Coffin</i>	471
O Saviour, whom this holy morn	<i>Bishop Heber.</i>	
O send Thy light, Thy truth, my God	<i>Henry March</i>	415
O sinner, lift the eye of faith	(Tr.) <i>Dr. J. Mason Neale</i> (a.)	542
O Sion, open wide thy gates	<i>Santolius Victorinus</i>	98, 521
O sons and daughters, let us sing	(Tr.) <i>Dr. J. Mason Neale</i> (a.)	542
O Spirit of the living God.....	<i>James Montgomery</i>	346
O Sun of righteousness, arise	<i>C. Wesley.</i>	
O teach us more of Thy blest ways	<i>James Hutton</i>	211
O that I could in every place	<i>C. Wesley.</i>	
O that I knew the secret place	<i>Dr. Watts</i>	139
O the mystery, passing wonder	<i>Saint Andrew of Crete</i> ..	13, 539
O Thou almighty source of love.....	(Tr.) <i>Edward Caswall</i> (a.)	
O Thou before the world began	<i>Charles Wesley</i> (a.)	
O Thou by long experience tried	<i>Jeanne B. Guyon</i>	110
O Thou eternal victim slain.....	<i>C. Wesley.</i>	
O Thou everlasting Father	<i>James Montgomery.</i>	
O Thou from whom all goodness flows.....	<i>Dr. Thomas Haweis</i>	259
O Thou in earth and heaven adored	<i>Edward Osler.</i>	
O Thou, my soul, forget no more	<i>Krishnoo Pal</i>	368
O Thou that dwellest in the heavens high	<i>James Hogg</i>	349
O Thou that hangedst on a tree	<i>C. Wesley.</i>	
O Thou that hearest ! let our prayer	<i>J. Howard Hinton</i>	417
O Thou that hear'st the sinner's cry.....	<i>Dr. Watts.</i>	
O Thou that hearest prayer	<i>John Burton</i>	464
O Thou, the contrite sinner's friend	<i>Charlotte Elliott</i>	462
O Thou, the Father's image blest	<i>Edward Caswall.</i>	
O Thou to whom in ancient time	<i>John Pierpont</i>	394
O Thou to whose all-searching sight	(Tr.) <i>J. Wesley.</i>	
O Thou to whose all-seeing eye	<i>Emma Toke</i>	573
O Thou who art gone up on high	(Tr.) <i>Isaac Williams</i> (a.)	
O Thou who by a star didst guide.....	(Tr.) <i>J. Mason Neale.</i>	
O Thou who camest from above.....	<i>C. Wesley</i>	187
O Thou who didst with love untold	<i>Emma Toke</i>	573
O Thou who dost to man accord	(Tr.) <i>John W. Hewett</i>	569
O Thou who driest the mourner's tear	<i>Thomas Moore</i>	363
O Thou who gavest Thy servant grace	<i>Bishop Heber.</i>	
O Thou who in the form of God	<i>Thomas Cotterill</i> (a.)	
O Thou whose all-redeeming might	(Tr.) <i>R. M. Benson</i>	567
O Thou whose mercy, truth, and love	<i>Edward Osler</i> (a.)	
O Thou whose own vast temple stands	<i>William C. Bryant</i>	440
O Thou whose tender mercy hears	<i>Anne Steele.</i>	
O Thou whose wise paternal love	<i>C. Wesley.</i>	
O timely happy, timely wise	<i>John Keble</i>	427
O Trinity, most blessed light	(Tr.) <i>Dr. J. Mason Neale</i> 6,	549
O Unity of threefold light	<i>Metrophanes of Smyrna</i> 21,	539
O virgin spouse of Christ	<i>Bianco da Siena</i>	37
O when from all the ends of earth	<i>T. Rawson Berks</i>	511
O where is now that glowing love	<i>Thomas Kelly.</i>	
O who shall dare in this frail scene	<i>John Keble</i>	428
O why should Israel's sons once blest	<i>James Joyce</i>	449
O wilt Thou pardon, Lord	<i>St. Joseph of the Studium</i> 19,	539
O wisdom spreading mightily	<i>Earl Nelson</i>	564
O wondrous type, O vision fair	(Tr.) <i>Dr. J. Mason Neale</i> ..	542
O word of God above.....	<i>Charles Guet</i>	143
O word of God incarnate	<i>William W. How.</i>	
O ye immortal throng	<i>Dr. Doddridge.</i>	
O ye who followed Christ in love	(Tr.) <i>John Chandler.</i>	
O ye who with the silent tear	<i>Dr. Richard Huie</i>	443

O Zion afflicted, with wave upon wave.....	<i>James Grant</i>	202
Object of my first desire	<i>Augustus M. Toplady</i>	278
O'er death triumphant Christ arose	<i>Dr. Henry Trend</i>	480
O'er the realms of pagan darkness.....	<i>Thomas Cotterill</i>	362
O'er those gloomy hills of darkness	<i>William Williams</i>	222
O'erwhelmed in depths of woe.....	<i>(Tr.) Edward Caswall</i>	520
Of all that live, and move, and breathe.....	<i>James Montgomery.</i>	
Of my life, the life, O Jesus.....	<i>Ernest C. Homburg</i>	67
Of that glorious body broken	<i>Saint Thomas Aquinas.</i>	
Of the Father's love begotten	<i>A. Clemens Prudentius</i> 8, 540, 559	
Of Thy love some gracious token	<i>Thomas Kelly.</i>	
Oft as I look upon the road	<i>Thomas Kelly.</i>	
Oft in sorrow, oft in woe	<i>H. Kirke White</i>	389
Often the clouds of deepest woe.....	<i>Caroline Wilson</i>	399
Oh brothers, lift your voices	<i>Edward H. Bickersteth</i>	568
Oh, do not, blessed Lord, depart	<i>Dr. John R. Macduff.</i>	516
Oh, for a beam of heav'nly light.....	<i>William H. Bathurst.</i>	
Oh, for a closer walk with God	<i>William Cowper</i>	256
Oh, for a heart to praise my God	<i>C. Wesley.</i>	
Oh, for the robes of whiteness.....	<i>Charitie L. Smith</i>	579
Oh, happy they who safely housed	<i>Ann Gilbert</i>	374
Oh, how shall I receive Thee	<i>Paul Gerhard.</i>	
Oh joyful sound ! oh glorious hour !.....	<i>Thomas Kelly</i>	339
Oh, may our lips and lives express	<i>E. Osler, from Dr. Watts.</i>	
Oh, that I could my Lord receive	<i>C. Wesley.</i>	
Oh, that the Lord would guide my ways.....	<i>Dr. Watts.</i>	
Oh, that the Lord's salvation	<i>Henry F. Lyte.</i>	
Oh, the Almighty Lord.....	<i>Dr. Watts (a.)</i>	
Oh, the hour when this material.....	<i>Josiah Conder</i>	408
Oh, there will be mourning	<i>Anon., 1834</i>	587
Oh, what if we are Christ's	<i>Sir Henry W. Baker</i>	558
Oh, what unbounded zeal and love	<i>William Cowper.</i>	
Oh, when my righteous Judge shall come	<i>Selina, Countess of Huntingdon</i>	182
Oh, where shall rest be found	<i>James Montgomery</i>	347
Oh, who are they so pure and bright.....	<i>Dr. William F. Irons.</i>	
Oh, who is like the Mighty one	<i>David M. Moir</i>	450
Oh, why so heavy, O my soul.....	<i>Edward Caswall.</i>	
Oh, worship the King	<i>Sir Robert Grant</i>	395
Omnipresent God ! whose aid.....	<i>C. Wesley.</i>	
On all the earth Thy Spirit shower	<i>Henry More</i>	78
On Jordan's bank the Baptist's cry	<i>Charles Coffin</i>	143, 476
On Jordan's stormy banks I stand.....	<i>Dr. Samuel Stennett</i>	249
On the hill of Zion standing	<i>Edward H. Bickersteth</i>	568
On the mountain tops appearing	<i>Thomas Kelly</i>	339
On Thee, each morning, O my God.....	<i>Dr. Andrew Kippis.</i>	
On Thee, O God of purity	<i>C. Wesley</i>	192
On this day, the first of days	<i>(Tr.) Sir Henry W. Baker..</i>	559
On this, the day which saw the earth	<i>Dr. J. Mason Neale.</i>	
On Thy church, O Power divine	<i>Henry F. Lyte (f.).</i>	
On towards Zion, on	<i>Thomas W. Aveling</i>	531
Once I was estranged from God.....	<i>John H. Hinton</i>	417
Once more the solemn season calls	<i>Charles Coffin</i>	476
Once more we leave the busy road	<i>James Lingley</i>	485
Once to other lords we bow'd	<i>Thomas Kelly.</i>	
One there is above all others	<i>Marianne Nunn</i>	362
Onward, Christian soldiers	<i>Sabine Baring-Gould</i>	576
Open, Lord, my inward ear.....	<i>C. Wesley.</i>	
Oppressed with sin and woe	<i>Anne Brontë</i>	549
Our blest Redeemer, ere He breathed.....	<i>Harriet Auber</i>	354
Our Father, God, who art in heaven.....	<i>Dr. Adoniram Judson</i>	402
Our festal morn is come	<i>William H. Havergal</i>	429
Our God is love, and all His saints	<i>Thomas Cotterill (f.).</i>	
Our God our help in ages past	<i>Dr. Watts</i>	136
Our journey is a thorny maze.....	<i>Dr. Watts</i>	140
Our limbs refresh'd with slumber now	<i>Dr. J. Mason Neale.</i>	
Our Lord is risen from the dead.....	<i>C. Wesley.</i>	
Our souls shall magnify the Lord	<i>James Montgomery.</i>	
Our times are in Thy hand	<i>William F. Lloyd</i>	418
Ours is the grief who still are left	<i>Edward H. Bickersteth</i>	568
Out of the depths I cry to Thee.....	<i>Martin Luther</i>	44

	PAGE
Pardoned through redeeming grace	Edward Osler.
Parent of all, whose love displayed	Bishop Mant.
Part in peace ! Christ's life was peace	Sarah F. Adams
Partners of a glorious hope	C. Wesley.
Paschal Lamb, by God appointed	John Bakewell.
Past is her day of grace	John Keble (a.)
Peace be to this habitation	C. Wesley and J. Conder.
Peace ! doubting heart, my God's I am	C. Wesley.
Pilgrim, burdened with thy sin	George Crabbe
Pilgrims we are and strangers	John Burton
Plead my cause, O Lord of hosts	Joseph Irons
Pleasant are Thy courts above	Henry F. Lyte
Pour down Thy Spirit, gracious Lord	John Newton (a.)
Pour forth the oil, pour boldly forth	Archbishop Trench
Pour out Thy Spirit from on high	James Montgomery.
Praise God, from whom all blessings flow	Bishop Ken.....
Praise God, who sent His guiding star.....	(Tr.) John Chandler.
Praise Jehovah, bow before Him	William Bartholomew ...
Praise, Lord, for Thee in Zion waits.....	Henry F. Lyte
Praise, my soul, the King of heaven.....	Henry F. Lyte
Praise, O praise our God and King	Sir Henry W. Baker
Praise, O praise our Heavenly King.....	Dr. Henry Trend
Praise the Lord through every nation	James Montgomery
Praise the Lord, who reigns above.....	C. Wesley.
Praise the Lord, whose mighty wonders	Anon., 1813
Praise the Lord, ye heavens adore Him	Anon., 1809
Praise the Redeemer, almighty to save	William Groser
Praise to God, immortal praise	A. L. Barbauld.
Praise to God, who reigns above.....	Richard M. Benson.....
Praise to the holiest in the height	Dr. John H. Newman ...
Praise to the Lord, who left the sky.....	Edward Osler.
Praise to Thee, Thou great Creator	Dr. John Fawcett
Praise waits in Zion, Lord, for Thee.....	Dr. Watts.
Praise waits in Zion, Lord, for Thee.....	Sir James E. Smith.
Praise we the Lord this day	Anon., 1846.
Praise ye the Lord, immortal choir	George Rawson
Praise ye the Lord, 'tis good to raise	Dr. Watts.
Prayer is the soul's sincere desire	James Montgomery.....
Prince of martyrs, Thou whose name	Santolius Victorinus.
Put thou thy trust in God	Paul Gerhard.

Questions and doubts be heard no more	Dr. Watts
---	-----------------

Redeemer ! now Thy work is done	Charles Coffin
Redeemer of the nations, come	Ambrose (Tr.) W. Mercer ..
Rejoice, rejoice, believers.....	L. Laurenti
Rejoice, the Lord is King	C. Wesley
Rejoice to-day, with one accord.....	Sir Henry W. Baker.....
Religion is the chief concern	Dr. John Fawcett
Remark, my soul, the narrow bounds	Dr. Doddridge.
Resting from His work to-day	Thomas Whytehead
Return, O wanderer, return.....	Dr. William B. Collyer ..
Return, O wanderer, to thy home.....	Dr. Thomas Hastings ...
Revive Thy work, O Lord	Albert Midlane.....
Ride on, ride on, in majesty	Dean Milman
Rise, gracious God, and shine.....	William Hurn
Rise, my soul, and stretch thy wings	Robert Seagrave
Rise, my soul, thy God directs thee	John Nelson Darby.....
Rock of ages, cleft for me	Augustus M. Toplady
Round roll the weeks.....	(Tr.) William J. Blew
Round the Lord in glory seated.....	Bishop Mant.
Royal day, that chastes gloom	(Tr.) Dr. J. Mason Neale..
Ruler of the hosts of light.....	(Tr.) Compilers of 'A. and M.'

Safe home, safe home in port	Saint Joseph of the Studium 19
Safely through another week	John Newton.
Salvation ! O the joyful sound	Dr. Watts.
Saviour, abide with us	Dr. J. Mason Neale.
Saviour, blessed Saviour	Godfrey Thring.....
Saviour, breathe an evening blessing	James Edmeston

Saviour, let Thy sanction rest	<i>Dr. Thomas Raffles</i>	406
Saviour of all, what hast Thou done.....	<i>C. Wesley</i>	
Saviour, source of every blessing	<i>Robert Robinson (a.)</i>	
Saviour, Thy law we love	<i>Lydia H. Sigourney</i>	422
Saviour, we seek the watery tomb.....	<i>Maria Grace Saffery (?)</i>	
Saviour, when in dust to Thee	<i>Sir Robert Grant</i>	395
Saviour, who Thy flock art feeding	<i>Dr. W. A. Muhlenberg</i>	405
Saviour, whom our hearts adore	<i>Edward Osler</i>	
Saviour, whose love could stoop.....	<i>Edward Osler</i>	
Saw ye not the cloud arise	<i>C. Wesley</i>	
Say, sinner, hath a voice within.....	<i>Ann B. Hyde</i>	463
See how great a flame aspires	<i>C. Wesley</i>	196
See in the vineyard of the Lord	<i>Thomas Cotterill</i>	
See, O see, what love the Father	<i>Dr. C. F. P. Spitta</i>	468
See the conqueror mount in triumph.....	<i>Bishop Wordsworth</i>	
See the destined day arise	<i>Bishop Mant</i>	358
See the leaves around us falling	<i>Bishop George Horne</i>	250
Seeing I am Jesu's lamb	<i>H. Louisa von Hayn</i>	234
Send out Thy light and truth, O God	<i>James Montgomery</i>	
Servants of Christ, His truth who know	<i>C. Wesley</i>	
Servants of God, in joyful lays	<i>James Montgomery</i>	346
Set in a high and favor'd place	<i>Edward Osler</i>	
Shadows are fled; a brighter ray	<i>Joseph H. Butterworth</i>	512
Shall hymns of grateful love	<i>James F. Cummins</i>	528
Shall I, for fear of feeble man.....	<i>John F. Winkler</i>	119
Shall science distant lands explore	<i>William Shrubsole, jun.</i>	
Shepherd divine, our wants relieve	<i>C. Wesley</i>	278
Shepherd of Israel, bend Thine ear	<i>Dr. Doddridge</i>	173
Shepherd of Israel, from above	<i>William H. Bathurst</i>	
Shepherd of souls, with pitying eye	<i>C. Wesley</i>	
Shepherd of tender youth	<i>Clemens Alexandrinus (a.)</i> ..	2
Shine on our souls, Eternal God.....	<i>Dr. Doddridge</i>	
Show pity, Lord: O Lord forgive.....	<i>Dr. Watts</i>	134
Since all the downward tracts of time	<i>James Hervey</i>	207
Since Christ our Passover is slain	<i>Nahum Tate</i>	
Since Jesus freely did appear	<i>John Berridge</i>	214
Sing, my tongue, the Saviour's glory	<i>Saint Thomas Aquinas</i>	34
Sing, my tongue, the Saviour's triumph	<i>Venantius Fortunatus</i>	11
Sing the great Jehovah's praise	<i>George Sandys</i>	56
Sing to the great Jehovah's praise	<i>C. Wesley</i>	
Sing to the Lord in joyful strains	<i>Michael Bruce</i>	
Sing we to our God above	<i>C. Wesley</i>	
Sing, ye seraphs, in the sky	<i>Thomas Davis</i>	513
Sinner, hear thy Saviour's call	<i>John Newton</i>	
Sinner, is thy heart at rest	<i>Jared Bell Waterbury</i>	546
Sinner, O why so thoughtless grown	<i>Dr. Watts</i>	137
Sinner, what hast thou to show	<i>Charlotte Elizabeth Tonna</i>	
Sinners! come, the Saviour see	<i>Count Zinzendorf</i>	
Sinners! you are now addressed	<i>John Fountain</i>	231
Sion, ope thy hallowed dome	<i>Santolinus Victorinus</i>	
Sion's daughter, weep no more	<i>(Tr.) Sir Henry W. Baker</i> ..	559
Six days of labour now are past	<i>Charles Coffin</i>	
Sleep thy last sleep	<i>Edward A. Dayman</i>	481
So rest, my Rest.....	<i>Solomon Frank</i>	113
Soldiers of Christ, arise	<i>C. Wesley</i>	195
Son of God, Thy blessing grant.....	<i>C. Wesley</i>	
Son of God, to Thee I cry	<i>Bishop Mant</i>	
Son of the Highest, deign to cast	<i>(Tr.) Edward Caswall (a.)</i> ..	521
Songs of praise the angels sang	<i>James Montgomery</i>	348
Songs of thankfulness and praise	<i>Bishop Wordsworth</i>	
Sons of God, triumphant rise	<i>C. Wesley</i>	
Sons of men, behold from far	<i>C. Wesley</i>	
Soon the fiery sun ascending	<i>(Tr.) Edward Caswall</i>	521
Soul, thy week of toil is ended	<i>George Rawson</i>	552
Souls in heathen darkness lying.....	<i>Cecil F. Alexander</i>	562
Sound the loud timbrel.....	<i>Thomas Moore</i>	363
Source of light and life divine.....	<i>(Tr.) John Chandler</i>	
Sovereign of all, whose will ordains	<i>C. Wesley</i>	192
Sovereign of worlds, display Thy power	<i>Anon, Baptist Magazine</i> 1816.	
Sovereign Ruler of the skies	<i>Dr. John Ryland</i>	314
Source of good whose power controls	<i>John Frank</i>	87
Speak to us, Lord, Thyself reveal.....	<i>C. Wesley</i>	
Speed Thy servants, Saviour, speed them	<i>Thomas Kelly</i>	339

	PAGE
Spirit Divine, attend our prayers	<i>Dr. Andrew Reed</i> 402
Spirit of faith, come down	<i>C. Wesley</i> 189
Spirit of God, that moved of old	<i>Cecil F. Alexander</i> 562
Spirit of holiness, descend	<i>Dr. Samuel F. Smith</i> 551
Spirit of light and truth, to Thee	<i>John Keble</i> 426
Spirit of mercy, truth, and love	<i>Anon., 1775.</i>
Spirit of truth, on this Thy day	<i>Bishop Heber.</i>
Spirit of truth, Thy grace impart	<i>Thomas Cotterill.</i>
Spirit of wisdom ! guide Thine own	<i>Joseph H. Butterworth</i> 511
Spring up, my soul, with ardent flight	<i>Dr. Doddridge.</i>
Stand the omnipotent decree	<i>C. Wesley</i> 197
Stand up, and bless the Lord	<i>James Montgomery.</i>
Stand up ! stand up for Jesus	<i>George Duffield</i> 544
Star of morn and even	<i>Francis T. Palgrave</i> 566
Stars of the morning, so gloriously bright	<i>S. Joseph of the Studium</i> 19, 540
Stay, Thou insulted Spirit, stay	<i>C. Wesley</i> 195
Steep and thorny is the way	<i>Samuel G. Burde</i> 315
Still in a world of sin and pain	<i>Captain William Vivian.</i>
Still with Thee, O my God	<i>James D. Burns</i> 561
Still, still with Thee, when purple morning breaketh	<i>H. Beecher Stowe</i> 524
Strangers, pilgrims, here below	<i>Joseph Hoskins.</i>
Summer ended, harvest o'er	<i>Greville Phillimore</i> 547
Summoned my labour to renew	<i>C. Wesley.</i>
Sun of my soul, Thou Saviour dear	<i>John Keble</i> 427
Sweet is the memory of Thy grace	<i>Dr. Watts.</i>
Sweet is the scene when virtue dies	<i>A. L. Barbauld</i> 287
Sweet is the work, my God, my King	<i>Dr. Watts.</i>
Sweet place ! sweet place, alone	<i>Samuel Crossman</i> 94
Sweet the moments, rich in blessing	<i>J. Allen and W. Shirley</i> 246, 262
Sweet Saviour ! bless us ere we go	<i>Dr. Frederick W. Faber</i> .. 529
Swell the anthem, raise the song	<i>Anon., 1835.</i> 1825
Take up thy cross, the Saviour said	<i>Anon., 1839.</i>
Teach me, my God and King	<i>George Herbert</i> 61
Tell me not in mournful numbers	<i>Henry W. Longfellow</i> 491
Ten thousand talents once I owed	<i>John Newton.</i>
Thanks to Thy name, O Lord, that we	<i>John Dracup</i> 279
That day of wrath, that dreadful day	<i>Thomas of Celano</i> 34, 340
That holy rite, that solemn vow	<i>Edward Osler.</i>
That Thou, O Lord, art ever nigh	<i>Harriet Auber</i> 354
The advent of our God	<i>Charles Coffin</i> 143
The ancient law departs	<i>Abbé Besnault</i> 143
The angel comes ; he comes to reap	<i>Bishop Heber.</i>
The atoning work is done	<i>Thomas Kelly.</i>
The billows swell, the winds are high	<i>William Cowper.</i>
The chariot, the chariot, its wheels roll on fire	<i>Dean Milman.</i>
The choirs of ransomed Israel	<i>Saint Cosmas</i> 16, 539
The Church has waited long	<i>Dr. Horatius Bonar</i> 501
The Church on earth with answering love	<i>Adam of Saint Victor</i> .. 31, 544
The dawn was purpling o'er the sky	(Tr.) <i>Edward Caswall.</i>
The day is gone	<i>J. A. Freylinghausen</i> 120
The day is past and gone	<i>William F. Blew</i> 498
The day is past and over	<i>Saint Anatolius</i> 9, 539
The day, O Lord, is spent	<i>Dr. J. Mason Neale.</i>
The earth, O Lord, is one wide field	<i>Dr. J. Mason Neale</i> 538
The eternal gates lift up their heads	<i>Cecil F. Alexander (a.)</i>
The eternal gifts of Christ the King	<i>Ambrose</i> 5, 543
The Eternal Spirit's gifts	<i>Ambrose.</i>
The festal morn, my God, has come	<i>James Merrick</i> 225
The fish in wave, and bird on wing	<i>Charles Coffin.</i>
The foe behind, the deep before	<i>Dr. J. Mason Neale</i> 538
The gathering clouds, with aspect dark	<i>John Newton</i> 241
The God of Abraham praise	<i>Thomas Olivers</i> 229, 244
The God of Glory walks His round	<i>Bishop Heber.</i>
The God of Love my shepherd is	<i>George Herbert</i> 61
The God of Truth His church has blest	<i>William Hurn</i> 316
The God whom earth, and sea, and sky	<i>Venantius Fortunatus</i> 11
The golden corn now waxes strong	<i>P. Gerhard (Tr.) Massie.</i>
The great Apostle, called by grace	<i>Dean Alford</i> 510
The great forerunner of the morn	<i>Venerable Bede</i> 14, 543
The happy morn is come	<i>Dr. Thomas Haweis.</i>
The head that once was crowned with thorns	<i>Thomas Kelly.</i>

	PAGE
The heaven of heavens cannot contain	<i>William Drennan</i> 315
The heavenly child in stature grows	<i>Santolius Victorinus</i> 98, 476
The heavens are telling high and wide	<i>John Keble</i>
The heavens declare Thy glory, Lord	<i>Dr. Watts</i> 133, 189
The highest and the holiest place	<i>Dean Alford</i> 510
The holy gospel we profess	<i>Dr. Watts</i> (a.)
The hour of my departure's come	<i>Michael Bruce</i> 294
The hours of evening close	<i>Joan E. Conder</i> 445
The hymn for infant martyrs raise	<i>Venerable Bede</i>
The King's bright banners forward go	<i>Venantius Fortunatus</i> .. 11, 481
The Lamb's high banquet called to share	(Tr.) <i>Dr. J. Mason Neale</i> a. 542
The last loud trumpet's wondrous sound	<i>Thomas of Celano</i> 34, 96
The life which God's incarnate Son	(Tr.) <i>Edward Caswall</i> 520
The livelong night we've toiled in vain	<i>John Keble</i> 426
The Lord descended from above	<i>Thomas Sternhold</i>
The Lord—how fearful is His name	<i>Dr. Watts</i> 136
The Lord is come ; let heaven rejoice	<i>Dr. Watts</i> (a.)
The Lord is King and weareth	<i>George Wither</i> 59
The Lord is King, lift up thy voice	<i>Josiah Conder</i> 409
The Lord Jehovah reigns	<i>Dr. Watts</i>
The Lord my pasture shall prepare	<i>Joseph Addison</i> 123
The Lord of earth and sky	<i>C. Wesley</i> 197
The Lord of glory left His throne	<i>Philip James Wright</i> 507
The Lord of might from Sinai's brow	<i>Bishop Heber</i> 380
The Lord of Sabbath let us praise	<i>Samuel Wesley, jun.</i> 150
The Lord shall come, the earth shall quake	<i>Bishop Heber</i> 380
The Lord shall reign where'er the sun	<i>Dr. Watts</i> (a.)
The Lord the mighty God is great	<i>Edward Osler</i>
The Lord the sovereign King	<i>Dr. Watts</i>
The Lord unto my Lord hath said	<i>C. Wesley</i>
The Lord unto thy prayer attend	<i>William Wrangham</i> 300
The Lord will come and not be slow	<i>John Milton</i> 76
The loved disciple of the Lord	<i>N. Le Tourneaux</i> 477
The mighty gates of earth unbar	<i>George Weissel</i> 60
The morning flowers display their sweets	<i>Samuel Wesley, jun.</i> 150
The night becomes as day	(Tr.) <i>Edward Caswall</i>
The night is come like to the day	<i>Sir Thomas Browne</i> 67
The pastor's voice we lov'd to hear	<i>Edward Osler</i>
The people that in darkness sat	<i>Dr. John Morrison</i> (a.)
The perfect world by Adam trod	<i>Nathaniel P. Willis</i> 489
The praises of my tongue	<i>Dr. Watts</i> 141
The praises that the blessed know	<i>Adam of Saint Victor</i> 31
The race that long in darkness pined	<i>Dr. John Morrison</i> 300
The rainbow shines ; no fabling dreams	<i>Thomas Campbell</i> 358
The roseate hues of early dawn	<i>Cecil F. Alexander</i> 562
The royal banners forward go	<i>Venantius Fortunatus</i> .. 11, 541
The sacred season now doth call	(Tr.) <i>John Chandler</i> (a.)
The saints on earth and those above	<i>C. Wesley</i>
The saints should never be dismayed	<i>William Cowper</i>
The saints who die of Christ possess	<i>C. Wesley</i>
The Saviour comes, no outward pomp	<i>William Robertson</i> 144
The Saviour lives, no more to die	<i>Samuel Medley</i> (a.)
The Saviour stood on Olivet	B— J— W., 1832.
The shadow of the Almighty's cloud	<i>John Keble</i> 428
The Shepherd now was smitten	<i>Guillaume de Geste</i> 143, 575
The silent joy that sinks so deep	<i>John Keble</i> 428
The Son of God goes forth to war	<i>Bishop Heber</i> 381
The Son of God ! the Lord of life	<i>George Mogridge</i> 399
The spacious firmament on high	<i>Joseph Addison</i> 123
The Spirit breathes upon the Word	<i>William Cowper</i>
The Spirit on the waters moved	<i>Bishop Wordsworth</i>
The Spirit to our hearts	<i>Bishop Onderdonk</i> 434
The star of morn now wakes from sleep	(Tr.) <i>William Mercer</i>
The strain upraise of joy and praise	<i>Godscalcus</i> 22, 542
The sun is sinking fast	(Tr.) <i>Edward Caswall</i> 520
The Sun of Righteousness appears	<i>Samuel Wesley, jun.</i> 150
The Sunday morn again is here	<i>Dr. J. Mason Neale</i>
The supper of the Lamb to share	(Tr.) <i>William Mercer</i>
The time is short ere all that live	<i>Joseph Hoskins</i> 283
The voice that breathed o'er Eden	<i>John Keble</i> 427
The wanderer no more will roam	<i>Mary Jane Walker</i> 556
The Word descending from above	<i>Saint Thomas Aquinas</i> 521
The Word from His eternal home	(Tr.) <i>Dr. J. Mason Neale</i> (a.)

	PAGE
The Word with God the Father one	(Tr.) <i>John Chandler</i> (a.) .. 476
The world can neither give nor take	<i>John Mason</i> (partly) 90
The year begins with Thee	<i>John Keble</i> 428
The year is gone beyond recall	(Tr.) <i>Compilers of 'A. and M.'</i>
Thee, Jesus, full of truth and grace	<i>C. Wesley</i> .
Thee, O my God and King	<i>C. Wesley</i> .
Thee we adore, Almighty Lord	<i>Edward Osler</i> .
Thee we adore, Eternal Lord	<i>Thomas Cotterill</i> .
Thee we adore, Eternal Name	<i>Dr. Watts</i> .
Thee we adore, O hidden Saviour, Thee	<i>Saint Thomas Aquinas</i> . .. 548
Thee will I love, my strength, my tower	<i>Angelus Silesius</i> 93
Their hearts shall not be moved	<i>Jane E. Leeson</i> 547
There comes a galley sailing	<i>John Tauler</i> 36
There is a blessed home	<i>Sir H. W. Baker</i> 558
There is a book who runs may read	<i>John Keble</i> 426
There is a fountain filled with blood	<i>William Cowper</i> .
There is a happy land	<i>Andrew Young</i> 506
There is a heaven of perfect peace	<i>Eliel Davies</i> (?) 588
There is a land of pure delight	<i>Dr. Watts</i> 134, 139
There is an hour of peaceful rest	<i>William B. Tappan</i> 438
There is an hour when I must part	<i>Dr. Andrew Reed</i> 402
There is life for a look at the Crucified One	<i>Amelia M. Hull</i> 582
There is no sorrow, Lord, too light	<i>J. Crewdson & Dr. Kennedy</i> 502
There's a Friend for little children	<i>Albert Midlane</i> 572
There seems a voice in every gale	<i>Amelia Opie</i> 326
They come, God's messengers of love	<i>Robert Campbell</i> 546
Thine for ever, God of love	<i>Mary Fowler Maude</i> 588
This day, by Thy creating word	<i>William W. How</i>
This day the Light of Heavenly birth	<i>William W. How</i> 564
This day, which Jesus calls His own	(Tr.) <i>Dr. Henry Trend</i> 480
This God is the God we adore	<i>Joseph Hart</i> 205
This is the day the Lord hath blest	<i>John Cooper</i> .
This is the day the Lord hath made	<i>Dr. Watts</i> .
This is the day when Christ arose	<i>Dr. Watts</i> 141
This night I lift my heart to Thee	<i>William Bartholomew</i> 434
This stone to Thee in faith we lay	<i>James Montgomery</i> .
Those eternal bowers	<i>Saint John Damascene</i> .. 17, 539
Thou art gone to the grave, but we will not	<i>Bishop Heber</i> 381
Thou art gone up on high	<i>Emma Toke</i> 573
Thou art, O Christ, the way	<i>Dr. George Smith</i> 552
Thou art, O God, the life and light	<i>Thomas Moore</i> 363
Thou art the way, to Thee alone	<i>Bishop G. W. Doane</i> 458
Thou boundless source of every good	<i>Ottiwell Heginbotham</i> .
Thou brightness of the Father's face	(Tr.) <i>John Chandler</i> 477
Thou framer of the light and dark	<i>John Keble</i> .
Thou Friend of sinners, who hast brought	<i>Edward Osler</i> .
Thou glorious Sovereign of the skies	<i>Dr. Doddridge</i> .
Thou God, all glory, honour, power	<i>Nahum Tate</i> .
Thou God of glorious majesty	<i>C. Wesley</i> 193
Thou God of truth, thou Lord of might	<i>Ambrose</i> 5
Thou gracious God and kind	<i>William Goode</i> 331
Thou, great Creator, art possessor	<i>Charles Coffin</i> 477
Thou hidden love of God, whose height	<i>Gerhard Tersteegen</i> 159
Thou Judge of quick and dead	<i>C. Wesley</i> .
Thou knowest, Lord, that they	<i>Joseph Antice</i> .
Thou Lamb of God, thou Prince of Peace	<i>Christian F. Richter</i> 141
Thou, Lord, hast blest my going out	<i>C. Wesley</i> .
Thou, Lord, on whom I still depend	<i>C. Wesley</i> .
Thou, Lord, the hope of all the earth	<i>Archdeacon Julius C. Hare</i> .
Thou, O Christ, Thy work hast done	(Tr.) <i>From Paris Breviary</i> .
Thou of old time hast loved us, Lord	<i>William Cowper</i> (a.)
Thou only source of true delight	<i>Anne Steele</i> (a.)
Thou plenteous source of light and love	<i>J. H. Gurney</i> .
Thou Refuge of my weary soul	<i>Anne Steele</i> .
Thou Son of God and son of man	<i>Dr. John Ryland</i> 314
Thou sovereign Lord of earth and skies	<i>Anon.</i> , 1836.
Thou spak'st the word, and into one	<i>Charles Coffin</i> .
Thou true and only God lead'st forth	<i>Ernest Lange</i> 110
Thou very present aid	<i>C. Wesley</i> .
Thou who a tender parent art	<i>Rowland Hill</i> (?)
Thou who art enthroned above	<i>George Sandys</i> 56
Thou who camest from above	<i>Dr. F. Mason Neale</i> 538
Thou who didst leave Thy Father's breast	(Tr.) <i>Edward Caswall</i> (a.)

	PAGE
Thou who didst stoop below	<i>Sarah Miles</i> 545
Thou who hast called us by Thy word	<i>John Ernest Boile</i> 513
Thou, who hast in Zion laid	<i>Agnes Bulmer</i> 355
Thou, whose Almighty word	<i>John Marriott</i> 308
Though by sorrows overtaken	<i>(Tr.) Algernon Herbert.</i>
Though faint, yet pursuing we go on our way	<i>Anon.</i> 587
Though in midst of life we be	<i>Martin Luther.</i>
Though nature's strength decay	<i>Thomas Oliver.</i>
Though poor in lot and scorned in name	<i>Dr. Richard W. Hamilton.</i> 437
Though the night be very long	<i>George Rasmus.</i>
Though troubles assail	<i>John Newton</i> 241
Three in One, and One in Three	<i>Dr. Gilbert Rorison</i> 555
Thrice blessed are the pure in heart	<i>John Kable a.</i>
Thrice happy souls, who, born from heaven	<i>Dr. Doddridge</i> 174
Thrice Holy God, of wondrous might	<i>John Chandler.</i>
Through all the changing scenes of life	<i>Fate and Brady</i> 112
Through all the dangers of the night	<i>Thomas Kelly.</i>
Through sorrow's path and danger's road	<i>H. Kivie White a.</i> 389
Through the changes of the day	<i>William H. Burleigh</i> 588
Through the day Thy love has spared us	<i>Thomas Kelly</i> 339
Through the night of doubt and sorrow	<i>Bernhardt S. Ingemann</i> 577
Throw away Thy rod	<i>George Herbert</i> 61
Thus far my God hath led me on	<i>Dr. John Furwest</i> 273
Thus we confess the Saviour's love	<i>Edward Osler.</i>
Thy ceaseless, unexhausted love	<i>C. Wesley.</i>
Thy goodness, Lord, our souls confess	<i>Dr. Thomas Gibbons.</i>
Thy mercy, my God, is the theme of my song	<i>John Stocker</i> 248
Thy miracles of love	<i>Henry Penn</i> 233
Thy power and saving truth to show	<i>C. Wesley</i> 192
Thy presence, gracious God, afford	<i>Dr. John Furwest a.</i>
Thy sacred influence, Lord, impart	<i>Edward Osler.</i>
Thy way, not mine, O Lord	<i>Dr. Horatius Bonar.</i>
Thy ways, O Lord, with wise design	<i>Amos Serle</i> 283
Till its holy hours are past	<i>Dr. J. Mason Neale.</i>
Time by moments steals away	<i>John Newton.</i>
Time is earnest passing by	<i>Anon. 1851</i> 551
Time's sun is fast setting	<i>Dr. Horatius Bonar.</i>
'Tis a pleasant thing to see	<i>Henry F. Lyte.</i>
'Tis done: that new and heavenly birth	<i>Sir Henry W. Baker</i> 558
'Tis finished, let the joyful sound	<i>Dr. Samuel Stennett.</i>
'Tis for conquering Kings to gain	<i>(Tr.) John Chandler</i> 477
'Tis not too hard, too high an aim	<i>Christian F. Richter</i> 141
'Tis religion that can give	<i>Mary Masters</i> 175
'Tis the day of resurrection	<i>St. John Damascene</i> 17, 540
'Tis the fair dawn of heavenly day	<i>Bromie.</i>
'Tis the great Father we adore	<i>Maria G. Saffery</i> 352
To Calvary ascending	<i>(Tr.) Dr. Herbert Kynaston</i> 305
To Calvary, Lord, in spirit now	<i>Sir Edward Penny</i> 443
To Christ, the Prince of Peace	<i>(Tr.) Edward Caswall</i> 521
To God be glory, peace on earth	<i>(Tr.) Tate and Brady</i> 112, 386
To God most awful and most high	<i>James Montgomery.</i>
To God on high be thanks and praise	<i>Nicholas Deuss</i> 39
To God on high be thanks and praise	<i>William Ball</i>
To God the Father, God the Son	<i>Edward Osler.</i>
To God the Father yield	<i>Dr. Watts a.)</i>
To God, the only wise	<i>Dr. Watts.</i>
To hail thine advent, Lord, we lift	<i>(Tr.) William Mercer.</i>
To Jesus, the crown of my hope	<i>William Cowper</i> 257
To praise our Shepherd's care	<i>William H. Havergal</i> 429
To praise the ever-bounteous Lord	<i>John Needham</i> 203
To realms beyond the sounding sea	<i>H. Mayo Gunn</i> 535
To the name of our salvation	<i>(Tr.) Compilers 'A. and M.,' and Dr. Mason Neale.</i>
To the name that brings salvation	<i>(Tr.) Dr. J. Mason Neale</i> 542
To Thee, in ages past	<i>John Bulmer</i> 367
To Thee, O better country	<i>Bernard of Cluny a.)</i>
To Thee, O Christ, our hymn we raise	<i>(Tr.) Edward A. Dayman</i> 481
To Thee, O dear, dear country	<i>Bernard of Cluny</i> 29
To Thee, my righteous King and Lord	<i>William Wrangham</i> 300
To Thee, O God, our praise belongs	<i>Dr. William F. Irons.</i>
To Thee, O Lord, I yield my spirit	<i>George Neumark</i> 92
To Thee, O Lord, loud praise ascendeth	<i>Ephrem Syrus</i> 3
To Thee, O Lord, with dawning light	<i>Bishop Heber</i> 381

To Thee, Thou bleeding Lamb, to Thee	<i>Anon., 1813</i>	
To Thy temple I repair	<i>James Montgomery</i>	
To-day, O Lord, a better work	<i>Charles Coffin</i>	
To-day the Saviour calls	<i>Dr. Thomas Hastings</i>	386
To-day Thy mercy calls me	<i>Orlando Allen</i>	332
To-morrow, Lord, is Thine	<i>Dr. Doddridge</i>	
Too long, alas, I vainly sought	<i>John Burroughs, from John Cennock</i>	
Trinity, Unity, Deity	<i>Dr. J. Mason Neal</i>	
Truths which prophets sought in vain	<i>Edward Oiler</i>	
Try us, O God! and search the ground	<i>C. Wesley</i>	
Unveil thy bosom, faithful tomb	<i>Dr. Watts</i>	140
Up to the hills I lift mine eyes	<i>Dr. Watts</i>	
Uplift the blood-red banner	<i>Benjamin Gough</i>	460
Upon the solitary mountain's height	<i>Edward A. Dayman</i>	461
Victim divine, Thy grace we claim	<i>C. Wesley</i>	
Victorious from the dreadful fight	<i>Edward Oiler</i>	
Virgin-born, the King of heaven	<i>Gerard Manierre</i>	583
Virgin-born, we bow before Thee	<i>Bishop Heber</i>	
Vital spark of heavenly flame	<i>Alexander Pope</i>	145
Wait, my soul, upon the Lord	<i>W. Freeman Lloyd</i>	
Wake, awake! for night is flying	<i>Dr. Philip Nicolai</i>	
Wake from the dead! new life begins	<i>Edward Oiler</i>	
Wake, ye holy maidens, fearing	<i>Dr. Philip Nicolai</i>	54
Walk in the light, so shalt thou know	<i>Edward Barton</i>	385
Warm with love my heart's inspiring	<i>Joseph Jones</i>	390
Warrior kings, fresh glory gain	<i>Tr. John Chandler a.]</i>	
Was it for me, dear Lord, for me	<i>Henry Bateman</i>	462
Watch now, ye Christians, watch and pray	<i>Godfrey Thring</i>	584
Watch'd by the world with jealous eye	<i>C. Wesley</i>	
We cannot always trace the way	<i>Sir John Bowring</i>	422
We give immortal praise	<i>Dr. Watts</i>	
We hail Thee, Lord, Thy church's Rock	<i>Zinzendorf, from Jacobi</i>	
We in the lower parts	<i>C. Wesley</i>	
We limit not the truth of God	<i>George Hanson</i>	
We love the place, O God	<i>Dean Bullock</i>	450
We love Thee, Lord, yet not alone	<i>Julia A. Elliott</i>	460
We march, we march, to victory	<i>Gerard Manierre</i>	583
We mourn for those who tell	<i>Lydia H. Sigourney</i>	422
We praise Thee, O our God, to Thee	<i>Dr. William F. Penn</i>	
We praise, we worship Thee, O God	<i>Tr. Anon., 1826</i>	
We saw Thee not when Thou didst tread	<i>F. H. Gurney</i>	
We sing His love, who once was slain	<i>Roseland Hall</i>	392
We sing the deep mysterious plan	<i>Dr. Doddridge</i>	
We sing the praise of Him who died	<i>Thomas Kelly</i>	339
We sing to Thee, Thou Son of God	<i>Tr. John Cennock a.]</i>	308
We speak of the realms of the West	<i>Elizabeth Mott</i>	483
We stand on hallow'd ground	<i>Edward Oiler</i>	
We thank Thee, Lord, for this our food	<i>John Cennock</i>	307
We that have passed in slumber sweet	<i>George Gossigne a.]</i>	45
We wake, we wake! ye heavenly choir	<i>Bishop Ken a.]</i>	
Weary of wandering from my God	<i>C. Wesley</i>	
Weeping as they go their way	<i>William Sterne Raymond</i>	
Welcome, brethren, enter in	<i>James Edmeston</i>	420
Welcome, sacred day of rest	<i>William Brown</i>	550
What are these arrayed in white	<i>C. Wesley</i>	
What are these that glow from afar	<i>Christina G. Rossetti</i>	576
What can relieve the troubled soul	<i>William H. Buckner</i>	
What hath God wrought! might Israel say	<i>Dr. Thomas Gibbons</i>	
What means the water in this font	<i>Dr. James Spence</i>	553
What our Father does is well	<i>Benjamin Schmitt</i>	505, 559
What scenes of horror and of dread	<i>Dr. John Fawcett</i>	
What shall I be, my Lord	<i>E. C. G. Langbecker</i>	422
What shall I render to my God	<i>Dr. Watts</i>	90
What shall the dying sinner do	<i>Dr. Watts</i>	237
What shall we ask of God in prayer	<i>James Montgomery</i>	
What shall we offer our good Lord	<i>Augustus C. Spangenberg</i>	178

	PAGE
What sinners value I resign.....	<i>Dr. Watts</i> 133
What star is this with beams so bright.....	<i>Charles Coffin</i> 476
What though no flowers the fig-tree clothe.....	<i>Robert Blair</i> 159
What various hindrances we meet.....	<i>William Cowper</i> .
What wondrous cause could move Thy heart.....	<i>Clare Taylor</i> 230
When all Thy mercies, O my God.....	<i>Joseph Addison</i> 124
When at thy footstool, Lord, I bend.....	<i>Henry F. Lyte</i> .
When Christ came down on earth of old.....	<i>Cecil F. Alexander</i> 562
When Christ, the Lord, would come on earth	<i>Dean Alford</i> 509
When first before His mercy-seat	<i>John Newton</i> .
When forth from Egypt's trembling strand	<i>Bishop George Burgess</i> 504
When gathering clouds around I view	<i>Sir Robert Grant</i> 396
When God of old came down from heaven.....	<i>John Keble</i> 427
When, gracious Lord, when shall it be.....	<i>C. Wesley</i> .
When His salvation bringing	<i>Joshua King</i> .
When I can read my title clear	<i>Dr. Watts</i> 140
When I survey the wondrous cross	<i>Dr. Watts</i> 136
When in the hour of utmost need	<i>Paul Eber</i> 47
When Israel forth from Egypt went	<i>Edward Osler</i> .
When Israel, freed from Pharaoh's hand.....	<i>Dr. Watts</i> 135
When Jesus left His Father's throne	<i>James Montgomery</i> .
When Jordan hush'd his waters still.....	<i>Thomas Campbell</i> 358
When languor and disease invade	<i>Augustus M. Toplady</i> 277
When like a stranger on our sphere	<i>James Montgomery</i> .
When morning gilds the skies.....	(Tr.) <i>Edward Caswall</i> .
When my appointed hour is come	<i>Nicholas Hermann</i> 46
When my tongue can no more	<i>Elias E. Naur</i> 577
When o'er the trodden paths of life	<i>Samuel Boyce</i> .
When on Sinai's top I see.....	<i>James Montgomery</i> 347
When on the margin of the grave	<i>C. Wesley</i> .
When our heads are bowed with woe	<i>Dean Milman</i> 416
When quiet in my house I sit	<i>C. Wesley</i> .
When rising from the bed of death	<i>Joseph Addison</i> (?) 124
When shades of night around us close.....	<i>Charles Coffin</i> .
When shall we meet again	<i>Alaric A. Watts</i> (a.) 446
When streaming from the eastern skies	<i>William Shrubsole, jun.</i> .. 326
When the gospel race is run	<i>William Dickinson</i> 533
When the messengers of wrath	<i>Edward A. Dayman</i> 481
When the patriarch was returning.....	(Tr.) <i>Edward Caswall</i> 521
When the soft dews of kindly sleep	<i>John Keble</i> .
When this passing world is done	<i>Robert M. McCheyne</i> 518
When Thou, my righteous Judge, shalt come	<i>Selina, Countess of Huntingdon</i> 182
When through the torn sail the wild tempest is streaming	<i>Bishop Heber</i> .
When wilt Thou come unto me, Lord	<i>Thomas Shepherd</i> 118
When wounded sore the stricken soul	<i>Cecil F. Alexander</i> 562
Where high the heavenly temple stands	<i>Michael Bruce</i> 294
Wherefore so heavy, O my soul.....	<i>Edward Caswall</i> 519
Wherewith, O God, shall I draw near	<i>C. Wesley</i> .
While all the angel throng	<i>C. Wesley</i> .
While carnal men with all their powers	<i>Benjamin Beddome</i> .
While conscious sinners tremble.....	<i>William Fowett</i> 391
While mercy invites you	<i>Dr. Thomas Hastings</i> .
While on the verge of life I stand.....	<i>Dr. Doddridge</i> 171
While others strive and hope in vain.....	<i>Anne Steele</i> .
While shepherds watch'd their flocks by night	<i>Tate and Brady</i> 112
While Thee I seek, Almighty Power	<i>Helen M. Williams</i> 330
While we in supplication join	<i>John Walker</i> .
While with ceaseless course the sun	<i>John Newton</i> .
Who are these array'd in white	<i>C. Wesley</i> (a.)
Who are these before God's throne	<i>H. Theodore Schenk</i> 155
Who are these like stars appearing	<i>H. Theodore Schenk</i> 155
Who are they whose little feet	<i>James Edmeston</i> 420
Who but Thou, Almighty Spirit.....	<i>Eriphas, Evangelical Magazine</i> , 1821.
Who is this that comes from Edom	<i>Thomas Kelly</i> .
Who is this with garments dyed.....	<i>Edward A. Dayman</i> 481
Who of men hath skill to reckon	(Tr.) <i>Dr. J. Mason Neale</i> , varied by <i>Keble</i> .
Whom have we Lord, in heaven, but Thee.....	<i>Harriet Aubert</i> .
Whom should we love like Thee	<i>Henry F. Lyte</i> 433
Why art Thou weary, O my soul	(Tr.) <i>Dr. William J. Irons</i> .

Why doth my Saviour weep	<i>John Keble.</i>	
Why doth that impious Herod fear	<i>Carlus Sedulius</i>	10, 541
Why, Saviour, dost Thou come	<i>Robert Campbell.</i>	
Why search ye in the narrow tomb	<i>William H. Bathurst.</i>	
Why should we dread our mortal doom	<i>Edward Osler (a.)</i>	
Wilt Thou not, my Shepherd true	<i>Angelus Silesius</i>	93
Wisdom's unexhausted treasure	<i>J. Henry Schröder</i>	119
With anxious eyes I look around	<i>Charlotte Elliott (a.)</i>	
With broken heart and contrite sigh	<i>Cornelius Elven</i>	449
With Christ we share a mystic grave.....	<i>Dr. J. Mason Neale</i>	538
With gentle voice the angel gave	<i>Dr. J. Mason Neale.</i>	
With grateful hearts, with joyful tongues	<i>Dr. Andrew Kippis</i>	237
With hearts in love abounding	<i>Harriet Auber,</i>	
With heavenly power, O Lord, defend.....	<i>Rowland Hill (?)</i>	
With heavenly weapons I have fought.....	<i>Dr. Watts.</i>	
With humble heart and tongue	<i>Dr. John Farwell</i>	274
With joy may I behold the day	<i>James Merrick.</i>	
With joy we meditate the grace	<i>Dr. Watts.</i>	
With my whole heart I seek thy face	<i>Dr. Watts.</i>	
With sacred joy we lift our eyes	<i>Thomas Jervis</i>	440
Within the Father's house	<i>James R. Woodford</i>	548
Within Thy temple's hallow'd bound	<i>Edward Osler.</i>	
Word of God so long awaited.....	<i>(Tr.) Edward A. Dayman.</i>	481
Word of Him whose sovereign will	<i>Dr. Jonathan F. Bahnmaier</i>	354
Word supreme, before creation	<i>John Keble</i>	428
Worship, and thanks, and blessing	<i>C. Wesley.</i>	
Worship, honour, glory, blessing	<i>Edward Osler.</i>	
Would Jesus have the sinner die	<i>C. Wesley</i>	189

Ye boundless realms of joy	<i>Tate and Brady.</i>	
Ye choirs of new Jerusalem	<i>Saint Fulbert of Chartres</i> 22,	546
Ye dying sons of men	<i>James Boden</i>	322
Ye faithful souls who Jesus know	<i>C. Wesley.</i>	
Ye hearts, with youthful vigour warm	<i>Dr. Doddridge</i>	170
Ye holy angels bright	<i>Richard Baxter (a.)</i>	83
Ye messengers of Christ	<i>Mrs. Voke</i>	349
Ye nations rejoice, for salvation is nigh	<i>B. J. W., British Magazine,</i>	
	<i>1832 (a.)</i>	
Ye principalities and powers	<i>George Rawson.</i>	
Ye saints and servants of the Lord	<i>Tate and Brady.</i>	
Ye servants of a martyred Lord.....	<i>(Tr.) Robert Campbell</i>	546
Ye servants of God.....	<i>C. Wesley</i>	189
Ye servants of our glorious King	<i>(Tr.) Robert Campbell</i>	546
Ye servants of the Lord	<i>Dr. Doddridge</i>	173
Ye sons and daughters of the Lord	<i>(Tr.) Dr. J. Mason Neale.</i>	
Ye that in His courts are found	<i>Rowland Hill</i>	292
Ye that pass by, behold the man	<i>C. Wesley.</i>	
Ye that put on the heavenly crown	<i>George Rawson.</i>	
Ye virgin souls, arise !	<i>C. Wesley</i>	193
Ye waiting souls, arise !	<i>C. Wesley.</i>	
Your harps, ye trembling saints	<i>Augustus M. Toplady</i>	278
Your hearts and tongues, ye saints employ.....	<i>Edward Osler.</i>	

Zion, a mourner long.....	<i>Benjamin Beddome.</i>	
Zion, awake ! thy strength renew	<i>William Shrubsole, jun.</i> ..	585

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